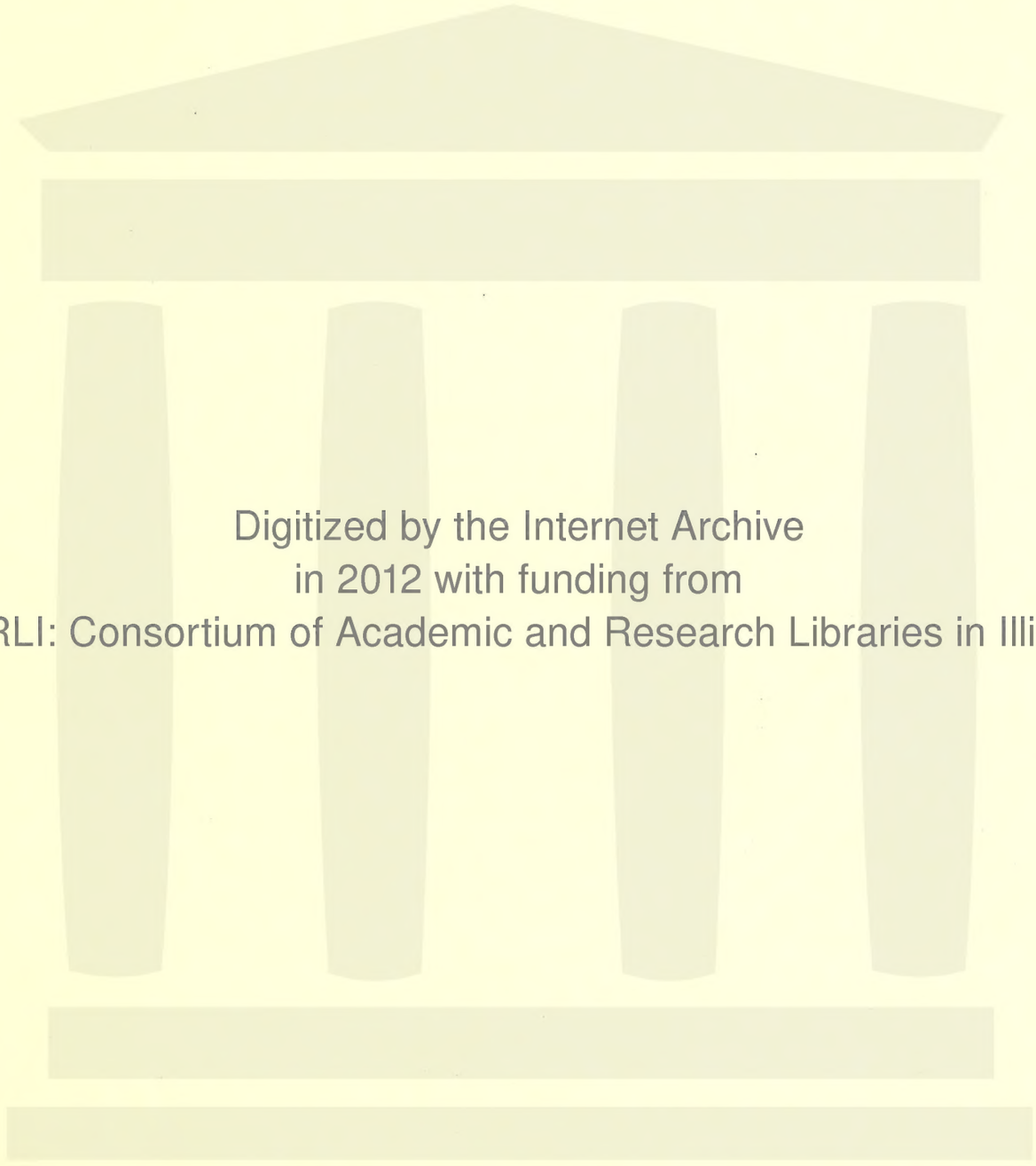
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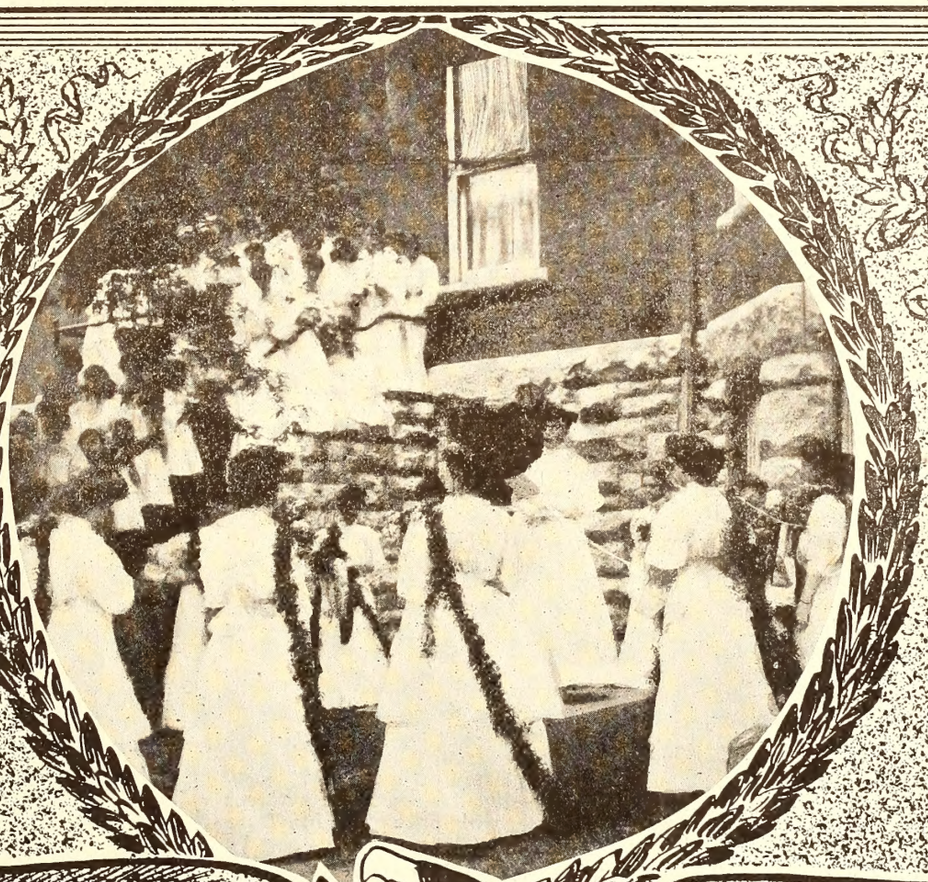
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THE CHRISTIAN EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.



EDUCATION ☆ JULY 4, 1907 ☆

☆ PATRIOTISM ☆ ☆ ST. LOUIS ☆ ☆ ☆

7375

The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—Week by week we publish lists of books printed by us and also by other great publishers. Each of these well merits generous advertising, but space forbids. The prices quoted include postage. Special circulars will be mailed inquirers.

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—We have had to impress a new clerk into service in our book room. Our installment plan, our free delivery of net books, our quick service and the wide range of our merchandise department are giving us a trade far beyond our most sanguine expectations of a year ago.

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—In the death of N. J. Aylsworth our people have lost one of their greatest scholars and writers. His work on the "Moral and Spiritual Aspects of Baptism" is one of the masterpieces of our literature. It is sold for $1.50, and contributes more to popular understanding and helpfulness of this great doctrine than a cart load of ordinary books.

—Our clubs are a general but not an accurate index to the growth of our circulation. Many new names were added last week. Among them we are pleased to note the following clubs:

Mattoon, Ill., D. N. Wetzel, pastor..... 5
Taskee Station, Mo. 5
Bryan, Texas, Jas. A. Challener, pastor..... 6
Sullivan, Ill., J. G. McNutt, pastor.....21

—In this, our Educational Number, the History of Bethany College naturally looms large. One of the great lives connected with it was that of W. K. Pendleton, for many years its honored President. F. D. Power, in his life of W. K. Pendleton ($1.50), not only tells the life-story of the man, but also gives a complete history of Bethany College.

—The composition of our roll blackboards is the new material called neolophite. It is practically indestructible. We will send you one slated on one side, 4x5 feet, for $2.15; slated on both sides, $2.50. We have them in all sizes, from 2x2 feet up to 4x7 feet, with prices ranging from 85 cents to $3.25. The music lines cost $1 extra. We have them in frames also.

—Many of our most influential preachers will ride into the Norfolk convention on THE CHRISTIAN-EVANGELIST Special over the Big Four and the Chesapeake and Ohio. You will greatly enjoy their company. Many of these will take the greater delight in their trip because the expense is not taken from their regular salary account. They will have defrayed the charge by introducing THE CHRISTIAN-EVANGELIST into new homes. How the preacher will enjoy riding down the Potomac! How the subscriber will enjoy the Easy Chair, our new serial in the Home Department, and other delightful features of the paper all the year through!

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WHAT OUR FRIENDS ARE SAYING.

We prize THE CHRISTIAN-EVANGELIST very highly. My mother says she does not know how she could get along without it.—Lucy Dazey, Dill, Okla.

"The Bible School To-day," by J. H. Hardin, ought to be in every Sunday-school library and every home. It is splendid.—W. H. Waggoner (evangelist).

THE CHRISTIAN-EVANGELIST is like some kind of cheese—the older it grows the better it is. I should very much regret missing a single copy.—Mrs. W. S. Harvey, Santa Rosa, Cal.

I have been reading the "Normal Instructor" and find it the best book published for young Sunday-school students. Send me one-half dozen of the first part.—W. A. Lewis, Deanville, Tex.

THE CHRISTIAN-EVANGELIST is growing better all the time. I approve of the conservative course it is pursuing. Enclosed find $1.50 with best wishes for its success.—James M. Beasley, Stamps, Ark.

I think I will be able to send you another subscriber soon. I have loaned my paper to a friend, who was a Methodist until she read your paper. [It converts to the true faith.—S.]—Miss A. E. Williams.

Reading THE CHRISTIAN-EVANGELIST has given me much pleasure and satisfaction during the last twenty-five years. It certainly improves as the years go by. I particularly enjoyed the "Elderburg Association," as well as "With the Children." Breckenridge Ellis is doing a great work and deserves the commendation and support of Christian people.—Mrs. E. M. Burk, Independence, Kan.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, JULY 4, 1907. Number 27.

The Right Uses of Culture

By Wayland Hoyt

"There are some who seek to know only that they may know, and it is base curiosity; and some who wish to know only that they may be known, and it is base vanity; and some who wish to know only that they may sell their knowledge, and it is base covetousness; but there are also some who wish to know that they may edify, and it is charity; and some who wish to know that they may be edified, and it is heavenly prudence."

And truer words than these of the mediaeval Saint Bernard, as to the wrong use of culture on the one hand and as to the right use of it on the other, I have not found.

There is a famed engraving by Albert Durer. It is the picture of a grand woman, vigorous with health, large in sympathy, with the beautiful radiance of a trained intellect setting its crown upon her brow—the picture of a woman able every way for the endeavors, the ministries, the victories, the joys of life.

Culture this utmost woman means.

About her are strewn the various implements of knowledge and of service—scrolls of ancient lore, books of modern time, also the finely fashioned tools of scientific research; in her left hand she grasps a compass.

But the title of the picture is Melancholia. With chin resting on right hand, this splendid woman sits brooding in sad vacancy. She is mistress of much. She is skillful toward many things. But, instead of being strung with effort, she is limp and captured of despondency—past her the empty hours drift. Her whole attitude and gesture are a kind of despairing questioning as to where and how she shall apply all this she has acquired and has become. To what end?—this is at once her problem and the reason of her sadness. And, until that asking find high and sufficient answer, and until she shall marshal all she has and all she is in glad obedience to that answer, this radiant woman, this embodiment of culture, can be only defeated melancholy; she can never be buoyant and benignant triumph.

"But there are some who also wish to know that they may edify, and it is charity; and some who wish to know that they may be edified, and it is heavenly prudence."

Only, change the order of these words of Saint Bernard as to the right uses of culture. Take the last clause first—"and some who wish to know that they may be edified, and it is heavenly prudence," and I am sure you strike a truer order. First the sun, then the light; first the spring, then the wonder of the flowers; first the clear fountain, then the pellucid stream; first the true soul, then the holy deed; first the being edified, then the building up of others—this is the real order evermore.

A first right use of culture, then, is that one may win a noble development of the self.

And will you keep in mind here a very real and radical distinction, that between an enlightened self-interest and selfishness. If God should ever say to me, "Be sure you enter heaven, because there is only just so much heaven, and if *you* do not get in somebody else will; seize your chance, therefore, and get in first, and so crowd others out"—that would be an appeal to selfishness. For selfishness is love of self beyond others. But a true and enlightened self-interest is a desire to be the best and to get the best one can and ought, not at cost to others, but without injury to others. Certainly nothing can be truer, nothing can be more right, than that I—a soul weighted with an eternal destiny—should desire and determine to reach the most shining destiny possible for myself. It is not a question as toward others. Nobody will have less of heaven because, by God's good grace, at last I enter it. It is a question for myself. It is a question demanding answer from a true self-interest. And this desire for the best good of the self, that the soul may rise into the glorious realm and possession God means the soul shall rise to, is a desire rightful and legitimate, and one to which our Lord himself appeals when he beseeches me not to make a bad bargain for myself, and, though I may win the world, yet lose myself. And what is true for

"Those shining table-lands
Where God Himself is moon and sun"

is just as true for culture in

"This dim, low-thoughted spot
Which we call earth."

It is not selfishness to seek it. It is righteous self-interest to be bound to win it. Surely this grand woman in Albert Durer's picture has not been doing wrongly in achieving her large and many-sided culture. Saint Bernard would call it "heavenly prudence," and Saint Bernard would name it rightly.

Whisper this into the ear of your great woman in Albert Durer's picture. Tell her that, like the apostle, she has not yet grasped all that for which God has grasped her; tell her that there is a higher knowledge for her and wider vision, and defter skill, and sympathy more sensitive; bid her gather herself to win all these—and you have broken melancholy, and dissipated a listless and miserable *ennui* which is forevermore the doom of a culture which, knowing somewhat and being somewhat, will not follow on to further know and be—and you have filled her eye with a fresh light, and made tense her glorious powers with alertness and endeavor.

A right use of culture is for the best and highest development of the self.

"But there are some also who wish to know that they may edify, and it is charity," says Saint Bernard. If I care only to *be* edified, and not to edify, I miss a further most noble use of culture; it is even possible I change my blessing of culture into blight. For a second use of culture is for service.

Tell this also to your grand woman in Albert Durer's picture: Not only, O grand woman, is there culture for you and for self's sake, but you may not make self the only aim; you may not let a right self-interest pass over into a withering selfishness. By the height of the culture the self has won is to be measured the width of the service the self should do for others. Tell this to her of the famed picture and—how her dull eye shall flash, and every nerve tingle, and every power, grace, gift, range and rank themselves at this high behest of service for other's sake. And how immeasurably worth the living shall life be felt to be!

THE SPIRIT OF HOPE.

Say not past days were best. Believe that God,
Of whom are all the days, hath better things
For those who do His will. His store of good
Exhaustless is, and He but waits to know
His children can receive that best
He yearns still to bestow.

Saint Louis. *Thomas Curtis Clark.*

Current Events

Relations With Japan.

The Japanese war-scare dies as slowly as a decapitated snake, thought it is just as surely lacking in any genuine vitality. The little flurry over the exclusion of Japanese school children from the public schools of San Francisco soon passed. But the jingo papers of Japan are still howling about the inability or unwillingness of our federal government to enforce the treaty rights of Japan, and are throwing out dark hints of what it may be necessary to do if some more satisfactory guarantees are not given. The probability is that this war talk in Japan is intended for home consumption only. Japan, being now a civilized nation, has her own internal party politics, with campaigns, elections, cartoons and all the other paraphernalia of modern politics. She is, like our own country, confronted with a general election next year. The Progressive party in Japan, like at least one important party in this country, is sorely in need of a serviceable and vote-getting issue. The papers of this party are the ones which are clamoring for a fearless maintenance of Japanese rights in the United States. They will have all honor and respect shown to Japan by the United States or, so help them, they will have war-r-r. This is not nearly so serious as it may sound. A group of perplexed politicians may grasp at the threat of war as an issue which may win them votes in an approaching election and enable them to pose as the only simon-pure patriots and defenders of the nation's honor, but the sober sense of Japan realizes that there is nothing to fight about, and is as little desirous of war as we are. It must be realized, of course, that a new nation, one which is just finding itself, is inevitably morbidly self-conscious and ultra-sensitive both to praise and to fancied slight or injury. That was the condition of the United States during a good part of the last century, and it is the condition of Japan now.

"Blatant he bids the world bow down,
Or cringing begs a crumb of praise."



The Spirit of Impatience.

When Governor Hughes, of New York, vetoed the two-cent railroad rate bill passed by his legislature two or three weeks ago, he did a very bold thing. Nineteen state legislatures have passed similar bills during the past three months, and any small politician would have said that the governor who would veto such a measure would be bowing himself hopelessly out of touch with the desires of the people and giving a fatal blow to his own popularity. But, like most of the bold deeds of wise men, this act appears rather to have increased the popularity of Governor Hughes, both in his own state and throughout the country. The reason given for the veto, as stated in the message which accompanied it, was that the action had been taken by the legislature without any investigation to determine whether or not a two-cent rate in New York would be fair and just to the railroads. The recently enacted Public Service Commission law provides for New York a commission whose duty it shall be to make investigations of such matters, and which shall have the power to fix rates after investigation. To rush into the matter of rate-fixing on nothing more than a general belief that the present rates are too high, to be influenced in such a matter by the present popular wave of criticism and indignation against the railroads, is, in the opinion of Governor Hughes, a dangerous exhibition of the "spirit of impatience." He is right in calling this one of the dangers of our form of government and of our national temperament. We vibrate between the extremes of indifference and impatience. We sit still for a generation while the seeds of injustice and greed are being sown and are coming into their harvest. We know all the while that something ought to be done, but we hesitate to make the start. Then some stirring personality or some startling event sets us going, and we want to right all wrongs in a minute without taking the time to investigate the situation calmly and critically. We are in danger of such a panic of reform at the present time. Not that we are likely to get too much reform, but that, being conceived in excitement and executed in haste, it is not apt to be reform of the most effective and enduring type. It is the function of cool, deliberate men like Governor Hughes to remind us that the problems of industrial reform and regulation must be approached with less of passion and more of reliable information if they are to be satisfactorily solved.



A Capitalist Caught.

Mr. E. H. Harriman was arrested the other day, just as any plain citizen with less than a million might have been. Rebates? Oh, no. Combination in restraint of trade? Not at all. Violation of the Sherman antitrust act? By no means. He had wilfully and wantonly disregarded the regulations about keeping out of the course at the Yale-Harvard boat race, and insisted on following the race in his motor boat by the side of the referee's boat. After being duly warned by the naval officer who had charge of the policing of the course, he was arrested and held captive on a revenue cutter until the race was over, and still has to face a prosecution and probably a fine. Mr. Harriman should have had the sagacity to know that, although the American people have great consideration for the feelings of their millionaires, there are some things which they will not allow to be desecrated or tampered with. It is always a more heinous offense to interfere with a favorite amusement than with the most important business. Take, if you will, our railroads. They monopolize the grain-carrying lines, float bonds and pocket the money, and interfere with interstate commerce. But let there be no profane interference with intercollegiate athletics. The ordinary commercial means of transportation may be more or less in the tentacles of the octopus, but know all men by these presents that when the racing-shell is concerned no man is rich enough to enjoy any special privileges. Incidentally, in the same connection, it may be remarked that Yale won the race. The long, slow Yale stroke proved to be, in the long run, just a little bit faster than the fast Harvard stroke.



Is Bryan Out of It?

The Pennsylvania Democratic Convention laid on the table a resolution endorsing the "peerless leader," William J. Bryan, as its chosen candidate for the nomination for the presidency. That fact does not prove anything in particular, however, except that the Pennsylvania Democracy is not at present prepared to commit itself in regard to a nomination which will not in any case be due until next year. It certainly does not prove that Bryan stock has touched the bottom of the market, as some observers are inclined to imagine. It is rather a striking manifestation of the peerless leader's personal popularity and influence that he can be considered even a possibility after his advocacy of government ownership in his Madison Square Garden speech, immediately after his return from Europe. Neither on that notable occasion, when the various factions of the party were fairly waiting for him to speak the word of peace and reunite them, nor in the numerous speeches which he has made during months since then, has he shown the least anxiety to find a popular issue and ride upon it to the position of leadership of a reunited party. He has, on the contrary, found, or rather made, opportunity to say a great many things which he must have known would be distasteful to a large proportion of the people whose support he must have if he ever again becomes even a candidate for the presidency. It looks as though Mr. Bryan was doing the same thing out of office that Governor Hughes is doing in office—namely, saying and doing the thing that he thinks is right and letting the people be for or against him, as they please. It is not bad politics, after all. No man can be quite dead politically who, in times like these, speaks his convictions, whether they are popular or not, and has enough personal force to make people listen to him.



A storm is about to burst upon the so-called umbrella trust. An indictment has been asked for in Philadelphia against a combination of the manufacturers of this article who are charged with having an agreement to maintain prices. The prices are not the only thing about umbrellas that needs to be investigated. When the inquiry is started, we hope it will not be stopped until some light has been shed upon the nature of the paragon frame or until we find out why every dealer in umbrellas solemnly assures every prospective purchaser of an umbrella that it has a "genuine paragon frame."

Editorial

An Open Door.

A great need is always a great opportunity. An opportunity is an open door. The great crises of history have been open doors of opportunity for the advancement of human rights and of the kingdom of righteousness. Great calamities are thus made opportunities. Famines in India and China have been open doors for the church through which, in the persons of its missionaries, it has passed into larger fields of conquest and of influence. They gave an opportunity to the followers of Christ to show to the heathen world the true, unselfish nature of Christianity, and that is the highest credential which the church can carry to any people.

The great calamity which has befallen our churches in San Francisco and thereabouts is an open door of opportunity for the Disciples of Christ. In the first place, it is an opportunity to start anew with the rest of the churches there on more of an equal footing, and so to grow with the new city's growth. The first opportunity was unimproved. The second one is now upon us. Shall we make better use of this than of that? In the second place, it is an opportunity for our churches to show their solidarity of faith and interest, by their ability to rise up together to meet a great crisis and to respond with a generosity somewhat commensurate with the pressing needs of the situation. If there should be only a few hundred responses to this appeal, approved by all our mission boards, by our churches, and by the consensus of the judgment of the entire brotherhood, it would argue a lack of unity and of cohesive power to move together as a great religious organism for the accomplishment of a common end. As every individual and organization, or religious movement, is tested, by the use it makes of a great opportunity, we are being tried to-day as by fire, as were our churches in San Francisco more than a year ago.

We are hopeful of the outcome. We believe in the generosity of our churches. If they be given an opportunity to respond to this call they will not be found wanting. Let the opportunity be given. Let the open door be entered. Let us so respond to this call that we shall gain a new consciousness of our power to accomplish great undertakings by acting unitedly, each doing what he can. It remains now for the ministers to say the last word to their churches, the churches themselves to act, and then the glad news can be flashed to San Francisco that their brethren have remembered them in their desolation and in their hour of need.

Education and Patriotism.

It has been our custom for many years to issue an educational number the first week in July, and to combine the two thoughts of education and patriotism. The connection between these two ideas is very obvious, but we may be pardoned for pointing out again their vital connection.

The fact that ours is a free representative government in which the people govern themselves and in which the character of the government, therefore, depends upon the intelligence and virtue of the people, makes schools and colleges essential to our continued freedom and prosperity as a nation. We use the term education in its truest and best sense—the drawing out or development of all the normal faculties of man. This means Christian education. Christ stands as the highest ideal of character and the noblest illustration of the possibilities of human development. To take any lower ideal than He as our model in education, therefore, is the highest injustice to those whom we train. Not by any edict or law, but by the irresistible logic of history and of reason, Jesus Christ is the type of man which all true educators must accept as the highest expression of human capabilities and possibilities.

Nor is that the highest type of patriotism which stops short of recognizing all power and authority as inhering in God and as having been vested in Jesus Christ for the world's betterment. Every one who would trace back the liberty of conscience and the personal freedom which we enjoy to-day, to their true source will find that they originated in the teachings of Jesus Christ. He is the true Emancipator of man. Our free, representative government, "of the people, for the people, and by the people," exists only because Jesus Christ exalted the worth of man and taught the sacredness and equality of human rights. It was on these fundamental conceptions that our fathers established this great republic of the new world which has been, and is to-day, a beacon-light to all the struggling nationalities of earth.

We do well, then, to exalt our colleges, especially such as are represented in our columns this week, because their ideal is Christian education in order to the fullest discharge of civic and religious obligations. Not by intellectual development alone, but by Christian education are the people of this country to be made equal to the high privileges and great responsibilities of citizenship in a government like ours. We honor these institutions for what they have done and are doing and promise to do in the future, with the fostering care and cooperation of an appreciative brotherhood. These and kindred institutions are doing the work of developing the conscience as well as the intellect of those who are to occupy places of high responsibility in the future of this nation. It is the element of conscience in many of the men in public life to-day that is behind the widespread movement for the purification of our political and industrial life.

All honor to the flag that floats under every sky to-day where Americans live, and is honored by every nation and in every clime. It is the symbol of civil and religious liberty. It is the ensign of hope to the oppressed of every land. Every star on its shining folds is an evangel of human liberty. Every stripe that borders its field of blue proclaims its gospel of the rights of man.

"Your flag and my flag, and how it flies to-day,
In your land and my land and half a world away;
Rose red and blood red, its stripes forever gleam,
Snow white and soul white, the good forefather's dream;
Sky blue and true blue, with stars that gleam aright,
The gloried guidon of the day, a shelter through the night.

"Your flag and my flag, and, oh, how much it holds!
Your land and my land secure within its folds;
Your heart and my heart beat quicker at the sight,
Sun kissed and wind tossed, the red and blue and white;
The one flag, the great flag, the flag for me and you,
Glorified all else beside, the red and white and blue."

The Marvel of Unbelief.

The one thing that seemed to astonish Jesus, more than anything else he found among men, and especially among his own people, was their unbelief. With a long line of history in which God's hand had been manifest continually, and with present and ever-multiplying evidences of his power and goodness, and of his direction of human events to the furtherance of his purposes, they still doubted! When he went into his own native Nazareth and taught in their synagogue, while the people were astonished at his wisdom and asked, "What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?" yet "they were offended in him," and the mighty works which he had done elsewhere he could not do there because of their lack of faith. "And he marveled because of their unbelief."

More than once was Jesus led to exclaim, "O ye of little faith!" How slow were even his immediate disciples to put that complete trust in him which he craved from them, and which he desires from us! The storm on Lake Galilee, which threatened to engulf their little boat, the demon-possessed child which his disciples could not relieve, their anxious thought about what they should eat, drink and wear, and their grief and apparent despair at the announcement of his crucifixion and departure from them, were occasions for his rebuke of their unbelief. They did not seem to see that no human event, however dire, could possibly overthrow the divine

purpose, or prevent its glorious fulfillment.

No doubt if Jesus were on earth to-day he would find as frequent occasions for marveling at the unbelief of his own professed followers as when he was here before. How often do we hear men say concerning some measure that is confessedly right and just that it can not succeed; that the opposition against it is too strong; that it is in advance of public sentiment; that it is true, but impracticable; that it *ought* to be done, but that it *can not* be done! At this unbelief Jesus must still marvel. And then how common it is to hear Christian people express great fear as to the reputation of some good man, or the safety of some worthy institution, that is unjustly and falsely attacked and misrepresented! As if falsehood or misrepresentation could permanently injure any man, or any cause, or any institution! Jesus would say to those using such expressions, if he were here, "O ye of little faith!" Offenses must needs come. Every man, every church, every institution that follows the light and seeks to be true to that light, is certain to encounter enemies and traducers; but to shrink from following the light because of such inevitable consequences is the very kind of unbelief which excited the wonder of Jesus when he was on earth, and sometimes his indignation. Perhaps there is no form of unbelief that so grieves the heart of God as our doubt that he will protect us in the right which we do, in the truth which we hold, and in the faithful carrying out of his will. The subtlest and most dangerous form of skepticism is probably to doubt the omnipotence of truth and love and the ultimate triumph of right and justice.

"For right is right, since God is God,
And right the day will win;
To doubt would be disloyalty,
To falter would be sin."

Notes and Comments.

It is gratifying to know, as the newspapers inform us, that Governor Vardaman, of Mississippi, if not fully converted to Christianity, as at first reported, is at least penitent. He has been to the mourners' bench, and it is probable that if the evangelist had pointed out to him in the clear, unmistakable language of the New Testament, just how this faith in Christ might lay hold of the promise of forgiveness, he would have been enrolled at once among those who acknowledge Christ as their Lord and Savior.

There is great need for Christian character and influence in the public men of our country. Governor Folk has illustrated what a Christian governor can do, putting conscience and his duty to the people above mere political aims and ambitions. President Roosevelt, Governor Hughes, of New York, Governor Hanly, of Indiana, and Mr. Bryan, are notable illustrations of public men who are not ashamed to acknowledge Jesus Christ as their Lord and Master, and who do not hesitate to recommend his teaching as the highest rule of our individual and national life. The influence of such men on the masses of the people in favor of Christianity is incalculable.

It is reported of Mr. Lincoln that he once said, "When I find a church as broad as the Bible, I will unite with it." There is abundant evidence that has come out since his death that he was a man of faith in God and of prayer, and that during all the dark struggles of our Civil War he sought divine guidance in all his public acts. At the close of his great proclamation of freedom he invoked upon it "the considerate judgment of mankind and the gracious favor of Almighty God." It is sad to think of such a man being kept out of the church by its sectarian divisions and unauthorized tests of fellowship. Surely we may anticipate the day when such men may not be hindered from enjoying the blessings of church fellowship.

Behind all the investigations into official crookedness and corporate iniquities and the prosecutions of the same now in process, there is a rising moral standard among the people, which Christianity has made necessary. In his address before the Missouri state convention, Hon. Champ Clark called attention to the fact that at a former time in our history three of the candidates for the presidency had fought duels and one or two of them had killed their men. What party would dream of putting forward such candidates at the present time for the high office of president? Even a Wall Street financial journal, bearing the commercial title of "Cent per Cent" says that "the recent panic in Wall Street, taken in connection with political, social and financial developments, brings into visible relief the cheering fact that the nation is in the course of a great moral uplift." It goes on to say that "the corruption in government and in the administration of business affairs is being gradually, but none the less surely, driven out. Betraval of public trust for private gain is no longer condoned. It meets with condemnation in quarters heretofore blind, deaf, and dumb to that sort of plundering." This is notable testimony coming from a purely commercial journal.

Now that the vacation season is on, many pulpits will be filled by temporary supplies, while the regular pastors are recuperating wasted energies and depleted nervous systems in the mountains or by the lakeside or the seaside, and preparing for a more aggressive work in the coming autumn and winter. This plan is good for both churches and preachers. It gives an opportunity to the churches to hear new voices in the pulpit, and, if they do not get new ideas, they will at least get old ideas in new dress and will be profited by the change. The preachers that go away will have the opportunity of reinforcing their stock of ideas as well as recruiting their health, while the preachers who do the supplying will have opportunity of meeting new people, forming new acquaintances and getting some valuable experience in city work. Altogether it seems a wise arrangement from the point of view both of the preacher and the church, and we trust that mutual good will result therefrom.

Dr. W. C. Bitting, writing for the "Central Baptist," says:

> Hundreds of churches are dying because they live for themselves. This is not the spirit of the Cross, and churches that live it ought to die. Our denomination would be far better off if its statistics were not padded by a multitude of dead churches composed of dead members, who do nothing for anybody other than their dead selves. Dead branches add nothing to either the beauty or the vitality of living trees. Our Saviour used some strong words about branches that bore no fruit, and this too applies to churches as well as persons.

Again we are reminded of how much Baptists resemble those who prefer to be known as Christians or Disciples of Christ.

A card from President W. P. Aylsworth, of Cotner University, dated June 25, announces the death of his brother, N. J. Aylsworth, at Auburn, N. Y., on the same date. No particulars have been learned as yet. It is known to the brotherhood generally that Brother Aylsworth had been an invalid, confined to his bed or to his invalid chair for many years. The amount and character of his intellectual work during that time have been a marvel to all his friends. His various series of articles in THE CHRISTIAN-EVANGELIST, one of which, on the "Moral and Spiritual Aspects of Baptism," was subsequently published in book form, attest the vigor of his mental powers and his remarkable spiritual insight. His pen seemed to shed light on every subject he treated. Affliction had purified his mind and heart from all earthly motives and ambitions and gave him a clear vision of things spiritual and eternal. It is this that makes his book on baptism a monumental work that will long perpetuate his memory in the brotherhood he loved so well and served so faithfully. We do not find it in our heart to mourn his departure. His life here meant continuous pain and increasing helplessness. For him there awaited "a far more exceeding and eternal weight of glory." He has passed from the limitations of his mortal and afflicted body and is now enjoying the freedom of the sons of God, who have come into the inheritance of the saints in light. Blessed is the memory of his life and character.

Editor's Easy Chair.

In a flying trip to the Southwest since the Missouri Convention, the Easy Chair was surprised to find many of the wheat fields harvested and in shocks and most of the others ready for the reaper. As these golden wheat fields waved before the breeze they seemed to vindicate a kind and gracious providence against the lugubrious reports and false prophecies of a complete failure of the wheat crop which we heard only a few weeks ago. Mother Nature understands her business, and she always manages to produce enough food in the aggregate to supply all the wants of man and beast. Prophecy of failure in crops of various kinds has become a trick of the stock market and should always be taken with allowance for that fact. The glorious sun which shines for all, and the generous soil which produces for all, and the rain which falls on the just and the unjust, are in partnership neither with the "bulls" nor "bears" of the stock market, but with the faithful husbandman who plows and sows in the confidence that Nature will do her part.

The new branch railroad of the Missouri Pacific which runs southwest from Springfield directly to Crane, passes through a region of the country that was very familiar to the Easy Chair Editor in his boyhood days. There, nine or ten miles out from Springfield, was the battle-field of Wilson Creek, and the place where Lyon fell, and the little house on the hill where he was laid out, were pointed out by the conductor of the train. The inclined ridge down which it is said General Lyon led his fateful charge was now a golden wheat field, just as if no steeds of war had ever trampled the soil where it grows. A little further on we crossed a clear, rippling stream known as "Wilson Creek," which, on that historic day, must have been reddened with the blood of the brave men who struggled there in deadly conflict. Our boyish ears heard the thundering of the cannon that echoed over this fateful field, on that tenth of August, 1861, and we heard, also, in the eventide of that day, the sobs of strong men who, by the decision of that battle, were exiled from home and family, many of them for years, and some, alas, for all time. Such is war. God save our land from ever again suffering from its awful devastation!

Still the new road carried us on over scenes that were once still more familiar. When the train stopped at a point which we felt must be near the place we once called home, we stepped out to inquire where we were. We saw only strange faces in the group of men that had gathered at the station. "How far from here," we inquired, "is the old Dug Spring place?" "Only about a mile," one of the men replied. "Do you know that place?" he asked. "Yes," we replied, "we *dug* that spring." Then the name was called for. An old citizen asked, "Which one of the boys are you?" Then he introduced us to a number of people standing about, most of whom were sons or relatives of the men we had known away back in the days "befo' de wah." In a few minutes the train was passing the old Dug Spring place, which a neighbor on board pointed out, or we had scarcely recognized it. In a little grove of what seemed to be locust trees, on a slight elevation, stood a small frame house, and nearby was the spring from which we had carried many a pail of water. And back of the house, over in the meadow, ran the brook with its pools of water, in which we had often gone swimming, and in one of which on a Lord's day afternoon, away back in the fifties, the writer, along with many others, was baptized. Here in these fields we had toiled with plow and hoe in the halcyon days of boyhood. The railroad runs just where the old barn used to stand, south-east of the house, on the opposite side of the "state road." How little did we think in those days of a railroad running through this place! The covered wagons, carrying immigrants to Texas, and an occasional Irish peddler or Italian organ-grinder with his wax figures, served to keep us in touch with the great outside world.

Let's see! That was a half century ago. No wonder things looked strange. Back at the new station called "Clever," just beyond Dug Spring, we had noticed a new church building which some one told us was the Christian church. We felt a strong inclination to stop off and preach in that church. Had we done so, however, we would have addressed an audience of strangers, with possibly here and there one we might have known. Such are the changes of time. And yet what memories cling to the old homestead, and the places and scenes thereabouts! In the brief time the train was passing through, memory was busy with the throng of recollections that came up out of the dim and distant past. Down there at the branch, in one of its pools, we had witnessed the close of a life-and-death race between the hounds and a deer, which was caught by the hounds, assisted by our own dogs, just as he had swam one of the pools and was coming out on the bank, and the hunter came and took his game. At another time we had seen ten deer standing together in a group on a hill near the house. There were no neighbors, nearer than nve miles, in those early days, and deer and wild turkeys and other smaller game abounded in the land. A little south of Dug Spring the train passed near a large frame dwelling with comfortable surroundings, and the neighbor on board said that was "old Uncle Fayette ——'s" place, and he named one of the boyhood friends, and nephew of the Easy Chair Editor. So that little tow-headed boy, whom we used to call "Fayette," has now become "old Uncle Fayette ——!" Some of us went on to meet the railroad, many years ago, but "Uncle Fayette" waited, and it came to him. "All things come to him who waits."

A little further along, our neighbor on the train said, "This is the old Teague place; you remember that?" Didn't we! There in the house just beyond the hill, on the old "state road," a number of wounded men, being hauled from the battle-field of Pea Ridge to Springfield, in army wagons, paused for the night. Among that number was the writer of these lines, and the pain and the fever of that night, and the sympathy of the few old friends that gathered in, are fresh in our memory. The suffering of that journey, where every jolt over a stone meant pain, the arrival at Springfield, and being carried on a stretcher to the home of our parents who had, at that time, removed to Springfield, are among the vivid memories that have come down from that awful struggle which, as we think of it, seems like some horrid dream of the night. In the strange providence of God, grim-visaged war has had its stern mission to perform in the ongoing of civilization; but happy the day when nations shall study the art of peace rather than the science of war, and reason shall take the place of force in settling all difficulties and misunderstandings. It will hasten the arrival of that day if those who own Jesus Christ as Lord will settle their differences on the basis of love, remove the barriers which hinder their fraternal co-operation and join hands and hearts in bringing in the universal reign of righteousness and peace.

Before these paragraphs reach the eyes of our readers, the Easy Chair hopes to be in its summer home by the lakeside, yonder at Pentwater. It has an office up there which contains two windows, one of which looks out westward across Lake Michigan and the setting sun, and the other southward toward the hills and pine woods. We will have our stenographer and typewriter, as here, but no din of street cars nor noise of traffic nor visits of book agents will mar the serenity of our meditations. We shall try to mix work and play in about equal proportions, counting half of the playing time for reading helpful books. We shall try to take as many of our readers with us in thought and imagination as cannot go otherwise. There are many whose work will prevent them from going anywhere. These have our sympathy. Our work would compel us to do the same if we could not take it with us. But many of those who take their vacations at home need no sympathy. Some of them will have a better time than many of us who go away. Sometimes we think that those who live in the hot cities and are compelled to leave home for a summer vacation, are to be commiserated more than those who are permitted to remain at home. But the Easy Chair accepts, with calm resignation, its banishment from the noise and bustle of city life to the cool shades of the Michigan woods, and the pure breezes that sweep over the lake, and will try to make the best of it! We shall strive not to be too much annoyed by the noise of the singing birds, the discords of tumbling billows, and the tangled net-work of sunshine that finds its way through the hemlocks and pines and checkers the ground. Nor will we murmur even at the diet of fresh white fish and lake trout, and perch and black bass, and the fresh young strawberries that will be just coming in, and which, together with wild blackberries, grow in the hills and vales about Pentwater. But right here we stop, lest we draw a greater number of our readers to Pentwater than all the hotels and boarding houses of the village and the cottages on the lakeside can accommodate!

Bethany Revisited

By W. T. Moore

Thirty-seven years make some difference in human life. They make also some difference in the progress of things. I had not visited Bethany for thirty-seven years, and when I approached the sacred old town on the banks of the Buffalo to attend the recent commencement exercises, it all seemed like a dream to me, though many of the views were as familiar as if I had been looking at them every day during the whole period of my absence. Really, my recent visit to Bethany did much to emphasize my utter indifference to time. I did not even remember that it was the forty-ninth anniversary of my graduation at the old college. If I had thought of this, I might have delayed my visit until next year, though I am now very glad I did not do this, even though I should be spared until that time.

Perhaps few men would be affected as I was during my recent stay there. I practically lived my life over again. When I reached Wellsburg I went to the old church (which is the second church founded by the Campbells) where I held my first protracted meeting. I had been preaching some for a few years, but had never attempted to hold a protracted meeting before. This meeting *grew;* it was not *planned*. I went to Wellsburg to fill an appointment for Mr. Campbell, and at the close of both services there were confessions. I was urged to continue the meeting. I got permission from the college authorities to do so, and continued to preach every day for over two weeks, with the result of eighty-two additions to the church. At this time this was regarded as a great triumph, as few meetings yielded more additions for the same length of time. Scarcely any change has been made in the old building, and as I stood in its pulpit, looking over the empty benches, memory was busy in recalling the names and faces of men and women who were then living members of the congregation. But how changed is all now! I could not even hear of a single person living who was present at that meeting. That was about fifty-two years ago.

The road from Wellsburg to Bethany has been somewhat changed by the building of a trolley which, when finished, is to run between the two places. The work on this has been suspended for a time, but I learn that it will be resumed shortly, and when finished will be a great help to Bethany College. The beautiful scenery, however, is still there. No more picturesque road can be found anywhere than that which keeps in sight of the Buffalo between Wellsburg and Bethany. The road is seven miles long, but the Buffalo is twenty-two miles long. A crooked stream is the Buffalo.

We arrived at Bethany just in time for the morning service at the church, and we went at once to attend this service. As I entered the old church I was almost overwhelmed with thoughts of the past. Mrs. Decima Barclay, the youngest daughter of Alexander Campbell, saw me as I approached and came out to meet me, and conducted me to a seat. This only added to the train of memories which had already begun to dawn. Decima was one of my first wife's bridesmaids, and was one of her most intimate friends. The old church was as familiar to my eyes as if I had never been absent from it, but the faces I once saw there and the voices I once heard from its pulpit were no more! A most excellent sermon was delivered, but I fear I did not hear very much of it. I was in a reminiscent mood. I saw Mr. Campbell in the pulpit where I had so frequently seen him and heard him. I remembered, too, how sometimes the students would rejoice when a distinguished preacher was announced to fill the pulpit, and how almost universally these students would equally rejoice when the distinguished visitor had taken his departure. We all thought we would like a change now and then, but when the change came we very heartily welcomed the "Old Man Eloquent" back to his pulpit. Really no one could fill his place, and it was a shame for any one to try to fill it. Though we heard him every day in the lecture room, his Sunday sermons were so far above even the greatest preachers who visited Bethany that we were always glad when the "Old Bishop," as we called him, was "on deck" again.



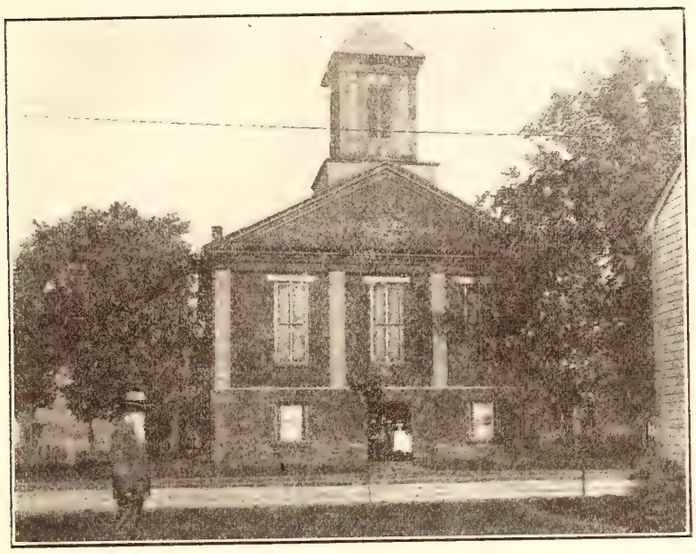
Bethany Church.

I need not recount the different scenes I visited. My home was with President Cramblet, who lives in the beautiful mansion which was the residence of Prof. Pendleton when I was a student at Bethany. This handsome home for all the presidents of Bethany College, was generously donated by President Pendleton in his last will and testament. Much of my time was spent in studying historic things. During one of my addresses I held in my hand the proof sheets of the celebrated "Declaration and Address," prepared by Thomas Campbell. The type of this had been set for some time, but its final publication had been delayed, as I believe providentially, for had it been published according to program, it would have appeared before the arrival of the son, Alexander, who was on his way from the old country. These proof sheets have marked on their margin the corrections which Alexander made when they were submitted to him by his father. Most of these are of a literary character. Only one is of any special importance, a postscript, in which it is announced that a periodical will soon be published, entitled the "Christian Monitor"; and, furthermore, that a catechetical exposition of the Scripture will be made and published for the benefit of those who are seeking to study the Scriptures with a view to the better understanding of them. This latter suggestion had in it a sort of embryonic creed, and this, no doubt, was one reason why Alexander struck it out of the "Declaration and Address." In other respects the address is, in spirit and in matter, the product of Thomas Campbell, but evidently heartily approved by his son Alexander, who made in it no material change, though he had the privilege of doing so after his arrival from the old country. In my address at the college banquet, I stated that the three greatest documents which had ever been published in America were: First, the Declaration of Independence, written by Thomas Jefferson; second, the Declaration and Address, written by Thomas Campbell; and, third, the Charter of Bethany College, which was the first institution of learning in the United States that made the study of the Bible, unbiased by human creeds, as fundamental in its educational system. I believe this statement can be demonstrated to be true beyond the possibility of successful denial.

I spent one afternoon at Bethpage, the home of Dr. Richardson, one of Mr. Campbell's faithful lieutenants, and, indeed, the man on whom he depended most for help in many important things. I was allowed to go into his library room, which is kept locked up and remains practically just as he left it. It was, indeed, a great privilege to look upon the books that had been Dr. Richardson's companions during his useful life. The manuscript of his life of Campbell is sacredly preserved in this library, while numerous historical documents are classified with that care which always characterized Dr. Richardson's work, no matter what this work was. Not the least interesting thing about this old place was the barn which the doctor erected during his [illegible]. It indicates how far he was in advance of the farmers of his period. It

is really much in advance of the barns of even the present in both its convenience and its up-to-date arrangements. While looking through it I felt that, after all, the progress of the present time is only a little more general than it was forty or fifty years ago, but that some people then knew nearly as much as anybody does now.

I must not now occupy space with my impressions of Bethany as it is to-day. I will have something to say about that shortly in a very definite way. At the present I can only remark that the outlook for Bethany was never brighter, and that the past session has been one of the best in its history. The commencement exercises were very delightful, and as I met a number of the old students (though none of my old class) the reunion was very pleasant, as well as full of interest, in view of the great plea for which Bethany College stands as the most representative college in the United States.



Christian Church at Wellsburg, the Second Church in the Reformation.



Mrs. Decima Campbell Barclay and Mrs. Alexander Campbell, Jr., at the Grave of their Father.

INFANT CONSECRATION

By W. L. Hayden

Infant baptism is passing into desuetude. It is well known that there is neither precept nor precedent for it in the Holy Scriptures. It is no longer defended on the old ground of identity of covenants and the faith of the parent. Original sin, inherited guilt and baptismal regeneration are not now plead as the necessity for it. It is generally conceded that sin is personal transgression of law, guilt is non-transmissible, and all men are bad enough for all practical purposes of redemption.

The first heresy charged against Luther by papal priest was that he taught that "faith is essential to the validity of the sacraments," i. e., the ordinances. This is the impassable gulf between Baptist and papist—immersionist and pedobaptist. "Without faith it is impossible to please God." Hence Christian baptism cannot be administered to a subject of non-faith, whether infant or infidel. The so-called baptism of infants is of men, not of God. It belongs to papal Rome, and should have no place among Protestant pilgrims facing toward Jerusalem.

Around this practice, though without divine warrant, there has grown a powerful Christian sentiment that must be reckoned with in the reuniting of believers in Christ. It must not be rudely spurned, for it springs from the most tender and sacred affections of the human soul,—the undying love of parents for their offspring. It ought to be cherished and encouraged in every way that Christian love can devise and loyalty to Christ can approve.

This pious, parental sentiment protests against the exclusion of the precious little ones,—the lambs of the flock,—from the fold of Christ. It seems cruel to leave the tender lambs out in the cold world to be chilled to death or snatched up by wolves or other beasts or birds of prey that are prowling around, seeking whom they may devour. It must be displeasing to our Lord to treat them with neglect or indifference to their highest spiritual welfare. In behalf of the little children two things are urged with much force:

First, Jesus was pleased to have infants brought to him for his blessing.

Second, infants are in a gracious condition before God. (Matt. 19:13, 14), etc.

This is the attitude of Jesus toward infants. It is full of infinite tenderness and encouragement to parents.

It does not substitute flesh for faith, as the condition of entrance into the church, but it does recognize infants as objects of peculiar interst to our Saviour and of special solicitude to their parents. They were included in the charge to the primate among the apostles: "Feed my lambs." Surely, in all these words of our Lord concerning little children there is fullest warrant for the church to meet this Christly demand of consecrated parents for some definite way of bringing their children to Christ for his blessing, while they are growing to years of personal responsibility when they will publicly enjoy the privilege of committing themselves to his service in being "buried with him in baptism."

In what way can this be done more satisfactorily than by what is called *infant consecration?*

It is only necessary to make it clear that this is a parental privilege in bringing up their children in the nurture and admonition of the Lord, as in the case of Hannah, who vowed a vow to give her child Samuel "unto the Lord all the days of his life." With entire propriety and Christian faith, parents may invite their pastor to come into the home and lay his hands on their children and pray for the blessing of the Lord to attend them. No priestly touch nor ecclesiastical ceremony is needed. A hand of pastorly love and simple prayer of faith will impress the child-heart and incline it toward Christ.

The Bible school is the church reaching out the hand of love toward the little children as well as giving instruction to older people. It is a welcome aid to Christian parents in training their little ones in the way of the Lord. The home department in our advanced schools, with its "Cradle Roll," is a distinct recognition of infants and extends fostering care wherever it is needed and welcomed.

Once or twice, or four times a year, the

(Continued on Page 856.)

COFFEE COMPLEXION.

Many Ladies Have Poor Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it in the place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that coffee caused the trouble."

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. Postum furnishes certain elements from the natural grains from the field that Nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a good, healthy body. "There's a Reason." Read "The Road to Wellville." in pkgs.

How the Churches are Starving Preachers and why there are not more Students for the Ministry.

The Preacher Problem

BY CEPHAS SHELBURNE

When we consider the demand for preachers, the number of churches with vacant pulpits, and the inability of the Church to supply this demand and fill these vacancies, we must confess that there is such a thing as a preacher-problem. Three prominent state workers have recently said to me that they never knew a time when so many pulpits were vacant, and that they could not find the men to fill them. This is not only the case with our people, but with other religious bodies as well. The Presbyterian General Assembly at Columbus recently reported that in thirty theological assemblies the church is short 400 men studying for the ministry, compared with ten years ago. The report of the Board of Education showed one-third fewer men studying for the ministry of the Presbyterian Church than ten years ago. This despite the fact that the population of the country has increased 8,000,000, and the membership of the Presbyterian Church 300,000.

"Ten years ago," says this report, "there was one candidate in every 640 church members; to-day there is one candidate for every 1,240 members." In the great Eastern colleges the decrease in the number studying for the ministry compared with what it once was, is so remarkable as to be commented on whenever ministers get together. In Yale fifty years ago there were twenty men out of 120 in the theological class who entered the ministry after graduation; to-day in a class of 300 only three find their way into the ministry.

What is the reason of this alarming state? It cannot be that young men entering colleges are not as good as in former days. We know that a much larger per cent of them are interested in the church and are church members. The moral standard both for our schools and young men is higher. Moral standards have risen since 1899. In an editorial in The Christian-Evangelist a few weeks ago, "Why more young men are not entering the ministry," we have this reason given, among others:

"We must believe, however, that a far more potent reason is the commercialism of the times and the large rewards which business callings now offer to young men of character and capacity. The remedy, however, for this evil is an appeal to the consciences of Christian young men to give their lives to the service most needed, and which would be most pleasing to him whom they own as Master."

But is "this reason in the commercialism of our times" in the young men who fail to enter the church, or in the churches who employ them? The cost of living has greatly increased, wages in all other lines have increased; but the minister is expected to live on the same salary. The Bureau of Labor at Washington has recently investigated the cost of living. The investigation, just completed, showed by an examination of the cost of 258 commodities that the cost of living to-day is 36 per cent higher than for the year 1904. Have the salaries of preachers been advanced to meet this increased demand upon their pocket books? Recently a preacher was asked to visit a church with a view to becoming their pastor. He was a man of considerable pulpit ability, a good pastor, had done a splendid work, and was an educated man and student. The church was delighted with his visit and preaching. He was the man they wanted. When asked what he would take the work for, he named a certain figure. They replied, "Oh, that is $200 more than we have ever given." That settled the matter, and yet these wise men in that church could have paid the salary and then lived far better than the preacher's family. Recently a pulpit supply committee wrote me to the effect that they were going to lose their dear preacher, and they were all broken up over it. The reason assigned was that they could not pay him as much as another church that wanted him. The preacher did not want to go and the church did not want to give him up. But a difference of $300 salary; that was the rub. There are men in congregations that spend as much on automobiles as the entire church spends on the preacher's salary, yet an advance of $300 would be out of the question and more than they could stand. The preacher is expected to live in a style equal to the best in his flock; but consult the best livers and they will tell you that they can not begin to live on what they are paying their preachers, and they own their own property and the preacher must rent. This is why young men are not entering the ministry. They see a poor living for their families, the problem confronts them as to how the boys are to be educated, and the prospect of an early old age when he must be placed on charity.

Another problem, the outcome of this scarcity of men, is the problem of misfits in the pulpit. Good men are scarce. They are leaving pulpits for other callings, the evangelistic field and some to churches that pay better salaries. Their place is being supplied by men who can not hold the audiences, and the work goes down. One of our oldest Indiana preachers told me that quite a number of our pulpits were being filled by men who could not hold them. All of this simply means one thing: If our colleges are to turn out more preachers, and if our churches are to be filled with educated, competent men who are worthy the name of teachers and leaders, the churches must pay their preachers more money—at least living wages.

One of our best men in northern Indiana—a young man—for several years a teacher in one of our best colleges, a good preacher, told me he had a letter from a church telling the kind of a preacher, pastor and man they wanted, and closed by saying: "We will pay such a man $800." Yet this man was well worth $1,800, and this church could easily pay it. The ambitious high school boy will, during his summer vacation, enter a machine or railroad shop, or some enterprising business, and earn as much as his wise father, who has been in the business of preaching for twenty years. He will not likely turn his attention to the ministry. The Northern Indiana M. E. Conference met a few weeks ago. They could not supply their pulpits—they had not enough men to go round. The bishop said to the churches: "If you want more men and better preaching, you must pay better salaries; you must put up more money." These churches were paying from $600 to $1,500, an average of $850 probably. When the professions and specialties are calling for young men at large salaries, can you wonder why so many pulpits are vacant? Six hundred dollar pulpits? Or why the colleges are not turning out more preachers? More money! This is the solution of this vexed problem of pulpit demand and supply.

Huntington, Ind.

FAITH.

Within four solid walls a man there dwelt;
Denied the light, he groped a weary round,
Receiving from rough contact many a wound,
Yet deeming all hemmed by the walls he felt.

A winged steed lighted in that dwelling pent;
The prisoner, mounting, to the sunlight soared.
Wonder, joy, life through his shrunk being poured,—
Deliverance to the captive had been sent.

Harrison, Ohio. *Edith M. Converse.*

GETTING READY

Feeding Ahead of Hot Weather.

"Not quite so much meat in springtime; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

The truest food for building up the nervous system to a perfect condition is Grape-Nuts. The makers are skilled in their art, and knowing that nature fills the brain and nerve centers with a soft gray matter which is used up more or less each day and must be replaced (or nervous prostration sets in), and also knowing that this gray matter is made by the combination of albumen and phosphate of potash, they select the parts of the field grains that contain the needed materials, manufacture them into a delicious food, ready cooked, predigested, and of a fascinating flavour.

The use of Grape-Nuts quickly proves that it really does rebuild and strengthen the nervous system in a most certain manner. Sold by all first-class grocers and in daily use in hundreds of thousands of the best families all over the world. "There's a Reason." Read "The Road to Wellville," in pkgs.

A SYMPOSIUM

HOW CAN WE AROUSE OUR PEOPLE TO THEIR DUTY TO OUR COLLEGES?

By Better Education.

That educated men have always been the leaders in the development of the race is plain. It was decisively true in the great days of Erasmus, Luther and Melanchthon, college men. It is even more true in this age, more complex and of finer knowledge, though not so manifestly seen because of the many educated. One way we may "arouse our people to do their duty to our colleges" is by better educating those who attend. By better educating them I do not merely mean developing their brains more and giving them more information, but giving them better conceptions of human life and the human mission and instilling in them a determination that will cause them to work it out for themselves and others. Though this be a strenuous, hard-working age, yet, strange, it is certainly one that is seeking its own ease. Let us educate college students so they will both see conditions and not be dominated by them, but themselves serve personally, sacrificingly and unto the end. This may not immediately "arouse" people to their duty of supporting our colleges, but when it does it will be an interest that will be steadfast and permanent.

DANIEL E. MOTLEY.

Washington, D. C.

Two Things to be Recognized.

People will not be aroused to their duty toward our schools and colleges until they recognize two things: First, the paramount value of education; second, the necessity of the co-operation of mental and religious training.

A great commercial organization in the East recently investigated the history of successful men and women in America, and made the following report: A good school education increases one's chances in life 50 per cent; a High school education 100 per cent; a college education 300 per cent. This, be it understood, is not the estimate of educators, but of commercial men.

Now as to the second point. Our church people should remember that our colleges and schools are preparing the men and women who are to mold the future policies of church, state and society. It would be well to ask ourselves these two questions: Where should our young people be educated? To what influences should they be subjected in the most impressionable years of their life? A negative answer comes to us from our unendowed or meagerly endowed educational institutions. A second negative answer comes from the great stream of our young men and women who are entering educational institutions other than our own.

Like the ancient Egyptians, we educators of to-day cannot make brick without straw. With money and students, our schools and colleges may achieve their fondest hopes and be enabled to answer the most fervent prayers on their behalf.

LUELLA WILCOX ST. CLAIR.

Remove Selfishness.

1. Make our colleges worthy of the support of our people.

2. A college must give evidence of vitality and usefulness before it will receive very hearty support in a financial way. Money is the most sensitive thing in the world, and it always feels every vibration in the success or failure of any enterprise.

3. There are many reasons why our colleges should receive a much more hearty support than they are now receiving. The fundamental cause of indifference seems to be selfishness. Every worthy college we have would be liberally endowed within the next year, if our Christian men and women could be made to realize that their *first* duty is to seek the kingdom of God rather than the selfish interests of the flesh, which flesh is always demanding that family relationships and worldly interests shall *first* be provided for, and then, if there is a scanty remainder, this may go into the Lord's treasury. Right here is where the whole difficulty centers, and I do not know any way to capture this citadel except by pressing earnestly the great Gospel message in all of its fullness from both its theoretical and practical sides. If this fails, I know of no means by which our brethren can be aroused; but to make this effective, we must simply keep hammering it in, for the selfishness of the human heart makes it a difficult citadel to conquer.

MRS. W. T. MOORE.

Printer's Ink, Work, Prayer.

Our people have done their duty by the School of the Evangelists, and here is how we got them to do it: We sounded out the Old Jerusalem gospel with no uncertain sound: we asked God and we asked his people, and they did what we asked them to do. In other words, we used printer's ink as if everything depended on it, and we worked as if everything depended upon work; then we prayed as if everything depended upon prayer. That's all.

ASHLEY S. JOHNSON.

School of the Evangelists.

A Voice from Canada.

As to having our people do their duty to our colleges, I can only speak for Canada. The first thing necessary is a fuller realization of their need. Too many of our people here are satisfied with any sort of man who poses as a preacher. There is little demand for a higher standard, and consequently there is none. This is the root of the trouble. Growing out of this we have poor salaries, because any one will do to preach, and little aid to educational work. Following this we have the singular situation of homes being saved and refusing to give their young men to the ministry to save others. These are the cardinal features of negligence in Canada.

Sinclair College. F. E. LUMLEY.

Get the Ministers Aroused.

I make a single suggestion. Whatever the preachers unitedly and persistently urge upon the people they are sure to do, sooner or later. I think, therefore, that those who take the lead in the proposed arousement should make their appeals directly to their brethren in the ministry. Get them aroused on the subject, and they will soon arouse their hearers. And I think the strongest appeal to arouse the preachers is to be found in the loud and increasing cry for more preachers. Every one who hears this cry and is stirred by it, will immediately be stirred in behalf of the colleges where preachers are trained, and in behalf of young men in the churches who are morally and religiously fitted for such training. Fill the colleges with young men fired with the desire for such training; fill them to overflowing. Then turn to men with much money and with little money, and call mightily for the help the need of which they can plainly see. But while you are doing this, let the colleges understand that only as they do their work effectively and faithfully can they hope for the needed help. This, I believe, is the pathway to the great and enduring success which will bless the world and be blessed of God.

J. W. MCGARVEY.

Bible College, Lexington, Ky.

Another Step.

Nothing stimulates interest in a worthy cause so much as an investment in it. We have made advancement along the line of talking about our educational needs. Our papers are doing loyal service. We even have a hope that education may be granted a fit representation on the platform of our great conventions. But are we not ready for another step? Our interest will be weak and vapid, no matter how eloquent our words, until we actually do for this cause. What a spur to our self-respect if, instead of waiting for Mr. Rockefeller or Mr. Carnegie to come to our aid, our own brethren, of both small and large means, would open their hearts to this great cause. We are abundantly able to endow and sustain our colleges. We shall never have the proper interest in them until we do. Just as our zeal for missions has grown with our giving, so it will be in the cause of education. We love and appreciate that for which we sacrifice. Such interest grows upon what it feeds.

W. P. AYLSWORTH.

Cotner University.

Because of——

Because of the constantly increasing interest in world wide missions; because of the growing enthusiasm for city evangelization; because of the ever increasing demands made upon the old established churches for service; because of the on-stepping progress of the age in which we live; because of the peculiar fitness of this great plea of ours to meet the requirements of all these demands, every Disciple should make the enlarged endowment and better equipment of all our colleges and universities a matter of deepest concern.

W. M. WHITE.

Kentucky University.

Our Schools to Equal Others.

How to arouse the interest of our people to do their duty toward our colleges is an ever present problem with the trustees and presidents of these institutions. A few years ago it was thought that an appeal to the churches as to the importance to the schools of our missionary work would be successful. So, many institutions asked the churches to make large or small contributions to the work of Christian education, and especially to assist in developing our Bible colleges. It can not be said that this movement has been a success. Too often those who have been urging the importance of this work to the Church have, in order to gain a sympathetic hearing, overemphasized the needs of the schools, so that, while many people were willing to make a small contribution toward sustaining the school, they were so impressed with the statements of lack of equipment in our own institutions that they were inclined to send their sons and daughters elsewhere. Our church schools, it is evident, can not hope to attract our own young people unless they maintain high standards, and are well equipped to do the best work. The strongest appeal to our people must contain in it several elements. The schools must show that the men in their faculties are strong and well trained for the work, that the equipment is ample, that the standards of scholarship are high, and that the moral and religious training is kept constantly to the front. In order to have such a school, men of wealth must furnish the means, for small collections will not avail.

Drake University. HILL M. BELL.

Our Budget

—Help San Francisco!

—Do it next Lord's day!

—Pray for the stricken city and churches. Make your appeal, and leave the rest to God.

—Here's to the birthday of the Republic! Long may it be cherished and honored in every land as the inauguration of the noblest experiment in self-government the world has ever seen. All honor to the hand that penned the Declaration of Independence, and to the great minds who embodied its principles in the forms of constitutional law.

—And here's to our colleges, dedicated to that intelligence, morality and religion which are the sheet-anchor of our liberty and the foundation and perpetuity of our government. Give them students and endowment, suitable buildings and equipment, and they will do a great work for Church and State.

—Claude L. Hill, our national superintendent of Christian Endeavor, was due in St. Louis at the time of our going to press, and arrangements were made for a rally of St. Louis Endeavorers at the Union Avenue Church. Brother Hill is on his way to the International Convention of Christian Endeavor at Seattle. A program of the Disciples of Christ rally of that convention is given elsewhere.

—We begin this week a new serial story entitled, "Not As the World." Many of our readers are already prepared for a most interesting serial. All should begin reading it with the first chapter. Through it may be found some of the experiences suggested by the writer's own experience in making his way from denominationalism to the simple platform of the primitive Christian churches. At the same time we start the first chapter of an interesting travel serial by J. Breckenridge Ellis. Readers will find this an unique account of a trip to Old Mexico. When this serial is concluded we shall have other things from Brother Ellis' pen. Will our friends pass on their copies of THE CHRISTIAN-EVANGELIST to others who may, through this means, become regular subscribers of the paper?

* * *

—Amos K. Clark has closed a fine campaign in Indiana, and is now in a good meeting in Tyler, Texas.

—At Hines, Mo., where Thomas C. Hargis, of Canton, preaches, the brethren have made repairs on their church.

—At the recent meeting of the Puget Sound ministerial association encouraging reports were made from all the fields.

—H. M. Barnett, pastor at Webb City, Mo., says the Sunday-school there has adopted some Centennial aims, and is preparing for aggressive work.

—L. E. Murray recently had a delightful visit at Brownsburg, Ind., with the church which he formerly served for five years while living in Indianapolis.

—The First Church at Wheeling, W. Va., under W. H. Fields, continues to make good progress. On a recent Sunday the attendance was 551 and the collection $262.

—John A. Stevens takes the general evangelistic field July 1. His time is arranged for until Christmas. His permanent address will be Sulphur Springs, Tex.

—T. C. McClelland is serving his eighth year as superintendent of the Bible school at Wellsville, Ohio, and has made of it a great success. W. C. Prewitt is the minister.

—A meeting will be started at Jerico Springs, Mo., early in August by E. W. Yocum, with Frank McVey as singer. These brethren have a previous meeting at Cedarville.

—Evangelist A. E. Meek, of Danville, O., will begin a meeting with the church at Barry, Mo., September 1. He might be secured for another short meeting in the state before he returns to Ohio.

—The church at Corydon, Iowa, has substantially increased the salary of its pastor, Robert W. Lilley. He has been there three years, and the church is well organized and doing good work.

—N. H. Robertson, pastor of the church at Colfax, Ill., writes that all the members there are rejoiced at the rapid progress of their new building. J. B. Arnold makes a successful Bible school superintendent.

—We regret to learn that L. E. Murray, pastor of the Sixth Street Christian Church, Middletown, Ind., has been confined to his room and unable to occupy his place in the pulpit for two Lord's days.

—B. J. Nevis has been engaged for half-time preaching at Elsberry, Mo., where the work has somewhat lagged by reason of a vacancy. A. R. Barton writes us that the brethren are hopeful of better times now.

—The Churches of Christ of the Wellington district are holding their annual convention this week at Everton, Ontario. One feature of the program is an address on "Christian Union" by a Baptist minister.

—T. S. Handsaker writes us that the brethren at Corvallis, Ore., have just raised over $1,000 to complete the payment on their recent improvements and to make a start for a much-needed addition to the auditorium.

—F. L. Davis, who went to Wilmington, N. C., March 1, where we had no church and only a few brethren in a city of 40,000, is now able to report sixty-four members, with a Sunday-school of over eighteen and an encouraging outlook.

—The church at Lawrenceburg, Ky., has been reopened after enlargement and improvement. The whole cost is provided for. A short meeting is to begin July 14, and a house to house canvass made. Walter C. Gibbs is the pastor.

—E. W. Brickert took part in the opening of the new church located seven miles from Winamac, Ind. It is a good, commodious country church in a good community. Money was raised to cover all expenses and purchase a new organ.

—W. T. Clarkson, of New York City, who is spending the summer at Ocean View, Va., supplied for the church at Hampton, Va., on a recent Sunday, H. C. Combs, the state secretary, being present and assisting in the service.

—H. O. Breeden was the principal speaker at the first annual Baraca banquet just held at Abingdon, Ill. One hundred men were in attendance and much good was accomplished, over and above the $400 which was subscribed for putting the furnace in the building.

—The Foreign Society has just received a gift of $5,000 on the annuity plan, being the second gift from this same brother in Virginia. He believes this is a splendid way for people, who are unable to make an outright gift of a considerable amount, to place their means.

—E. G. Merrill reports that the brethren of the East Side Christian Church, Moberly, Mo., have adopted plans for the remodeling of their building, and the work will be pushed forward as rapidly as possible. The Bible school now numbers 250, with an average attendance of 165. All departments of work are in a prosperous condition.

—J. P. Childs, who has been holding for the third time a short meeting with the church at Akron, Iowa, writes in commendatory terms of the excellent work done there by Carl E. Smith, the minister. He speaks especially of his teaching the Scriptures in the homes.

—R. B. Havener reports a great day in Callaway county, Mo., when the Barkersville church was dedicated. A good surplus was collected over all indebtedness, and the congregation, with a $14,000 house, now needs a good preacher. Address H. T. Hargess, Tebbetts, Mo., R. F. D.

—The Cedar Avenue Church and the Crawford Mission, at Cleveland, Ohio, have consolidated and will soon erect a new building on Crawford Road. J. Tisdall is the pastor. Manton Scott, late of St. Louis, is the superintendent of the Bible school at the Crawford Mission.

—E. C. McDougle, at the recent commencement of the Georgia Robertson College, Henderson, Tenn., announced his resignation of the presidency to accept a position in the Kentucky State Normal, at Richmond, Ky. There has been trouble at the college and it will suspend this year.

—Lee H. Barnum, who has just visited the brethren at Sharon, Kan., reports that the mortgage on the building there has been burned and that the congregation is now free from debt. Brother Barnum visits them twice a month in the afternoons, as they are not having regular preaching.

—We are glad to learn that the Christian church at Medicine Lodge, Kan., escaped destruction in the cyclone that wrecked a large part of the northern portion of the city. Only a few windows in our building were broken and a few trees around it demolished. Lee H. Barnum is the minister there.

—J. D. McBrian, chaplain of the Kansas state penitentiary, sends us a strong commendation of J. F. Palmer, of Topeka, Kan., who recently closed his work at Lansing, Kan. The church there, by a unanimous vote, expressed its confidence in Brother Palmer, who is now open to take up work elsewhere.

—"You do not expect others to settle your gas or grocery bills. Why should you repudiate your church obligations and enjoy what others have provided?" We find this in the weekly bulletin of the Central Christian Church, Jacksonville, Ill. It is a pertinent question to put to church members all over the country.

—Our congratulations go to William J. Shelburne, who has just been united in marriage to Miss Clara Steagall, a daughter of Mr. and Mrs. G. W. Steagall, of Tullahoma, Tenn. The groom was formerly pastor of the church there, but now leads the Vine Street Church, Nashville, Tenn. The ceremony was performed by A. I. Myhr.

—Every week we receive many news items that might just as well have been sent several days earlier. Then the writers wonder why their communications have not appeared, and write us about them. It frequently takes time for us to inform them that their communications were received after our forms were made up and the paper gone to press.

—The last service in the old church at Cairo, Ill., was held last Lord's day, and next week worship will be held at Safford Hall, while building is proceeding. The Sunday-school rally begins July 10. The school here has increased since the first of January from thirty-nine to eighty-two in

attendance, while the collection has risen from 96 cents to over $9.

—Miss Ann B. Haley, a daughter of J. J. Haley, of Richmond, Va., has just finished a course in library science in the state library of that city, and would like to locate as librarian or teacher. She is a graduate of Hamilton College and has had two years' experience in teaching. She may be addressed in care of the Seventh Street Christian Church, Richmond, Va.

—Many wild statements have recently been made about the Bible College of Missouri. C. E. Burgess, who is a student of that institution, calls our attention to the fact that one of these statements is that the students there have not made a dozen converts. Brother Burgess alone reports sixty-seven added to the churches in the past twelve months in his own work.

—C. R. L. Vawter, who has just held a good meeting at Carnegie, Okla., is now, with his singer, J. W. Wood, in a meeting with W. L. Dalton at Perry. This is the third meeting Brother Vawter has held for Brother Dalton, and one of its fruits is the renunciation of a Baptist minister who desires to become a Christian only.

—The time is rapidly coming when preachers and church officers will be taking a vacation, but they should make their plans for an active winter campaign in the church work before they go on a holiday. We shall be glad to hear from all churches planning evangelistic meetings, and would like to know the time set for these to begin, as well as the evangelists and singers engaged.

—H. M. Gillmore will close his work at Pawnee Rock, Kan., July 15, and take charge of the church at Marion. He has been in his present field nineteen months, and has seen the work there grow from half-time to full-time preaching, while the number of additions, from all sources, has been fifty-nine. He reports the work well organized and the people loyal and ready to uphold their minister's hands.

—We regret to learn of the death of J. A. Cunningham, who was suddenly killed by being thrown from a heavily-laden wagon which passed over his body. He was in the Christian ministry, although he earned his livelihood also as a traveling man. Brother Cunningham had some views that would usually be considered peculiar, but was a man of great sincerity of purpose. His home was at Tupelo, Miss.

—E. R. Clarkson, of Red Bluff, Cal., has decided to enter the evangelistic field, and has resigned his pastorate, to become effective August 1. His church regrets the decision, but while he believes he is leaving the best church that it has ever been his privilege to serve, he feels the call to a wider field. His permanent address will be Citronelle, Ala., though he is to labor for a while under the Georgia Missionary Society as evangelist.

—He who has been treasurer of a church for twenty years deserves some public recognition, and we are glad to note that the board of officers of the First Christian Church, Philadelphia, recently honored its treasurer, Mr. Thomas E. Ferguson, by giving him a complimentary dinner at the Hotel Majestic. During the twenty years the church has raised and disbursed $152,000. L. G. Batman is the present minister.

—Under the direction of its minister, J. W. Allen, steady advance is being made at the Dean Avenue Christian Church, Spokane, Wash. This congregation was organized only a few years ago, but is free from debt and has had wonderful success. A new building is being contemplated. N. M. Field, singing evangelist, late of St. Louis, is now the leader of music and assistant pastor. He has organized one of the largest chorus choirs in the city.

—We are constantly receiving notices of marriages for insertion in THE CHRISTIAN-EVANGELIST, but they are unaccompanied by the fifty cents which we think we are entitled to for announcing such happy events just as much as a minister is his fee for marrying the couple. Space is valuable in our paper, brethren, and many of the people marrying are not readers of THE CHRISTIAN-EVANGELIST nor even members of the Christian church.

—A reception was given to O. F. Jordan, the retiring pastor at Rockford, Ill., last Friday evening. On this occasion the church mortgage was burned. Brother Jordan preached his farewell sermons last Lord's day, and will be succeeded in the ministry of this church by W. D. Ward, of Evanston, Ill. He takes charge next Sunday. Brother Jordan, as has already been announced in these columns, is to take up work under the F. C. M. S. in Cuba.

—Milo Atkinson has had six months' successful work with the First Church, Covington, Ky. Thirty-five additions are reported and for many weeks the Bible school has been the largest in the state. J. W. Hagin, of the Fourth Street Church in the same city, according to Brother Atkinson, seems to have a firmer hold upon his people than at any time during his ministry. The Bible school there has also had a splendid growth. The work prospers in Covington.

—The editor of the "Central Baptist," Rev. J. C. Armstrong, of this city, is enjoying a trip to the East, being in Japan when last heard from. His brethren in St. Louis sent him on his journey, and they seem to be taking good care of his paper in his absence. They are serving Brother Armstrong right. He deserves it. "Some sweet day" the Editor of THE CHRISTIAN-EVANGELIST is going to become a globe trotter for a few months and give his readers a rest!

—The Magnolia Avenue Church, Los Angeles, has called J. Leslie Lobingier to become the assistant pastor. He recently graduated at the College of the Bible, Lexington, and expects to begin his work with the church the last week in June. The new church at Budlong Avenue, Los Angeles, has a most promising future. J. I. West has recently taken charge of it, George Ringo having resigned to devote himself to building up the mission on West Jefferson street.

—The corner stone of the Third Christian Church has been laid at Twenty-third and Chestnut streets, Louisville, Ky. Addresses were made by E. L. Powell, W. N. Briney, T. S. Tinsley, E. B. Ritchey and D. F. Stafford, pastor of the congregation. The church has a history of twenty-five years. It first met in a little hall. The new building is to cost $25,000, most of which is already raised. It will be of brick, with stone trimmings, and will seat over 1,000 people.

—On the eve of their departure for Europe, Earl Wilfley and wife, of Crawfordsville, Ind., were given a notable testimonial. The large church, including Sunday-school room and balcony, was packed in every part, aisles and vestibules being in demand. The occasion indicates the esteem in which the pastor and his wife are held. Brother Wilfley has been in much demand recently for special addresses. He expects to spend three months abroad, going to many out-of-the-way places.

—The dominant characteristic of the Sacramento (Cal.) district convention was its interest in district evangelization. The secretary reported that the Disciples have worked at thirty-three places in the district. There are sixteen ministers located in the Sacramento Valley. There are 23,095 members. About 400 additions were reported for the year. The church property for the district is valued at $134,600, with only one church with indebtedness, but there are some half a dozen church buildings unused.

—J. A. Tabor has been having a good time with J. Crockett Mullins, pastor of our church at McAlester, I. T. Their meeting was a very successful one in view of the bad weather conditions. Brother Mullins has done a good work at McAlester, the membership having increased about 40 per cent, while the Sunday-school has more than doubled in attendance. All financial obligations have been met and the church supports its own evangelist in the Indian Territory. Its pastor and Brother Tabor were born in the same town and in the same month. They spent their boyhood together and the opportunity to work together in these later days has been a great joy to each of them.

—William Remfry Hunt, one of our pioneer missionaries to China, is at his home in England on a furlough. He has just preached at the West London Tabernacle where, many years ago, he was in W. T. Moore's training class, to deeply interested audiences. His evening lecture on "The New Asia" was a presentation of the awakening of China and Japan. Brother Hunt will be in the United States after a visit to his home folk. His life and experiences for eighteen years in China have been unusually interesting. His book on "A Chinese Story Teller," which is published by the Christian Publishing Company, is one which all interested in the mission field should read.

SCIENCE AND CHRISTIANITY

BY F. BETTEX,

Price, $1.50

This is one of our great books. It abounds in passages of rare eloquence and beauty. It makes free use of the latest approved discoveries and application of science. It confirms faith and makes a propagandist of the reader.

Another valuable volume by the same author is The Bible the Word of God. $1.50.

Christian Publishing Company. St. Louis, Mo.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands.

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

—The removal of the debt on the Maplewood (Mo.) Christian Church, and the anniversary of its pastor, F. A. Mayhall, were celebrated by a basket dinner last Lord's day and all day meetings. Champ Clark and John L. Brandt were speakers at the afternoon gathering.

—During a meeting held by Evangelist James Sharrat at Fairfax, Mo., B. W. Knight was ordained to the ministry of the Word. The church was properly organized and is in condition to employ a preacher who may do an effective work. We are glad to know that the Methodist and Presbyterian ministers assisted in making the meeting a success. Brother Sharrat has open dates for July, or could take regular work for the summer months. He may be addressed at 813 West Twenty-first street, Kansas City, Mo.

—A correspondent writes that he likes the Christian Publishing Company for its *steadfastness*, but of the *stuckfastness* of the envelopes which are sometimes sent out he can not approve, as they are often stuckfast to the other matter enclosed. He says: "It is a good thing to be *steadfast* but not in a *stuckfast* envelope." We accept our correspondent's application of our own editorial, "Steadfast or Stuckfast—Which?" but he must not allow the envelopes to lie around so long unused as to become *stuckfast*.

—N. M. Ragland writes concerning his reception by the First Church in Springfield, Mo., saying that "the pastors and members of the churches in this town have given us a warm welcome to our new home. The people whom we have come to serve are hopeful and enthusiastic. This gives promise of success." The church at Fayetteville, Ark., by a unanimous vote, elected him pastor emeritus and made him, also, a director in the Foreign Christian Missionary Society. These are certainly high tokens of esteem.

—The brethren at Fowler, Cal., after careful consideration, have unanimously decided to erect a new church building to cost something over $5,000, $3,000 having already been pledged. It is expected that the construction work will begin about October 1. It was also unanimously decided to extend a call to the present minister, W. W. Pew, to remain indefinitely. He has agreed to do this. The seating capacity of the new church auditorium is to be about 500. The Sunday-school department will be in the basement.

—A question concerning ordination comes to our desk: (1) Who? (2) By whom? (3) How? Persons possessing the scriptural qualifications for elders, deacons or preachers, and called to such work by their brethren, may be ordained by an evangelist, or by the local minister, assisted by the elders of the churches interested. Prayer and the imposition of hands, preceded by fasting on the part of those participating, and others feeling disposed thereto, seems to have been the scriptural order. (See Acts 6:1-6; Acts 13:1-3).

—A writer in the "Outlook" says:

"Universal peace is the dream which the world hopes to see realized. The second peace conference to be held at The Hague will no doubt be a step ahead towards this ultimate ideal, but that it will prove more than a step not even the most confirmed optimist can believe."

According to the logic of some, then, "the second Peace Conference at The Hague" should not be held. If it is only a "step" toward universal peace, and not the universal peace itself, full-fledged, let's away with it and fight on until we can get universal peace!

—We have received an announcement of the meeting of the Committee on Education of the International Sunday-school Association, to be held at Sunday-school camp, on Lake Geneva, Wis., beginning at 8 p. m., August 24, and closing at 9 p. m., August 28. A program of special interest to all Sunday-school workers is arranged, and many of our own workers should be present. For further information concerning accommodations, rates, etc., address Lake Geneva Sunday-school Association Camp, Hartford Bldg., Chicago.

—J. W. Reynolds recently completed a six months work with the Christian Church, Clinton, Ill., during which time the congregation paid off a debt of $800 and met all the current expenses. The church expects to secure one of our best evangelists for a protracted meeting during the coming autumn. Twenty-two accessions were reported at regular services since November 1. More than twelve baskets full were gathered up from a free dinner given by the members in celebration of clearing the church of all indebtedness.

San Francisco's Mighty Appeal.

The brethren around San Francisco Bay are asking for help to rebuild the churches that were destroyed by the earthquake. No worthier appeal has been made to the brotherhood in our time. These brethren have been stripped of all they possessed. They lost their property and lost their business. Had their earning capacity remained intact, they would have rebuilt their houses of worship without any outside help.

It is to the credit of these good people that they did not give up in despair after the earthquake. They might have gone elsewhere and have found honorable and profitable employment; they might have left the stricken city to its fate. The Lord put it into their hearts to stay and to rebuild what had been destroyed. They have done marvelously well. It can be said of them as it was said of the Macedonians: "They have given to the extent of their power, yea, and beyond their power." Having done their utmost, they come to those who have been wondrously prospered in recent years for assistance.

Our Lord taught his followers to do to others as they would that others should do to them. He said, "By this shall all men know that ye are my disciples, if he have love one to another." He showed his love by giving himself for the world's redemption. His disciples are to show their love by giving of what they possess. The Apostle John says, "But whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"

It will be an easy matter for the brotherhood to give $100,000 to aid San Francisco in her time of need. At another time the conditions may be reversed. Then the San Francisco brethren will gladly relieve those who help them now. Churches and individuals that have not given anything for any of our great general causes should respond to this appeal. They will be enriched and not impoverished by having fellowship with their brethren in their time of need. Their gift will be an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

For many years the missionaries leaving for the Orient, and those returning from the Orient, have been entertained and cheered by the brethren in San Francisco and around the Bay. It would be a great misfortune if the churches there were blotted out, so that there would be no brethren to speed the missionaries as they left the shores of America, and none to welcome them on their return. Help given them now will have a bearing upon the work of missions in all parts of the world.

A. McLean,
F. M. Rains,
Stephen J. Corey.

—D. J. McCanne, writing from Fort Sumner, N. M., and referring to our correspondence while in New Mexico concerning the Estancia Valley, wishes to call the attention of our readers to what he calls "our historic valley (the Pecos), where we have 5,000 acres of fine fruit land under irrigation, and being rapidly settled up and put into apples and alfalfa." He says: "We are doing missionary work in Pecos Valley, helping the Lord make of this an ideal place for a colony of Disciples. Already we have quite a number from Dr. Tyler's South Broadway Church, Denver, and we want about 500 of the best in the country to come and locate here." He offers to send illustrated literature to those interested.

—Our readers, and especially those who contributed for the meeting held in Manchester, N. H., by Brother Yeuell, will be glad to learn that Bro. E. M. Todd, of North Tonawanda, N. Y., has been employed by the Christian Woman's Board of Missions to remove to Manchester and take charge of that work until it is permanently established there. Brother Todd is pre-eminently qualified for the work in a New England field, and we regard his acceptance as a guarantee of the permanent success of the enterprise. That the Christian Woman's Board of Missions is behind it makes it doubly sure of success.

—"The contest has been a good thing for us even though we were defeated." This is the message which has reached us from a number of Bible schools that were losers so far as the actual competition and the number of points were concerned, but the testimony is that the contest has not been a defeat as regards the original and main purpose. Take, for instance, this report from the First Church, Springfield, Ill.: "Better attendance and promptness on the part of teachers and officers has been attained. The proportion of those regularly contributing has been raised. New enthusiasm has been generated. Several classes have doubled their enrollment, and several indifferent classes have been aroused to activity. The school is doing better work."

—The Christian Publishing Company has been making some changes in the past few weeks in the personnel of its business department. R. P. Crow, who has been for many years business manager, resigned in the spring to accept the position of cashier in an Illinois bank. His place has been filled by Reuben Butchart, of Toronto, Can., who has for many years been associated with the publishing business and comes highly recommended. He began his work with us July 1. H. F. Davis, of the book department, has resigned to carry on another line of business in the city, and his place has been filled by G. W. Bauer, who was formerly connected with one of the largest wholesale book stores of this city. The brethren who have left us were excellent men, and we wish them success in their new business. The changes look in the direction of more special training in the publishing business, and the company was never so well organized for aggressive work as at present.

—A note from Brother Tyler, written in London June 7, says: "I spoke in Gloucester the afternoon of June 4. We are having a glorious time with the brethren in old England. I may have something to say in The Christian-Evangelist. Spoke to a fine audience in the West London Tabernacle last night." A newspaper clipping gives an outline of his talk at Gloucester, wherein he gave some particulars of the Sunday-school convention at Rome and of his experiences among the Disciples of Christ. He thanked God for the great movement in which he was taking a part and appealed to his hearers to stand foursquare in upholding the great principles for which the churches of Christ are contending, namely, a return to the primitive Christianity in creed, ordinances and life. In another column will be found later details of Brother Tyler's visit to England. He was to sail on the steamship "Arabic" and speak last Lord's day at Decatur, Ill. We expect him to visit the office of The Christian-Evangelist about the time this week's issue of the paper goes to press.

BIOGRAPHICAL

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We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time."

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—In a letter from G. W. Muckley, who has been for some time in the West, he says: "I have spent two weeks investigating the needs of that work in and around San Francisco. I want to say advisedly that no man can understand the needs except he is on the ground. The cause is a common cause. The San Francisco brethren and all the afflicted towns have been bearing burdens that we know nothing about. Our cause everywhere is the cause of a united people, and we simply *must* answer this call the first Sunday of July or hang our heads." This testimony from one who has been on the ground, and whose judgment is formed on the basis of the general interest of the brotherhood, is exceedingly important. There is no question but that we are face to face not only with a great duty, but with a great opportunity, and it would be to our everlasting discredit if we should not avail ourselves of it. Remember July 7.

—The little monthly paper issued by the Dudley Street Baptist Church, contains an article on the Yeuell meeting at Boston. It says that the Christian Church is united in every sense. "There could have been no more genial spirit of union asked; no better co-operation with pastor or people desired. Pastor Ward and his flock won our highest esteem and the mutual fellowship was a large feature of the blessing experienced." The article goes on to say that the methods of Mr. Yeuell in leading people to public confession, were new to this Baptist congregation. "To walk from one's seat in the gallery, or on the floor, to the front of a crowded church; to arise and verbally confess faith in Christ as the Son of God and one's own Saviour, requires a positive moving of souls." The whole trend of the article is one of enthusiasm and thankfulness to the evangelist and the Christian Church in Boston. We can not forbear quoting one other expression: "The mission went on for the most part steadily leading people of all ages to the kind of confession of Christ not to be forgotten." We venture to say that this union meeting will do a very great deal in strengthening the sentiment towards Christian union between Baptists and Disciples.

—Victor Dorris has decided to resign at Pendleton, Ore., and devote himself exclusively to evangelistic work, and he asks us to announce to his many friends of other days, and to all that may be interested, that for some time in the future, and possible as long as he may live, he will devote himself to the proclamation of the great evangel. In his letter he says: "My time will expire July 1, after which time I am ready to make and fill engagements. I have contemplated this step for several years and have often been advised to do so by many choice spirits, and now I am fully decided." He can supply during July or August, or conduct rally meetings or Bible institutes. He is open for engagements for February and March of 1908, and will be glad to make engagements for dates further ahead. After July 1 he may be addressed at North Yakima, Wash., R. R. No. 4. We take pleasure in making this announcement for Brother Dorris, whose faithfulness and whose ability as an evangelist are so widely known that he needs no commendation from us. He has been trying to combine the pastoral and evangelistic work, but the demands upon him are such as to make him feel that his work lies in the evangelistic field. In a personal letter, from which we take the liberty of quoting, occurs this admirable statement: "I want to preach the message just as my Lord would have it preached, regardless of 'our' custom or usages, just as will best represent his truth, Spirit and purpose." That kind of an evangelist will never lack for engagements nor for fruit from his labors. We wish him Godspeed in proclaiming the great message of salvation to sinful men.

When Feet
are Tired and Sore
Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Hill's Hair and Whisker Dye Black or Brown, 50c.

Alexander Campbell and Instrumental Music.

A brother asks what was Alexander Campbell's position on the use of instrumental music in the churches. We referred the matter to W. T. Moore, who knew Mr. Campbell personally, and he answers thus:

"Mr. Campbell never discussed that question as it has been discussed by many of our brethren. With him it was a matter of very little importance. In only a few instances did he refer to it at all, and then only to emphasize the importance of spiritual worship rather than a mere formal exhibition. In no case, so far as I am able to find, did he regard the organ itself as in any way unscriptural. With him everything depended upon the use made of it, and it is my opinion that, where the organ is not abused, he would make no objection to it at all, were he living at this time. However, the organ question was not specially a live question among us during the active period of his life, and consequently there was no special need for his discussing it, except in a general way. He himself had no musical talent. I am not sure that he knew one tune from another, but he was deeply interested in the words that are sung. Indeed, Mr. Campbell was too great a man and had too much important work to do to spend his time in discussing such a question as has been made out of the use of the organ in the churches. I suppose that he looked at the matter somewhat as I do, namely: with instrumental music in the worship of the old institution, and with instrumental music in heaven, as we have it presented in the book of Revelation, I have always felt that if there was a little of this music between these two periods, it would not hurt any one, if conducted in the right spirit."

For Loss of Appetite

HORSFORD'S ACID PHOSPHATE

It nourishes, strengthens and imparts new life and vigor. An excellent general tonic.

As We Go to Press.

Special to The Christian-Evangelist.

Colorado Springs, Colo., June 30.—Seventeen additions to-day; 211 since revival began. I have resigned here to go to the Park Church, Newcastle, Pa., September 1. Our church here has now a membership of more than a thousand. More than six hundred have been added during my ministry of less than three years. The church is free from debt and in fine condition.—Crayton S. Brooks.

Special to The Christian-Evangelist.

Lawton, Okla., July 1.—Began here yesterday with W. A. Curtis, pastor. Eighteen additions first day; prospects fair.—Fife and Saunders, evangelists.

Special to The Christian-Evangelist.

Janesville, Wis., July 1.—We are in a short union meeting here with four churches; 78 confessions yesterday, 72 last Sunday; 400 in thirteen days. Close for summer vacation this week; over 4,000 confessions since January 1.—Chas. Reign Scoville.



INFANT CONSECRATION.

(Continued from Page 849.)

pastor should conduct a service for the young people,—a service of consecration, when children of an age to be sensibly impressed with child-like songs, prayers and talks, may be brought to receive lessons and impressions that will be very helpful in turning their thoughts and feet into the right way and throw around them the sympathy of Christ's people and the protection of the fold of Christ.

More than thirty years ago a widowed mother in Philadelphia was going down to death with consumption. She was burdened with anxiety for her two little boys,—one nine, the other five years of age. She well knew she must soon leave them motherless in this unfriendly world. Upon consultation with her near relatives, it was decided that Willie, the older one, should be placed in Girard College until he was sixteen, if his life was spared, when it was expected he would be fitted to get on in the world. The younger one was left in the care of Christian relatives.

On the day Willie was to leave home, the pastor of the church, by invitation dined with the family, and the grandmother was present. After dinner, the mother, with breaking heart and streaming eyes, said to her pastor: "This afternoon I give Willie away and put him in Girard College until he is sixteen. I want you to put your hands on his head and pray for God's blessing upon him that he may be a good boy and grow up to be a Christian and a useful man."

With deep humility and tenderness, the request was complied with, and it was the most touching and impressive service this writer was ever asked to lead.

Willie left his mother's care followed with her undying love, passed the years in college with great credit, went to another eastern city, learned the printing business, became a member of the Church of Christ, and, at a proper age, married a charming lady of that city, and they are faithful in the service of the Lord.

Who can measure the influence for good in Willie's life of that consecration service in his mother's home? Who can imagine the immense possibilities for extending the kingdom of God over the young by a similar service of consecration once or twice a year in special session of our Bible schools?

Romanists have been saying for a century: "Give us the children the first seven years of their education, and you may have them the rest of their lives."

We commend their wisdom, and neglect the children in these tender years.

The Psalmist says: "As arrows are in the hand of a mighty man, so are children of the youth."

While in the hand, direction is given to the arrow's flight, so children must be given the right direction in their course in life. Why not consecrate them to holy service all the days of their life in this plastic age of their growth? And why should not the church take the children in its arms, as Jesus did, and in its activities have a specific purpose in impressing the hearts and minds of the lambs of the flock by an occasional service for their consecration? It will deepen the sense of parents' responsibility and help them to train up their children in the house of the Lord.

Such practical recognition of the home by the church is the restoration of family religion upon which God has set the seal of his favor and blessing in all dispensations. "God setteth the solitary in families."

A Christian Hospital

The Association Hospital, corner Thirty-fifth and Pine streets, has recently come under control of members of the Christian Church, and is now ready to receive patients for treatment who prefer to be under the care of a Christian institution. For rates, which are far below the ordinary hospital charges, write to the manager,

J. Q. McCANNE,
3447 Pine street, St. Louis.

To the St. Louis Disciples.

A lecture which no one can well afford to miss will be given on Friday evening at the Compton Avenue Presbyterian Church, Compton and Washington avenues, St. Louis. It is to be on a vital subject, by a lecturer who has obtained a national fame. Although upon a purely legal question, the lecture is anything but dry or tedious. The theme is new and timely and the ammunition that will be given for the fighting of the saloon will be helpful to every man and woman interested in this question. "The Unconstitutionality of Saloon Licenses" is the subject, and the lecturer is Judge Samuel R. Artman, of Indiana, who has won the approval not only of the leaders of temperance reform but even of many politicians. He has been heard by large audiences in his own state. He was induced by a number of business men to make a tour of the country during his vacation. He begins his tour at St. Louis next Friday. He is not on the lecture platform for money considerations. Judge Artman is a devoted member of the Christian church.

A Union and a Debt Cleared.

The union attempted some time ago between the Disciples of Battle Creek, Mich., and a Baptist church was fully completed last spring when the church reorganized itself into a Church of Christ on the Scriptural basis. The new organization assumed all obligations incurred by the old one. Among these obligations were old debts amounting in all to $961. F. P. Arthur, the corresponding secretary of the Michigan Christian Missionary Society, came to Battle Creek June 16, to help raise the amount necessary to pay off the debts mentioned above. After the most heroic and persistent work of a week he secured $1,000 in cash and good pledges. In this work he was ably assisted by different members of the congregation. There was rejoicing in all hearts Sunday night, June 23, when we knew the old debts could be paid. The state board is standing nobly by this work in Battle Creek. I began work with this church June 23. We are all hopeful and the congregation is full of courage.

R. A. Thibos.

Brother Tyler in England.

I feel I must send The Christian-Evangelist a note concerning what I feel should be called Dr. and Mrs. Tyler's triumph in England.

On our way home from the world's Sunday-school convention which recently concluded its sessions in Rome, we are completing the tour with a visit to our churches in England. It has been my pleasure to join Brother Tyler in some of the meetings we have attended. He is in demand everywhere we have a church. What time he was not engaged in attending the sessions of the world's international Sunday-school lesson committee has been spent in continuous travel interspersed with speeches, sermons and addresses. He has spoken at Southampton, Gloucester, Cheltenham, Chester, Birkenhead, Liverpool, Southport and London and environs, making in all sixteen addresses. It is the universal opinion that he has done a great amount of good by his words of cheer and telling common sense way of giving advice and instruction. The climax was the London meetings. Last week a reception was tendered Brother and Sister Tyler at the West London Tabernacle. Nine of our preachers were present, as well as a large number of brethren and sisters. Yesterday was an high day at the West London Tabernacle. The choir celebrated its anniversary of organization. The music rendered by the sixty well-trained voices was very attractive and inspiring. Brother Tyler delivered four addresses during the day to large and delighted audiences. His closing sermon on the "Pre-eminence of Christ" was an especially strong discourse. At the conclusion of the service in the evening we bade our brethren good-by. As we sail for America early in the week we may never see them again, but we shall carry away with us a delightful remembrance of the kindness of our brethren across the sea who are contending for the faith once delivered to the saints.

H. Randel Lookabill,
Pastor Fulton Avenue Christian Church, Baltimore, Md.
London, June 17.

Rests by the River

This book of devotionals, by George Matheson, is to the drooping heart as showers to the wilting flowers. These are some of its meditations:

Light Before Shadow, What Makes Life Worth Living, Worship Under the Shadow, The Silence of God.

Price $1.25, post paid.

We have an excellent line of this class of books from which you may select. One of our favorites is The Divine Artist, Sermons of Consolation, $1.00.

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A Good Word for Kansas.

The first district missionary convention at Nortonville, Kan., was a decided success. A lady who has attended many of them says it is the best yet. Of the four which I have attended, this was by far the best, both in interest, attendance, and program. Brethren Lyon and Settle are competent men, and missions in Kansas promise to be worthy of this great state.

W. A. OLDHAM.

Northeast Colorado.

The fourteenth annual convention of the Christian churches of Northeastern Colorado was held in Greeley, June 12 and 13, and was conceded by all present to be the best ever held in the district, not only in attendance but also in work accomplished and general interest taken. There were 62 visiting delegates, while the majority of the home congregation was present at each session. J. F. Findley, of Fort Collins, presided.

California State Convention.

The annual convention of the Christian churches of California will be in session at Garfield Park, Santa Cruz, from July 23 to August 4. An unusual amount of the best home talent has been secured and several of our ablest brethren from the East will deliver addresses, among them W. R. Warren and J. J. Haley.

For programs with full information address the chairman of the program committee, J. E. Denton, Petaluma, Cal.

Christian Endeavor Convention.

Program of the Disciples' rally, First Christian Church, corner Broadway and East Olive street, Friday, 2:30 p. m., July 12, 1907. Music in charge of Endeavorers of First Christian Church, Seattle:

Devotional, Guy M. Withers, Kansas City; Greeting to Visiting Disciples, H. L. Chapman, Seattle; Response, Orton L. Smith, president Oklahoma Christian Endeavor Union; Address, "The Present the Era of Young People," B. B. Tyler, Denver; Address, "The Religious Spirit of the Twentieth Century and the Plea of the Disciples;" Address, "The Centennial Movement and Christian Endeavor," Claude E. Hill, national superintendent; Address, "Looking Toward Norfolk," A. W. Kokendoffer, president Missouri Christian Endeavor Union.

A Christian Hospital.

The hospital hitherto known as the Association Hospital, located on the northeast corner of Pine and Thirty-fifth street, has been undergoing a quiet evolution during the past few months, by which its financial basis has been reconstructed, its methods modified, its stockholders and directors changed so that it has come under the complete control of members of the Christian church in St. Louis. The latest change was to elect Dr. C. M. Riley, for many years a professor in the Barnes Medical College as house physician in the hospital. Dr. Riley is a faithful and honored member of the Union Avenue Christian Church. J. Q. McCanne, an elder in the same church, is manager of the hospital, and J. H. Garrison, George L. Snively, J. Q. McCanne and W. L. Coley, all members of the Christian church, are directors. The hospital is finely located, is well fitted up for making patients comfortable, and its rates are so much more reasonable than many others as to make it possible for many to enjoy its benefits who would not be able to go to other hospitals. Members of the Christian churches in states adjacent to St. Louis will find a comfortable hospital in which they will be under Christian care and influence, with the best medical treatment. See advertisement elsewhere.

A Union Move in Washington.

On May 12, 1907, thirty-four months from the time of the first meeting of fourteen members of the Christian Church in Hoquiam, Wash., the new house of worship was dedicated. The property is valued at $7,000 and pledges were secured on dedication day sufficient to clear it of indebtedness except for $1,000 carried by the Board of Church Extension.

Morton L. Rose, of North Yakima, was master of ceremonies. The writer's long acquaintance with him in Eugene, Ore., while the former was a student and the latter pastor, made us anxious to secure him and the church at North Yakima and Brother Rose have our heartiest thanks for his services.

There was the usual or unusual fear before the services began that we should be unable to reach our goal of $1,500, but during the day $1,560 was raised. A most pleasant feature of the day was the liberal gifts from brethren of other city churches, the Presbyterian and the Baptist being especially generous, both of their Christian Endeavor societies making small pledges as well.

The church was organized by A. C. Vail in 1904 and has been ministered to by the beloved patriarch, R. M. Messick, J. M. Harris and the writer, Evangelists who have served are D. E. Olson, G. A. Webb and wife, and A. C. Vail. The present membership is about 75. Like all Western churches there is a constant succession of removals which makes the building up of such a work without aid from missionary funds, except Church Extension, an arduous undertaking.

We are just now entering into a union revival, five churches participating—Christian, Baptist, Swedish Baptist, Methodist and Presbyterian. An auditorium costing, with the site, $3,800, has been erected for present and future use. It is a tabernacle of witness to the spirit of union which is abroad in the land which is especially strong in Hoquiam, and a tabernacle of prophecy of the day when the place of meeting for all Christians of a given place shall not be a rough, unpainted structure, but the best the city can afford. Rev. J. I. A. Henry, formerly of Portland, Ore., San Francisco and Chicago, but more recently from a five years' evangelistic campaign in the British Isles, and his singer, Mr. J. R. Hemminger, are leading us. For some months the pastor of the Baptist church, Rev. G. A. Bale, and I have been in frequent consultation as to the uniting of our congregations. Finally, at Brother Bale's suggestion, we issued a call, Mr. Carlson, the pastor of the Swedish Baptist church, also signing it. It was an invitation to attend a conference looking toward closer fellowship in union. We expressed our belief that conditions were favorable for such a movement and that nothing but good could come from a frank discussion.

In response to the invitation there came together members of six congregations—Christian, Baptist and Swedish Baptist of Hoquiam; Baptist and Christian of Aberdeen and Christian of Elma, represented by Brother Jones, the pastor. I was never in a meeting so thoroughly charged with the spirit of Christian love.

The meeting did much to bring the congregations nearer together, especially by showing how much we are alike now in teaching and practice, and the question is being frequently asked, "What *is* the difference between us?" and the answer often given, "I don't know. Do you?"

One word from Brother Carlson's address on "Preparations for Union" deserves repetition. The preparation he insisted upon is that we should know Christ, know each other, know our own love for the truth and know our brother's love for the truth. He said that he had been greatly surprised to hear one of our evangelists preaching Baptist doctrine, but it was Baptist doctrine, without which we could not expect to hold our converts. The particular form of Baptist teaching which he taught was that conversion must precede baptism! That baptism is worthless unless there has been a change of heart, unless faith and repentance have preceded it! The evangelist's name? Charles Reign Scoville.

The next day in talking with a prominent Baptist who had not been to the conference and who held the ancient idea that we are baptismal regenerationists, I was able to quote Brother Carlson as authority that at least one man among us does not hold to that idea.

A second conference was held May 10, addressed by Rev. G. W. Watson, pastor of the Aberdeen Baptist Church, and by Brother Rose, each speaking on the contribution the church with which he was identified had made to religious progress. Again it was found that the lines were parallel and often identical.

May 19, by invitation of Mr. Watson, I preached to a united congregation in his church, the Christian church at Aberdeen being temporarily without a pastor, B. H. Allen, of Montesano, having since been called. A most excellent feeling was manifest throughout the evening and it was a service at which I rejoiced to be. The Baptist ministers here are much in earnest in the matter and we are trying not to fall short.

There is a measure of indifference to the question on the part of some and I fear some opposition. I pray God we may not be found wanting, though some developments lead me to wonder if our claims to a desire for union will stand the test of experience.

Our union revival is occupying all our time and thought now and nothing more will be done, at least for a time. JOHN J. HANDSAKER.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, June 24.—One addition at regular morning service yesterday and one the week before.—J. W. Ellis.

California.

Arlington, June 24.—Six additions by letter and statement, to the Arlington church, in the last two weeks.—W. T. Adams, pastor.

Corona, June 24.—One addition here yesterday by letter.—W. T. Adams, pastor.

Visalia, June 20.—Large audiences; two additions last Sunday. Church prospering.—I. H. Teel, pastor.

Canada.

Mimosa, Ont.—As the result of a two weeks' meeting 14 new members were received into fellowship. David Dick, pastor of the flourishing young church at Wychwood Park, Toronto, was the evangelist, assisted by O. W. Hearn, pastor of the Everton and Mimosa churches.

District of Columbia.

Washington, June 24.—Reports at Ministers' meeting: Vermont Avenue (F. D. Power), one baptism; Ninth Street (George A. Miller), six baptisms and one by letter; Thirty-fourth Street (Claude C. Jones), one baptism.—Claude C. Jones, secretary.

Georgia.

Augusta, June 24.—Yesterday I preached to the old people. Many were present and sang the songs which they had selected as favorites. At the close of the morning service there was one addition and three in the evening, making 16 for the month of June.—P. H. Mears.

Indiana.

Mount Vernon, June 25.—Have just begun a meeting here with William A. Ward, of Henderson, Ky. One addition last night. This is a weak church and it has been without a minister since October, but there are some very zealous workers. We expect to continue three weeks.—Charles E. McVay, song evangelist.

Illinois.

Virginia, June 28.—Three additions last Lord's day—two by confession and baptism, one by letter.—Ben N. Mitchell.

Iowa.

Anthon, June 25.—We closed the meeting here yesterday. Two accessions and several yet to be baptized. W. P. Dunkleberger is the pastor and C. E. Smith led the singing.—J. P. Childs, evangelist.

Indian Territory.

Muskogee, June 24.—Three additions by letter, one by statement, and one by confession and baptism, making 18 since Brother Martin took charge the first Sunday in May.—W. W. Settle.

Kansas.

Medicine Lodge, June 24.—One added at the morning service yesterday.—Lee H. Barnum.

Council Grove, June 25.—Our Old Folks day, last Sunday, was a decided success; good attendance; one addition at evening service.—Albert L. Young, minister.

Stafford, June 22.—I have just closed a meeting of three weeks in a schoolhouse near here. Twenty additions—12 baptisms. We are planning for a new church building at Stafford.—J. W. Babcock.

Kansas City, June 27.—Three additions to the North Side Church—two confessions Sunday morning.—James S. Myers.

Blue Rapids, June 27.—N. S. Carpenter and I are in a tabernacle meeting here, ten days old, with 12 added to date. Seven of these have been by baptism. The membership numbered but 18 when he came, but a more faithful, hopeful band I have never met.—Orwin L. Adams, evangelist.

Clearwater, June 17.—Five additions since taking the work here May 12.—Harry Walston, minister.

Kentucky.

Lawrenceburg, June 24.—Two by letter yesterday and one baptized; also one by letter a week ago.—Walter C. Gibbs.

Paducah, June 24.—I have just closed a meeting for E. S. Baker, Jackson, Tenn., which resulted in 22 additions. I began a meeting here last night for George H. Farley. There was a splendid audience present at the first service.—John T. Brown.

Missouri.

Canton, June 24.—Three added by letter at our last regular appointment at Hines.—Thomas C. Hargis.

Louisiana, June 24.—Four added to the church here yesterday and three one week ago.—E. J. Lampton.

Humansville, June 21.—Closed a twelve days' meeting here with 13 added—10 baptisms.—E. H. Williamson and wife, evangelists.

Arrowrock, June 23.—We have just concluded a meeting here with twelve additions—eight baptisms, three by letter and one from another church. Charles H. Swift did the preaching.—C. E. Burgess.

Moberly, June 24.—Two additions by letter last Lord's day at the East Side Christian Church.

Milan, June 29.—Our meeting with O. W. Jones and the brethren here concluded with about 100 additions, about seventy-five being by confession.—James Small and Le Roy St. John.

New York.

Buffalo, June 25.—Three adults and three from our Bible school have been baptized in the last three weeks at our regular services at Forest Avenue Church.—B. H. Hayden.

Ohio.

Bowling Green, June 29.—One confession at prayer-meeting.—Clyde Darsie.

Oklahoma.

Cromer, June 25.—We have just closed a good meeting here with 50 additions, 45 of whom were adults.—C. R. L. Vawter.

Pennsylvania.

Philipsburg, June 18.—The work in this new field is in a healthy condition. There have been twenty additions since we took up the work.—D. F. Harris.

Texas.

Bryan, June 25.—We closed our two weeks' meeting here last night with the largest crowd that ever gathered at a religious service in Bryan. From the standpoint of additions we did not have a great meeting as there were only 45 accessions, but these were of the very best quality and will be a great help. Our church had only 75 members when we began this meeting.—H. E. Wilhite.

West Virginia.

Skelton, June 22.—Closed a meeting here last night with nine accessions to the church. We are greatly rejoiced.—A. M. Dial.



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College Work and Plans

Add-Ran.

I have just returned from a visit to the picturesque town of Thorp Springs, Texas, where I went to preach the baccalaureate sermon for Add-Ran-Jarvis College. This institution was founded by the two Clark brothers, Addison and Randolph, in 1873. At that time Hood County had just been organized. On the distant hill could be seen the signal fires of the Indians, who inhabited the fertile valley of the Brazos River. It was not long until these two brothers, with their father, had a flourishing school with an attendance reaching as high as five hundred. They continued this work until 1895, when they established Texas Christian University at Waco, to which they turned all the influence of Add-Ran College.

After putting T. C. U. on a firm basis, President Addison Clark resigned as president and became pastor of the church in Waco. In 1004 the old building at Add-Ran College burned down. It had been purchased by Major J. J. Jarvis, of Fort Worth. It was decided to rebuild and open the institution under the name of Add-Ran-Jarvis, with Addison Clark as president and Randolph as vice-president. Major Jarvis deeded the property to a board of trustees, and with a fine building and boarding halls, the school opened two years ago. They have enrolled something over two hundred this session—as fine a class of young men and young women as can be found in any school in America.

Special attention is given to ethics and Bible study. The religious part of the training is carefully provided for. The whole atmosphere of this college and the rural surroundings is exceptionally well-suited to the development of the nobler qualities of the student. Add to this the influence of the Christian culture of the two men who stand at the head of the school, with the high ideals of all the members of the faculty, and you have almost ideal conditions for the education of young people.

Fort Worth, Tex. J. J. MORGAN.

Bethany College.

The sixty-sixth year of Bethany College closed with the annual commencement, June 20. Not in recent years, if at all, in the institution's history have we had a session so satisfactory. The character of the student body could scarcely be excelled. Of the 280 students enrolled ninety were preparing for the ministry or the mission field. The faculty of the college is thoroughly competent. Every member has been re-elected and will remain during the coming year. Our engineering department, inaugurated a year ago, had twenty students enrolled. The new Carnegie library is almost completed. The college has a library of 9,000 volumes. Mr. Charles E. Filson and E. J. Doley, two of next year's graduates, are in the field in an effort to raise $5,000 for new books. One-third of this amount has already been secured. The trolley line from Wellsburg to Bethany is well on the way and it is hoped that it may be completed in the early fall. The lookout for next session is unanimously bright. T. E. CRAMBLET.

Bible College of Missouri.

This institution has just closed its most prosperous year. Its adjustment to the University of Missouri has been completed by the granting of credits, and the system of credits has been so far tried as to assure large classes in the future. During the year sixty-two University men and women took credits from the Bible College toward their A. B. degrees in the University of Missouri. This is very encouraging in view of the fact that the system was not fully established at the beginning of the first semester, and during that semester we received but few students from the University body. We feel sure of large classes in the future.

Our young men who are preparing for the ministry are now serving about twenty-five churches within reach of Columbia. They are all men of strong faith, and are doing good work. The number of our ministerial students increases, and as the advantages of Columbia for ministerial students becomes known and the churches in Central Missouri become better acquainted with their good work, we are confident the number will continue to increase.

Prof. C. M. Sharpe will be in Columbia again in September, and enter actively on the work. Prof. Richard Gentry will act during the first semester as student visitor. George D. Edwards, of Honolulu, will be with the college in September as its financial agent. Practically he has been called to a chair in the college. Brother Edwards has the reputation of having been one of the best students ever graduated from the University of Missouri. He has great influence over men and will make a very strong teacher. During the year, Dr. W. T. Moore will deliver lectures on Homiletics, or "Preacher Problems." George H. Combs, of Kansas City, Mo., will give a series of lectures, also, on the general theme, "The Christ in English Literature." J. H. Hardin, State Superintendent of Bible Schools, will conduct, with the help of the faculty, a Bible School Normal.

In addition to the above, our students have all the advantages of a great university with its libraries, museums, gymnasium, etc., etc. Every preacher who has been with us any length of time, even one semester, is doing good work in the ministry. We believe there is no better place to prepare for this great work than in Columbia.

Columbia, Mo. W. J. LHAMON, Dean.

Butler College.

Situated in the heart of a great agricultural and industrial population, in a city which has within the last twenty years more than tripled the number of inhabitants and which, in easy communication through steam roads and interurbans with the whole Middle West, is now the center of great movements, Butler College had for nearly two decades barely held its own. The churches with which it has been connected have advanced by leaps and bounds, but we seemed to stand still. How long could this last? This year has given the answer. We have secured pledges for a new endowment of $250,000, and payments on these pledges are coming in nearly every day. Before college opens next fall there is every reason to expect that from $20,000 to $25,000 will have already been paid in. And now, too, we are reaping the fruit of one work to which through all these years of dearth the college has been true. A high standard of entrance requirements, comparatively strict requirements in work, maintained in the face of loss of numbers and attraction of students to other places from which they could graduate more easily, has to a large extent earned recognition and the respect of those from whom respect is most respectable. An honorable past is not without weight in the hopes for a larger future that comes with increased endowment.

Aside from the completion of the subscription of $250,000 to the endowment the year has been a quiet one. Old names are missed in the faculty, notably those of Demarchus C. Brown, who instead of teaching Greek, has taken the position of librarian of the state of Indiana; and W. D. Howe, who is now professor of English at Bloomington, Ind. During the year came also the announcement that President Scot Butler had, upon representation by friends to the Carnegie pension board of his long and honorable service, been granted a pension from the Carnegie foundation, to take effect this summer. With the close of the college year Friday, June 28, President Butler permanently severed his connection as professor and administrative officer of Butler College. Other changes in the faculty have been accompanied by great regret, but this will seem to many to be almost a loss of identity in the college itself.

A far-reaching change has been made in another connection also. By a change in its policy, occasioned by the death of President Harper and the creation of the national educational board with its heavy endowment, enabling the board to give more vigorous support to the small colleges than any single university could do, the University of Chicago has decided to abandon the plan of affiliation with all the schools and colleges, of which Butler is one, connected with it. The interests of students who have already entered college have been safeguarded, but for future students, after 1910 therefore in toto, there will be no connection between Butler and Chicago. The affiliation has beyond question been of great help to Butler, and doubtless to the University of Chicago it has also been advantageous, but it is a matter of congratulation, I think, in many respects, that Butler, in its new career and larger endowment, is to stand on its own bottom.

The commencement season brought its usual ceremonies and inspiration. The baccalaureate sermon was preached by Prof. H. C. Calhoun, of Lexington, and the commencement address by Prof. W. D. Howe, of Bloomington, Ind. Seventeen took the A. B. degree and two the degree of A. M.

The summer school opens July 1, Monday, under the direction of Prof. J. D. Forrest, with a stronger faculty than we have ever had. The board of directors has made no announcement of progress in the election of a president or of a professor for the theological department, or of a head of the department of pedagogy. Miss Graydon will next year assume charge of the department of Greek and Professor Payne will have the Latin department. Prof. R. B. Moore, whose work in radio-activity has this year given him recognition not only in the highest scientific bodies of America, but in Europe as well, will be absent for a year for special work in chemistry with Sir William Ramsey and perhaps in France also. In this connection, perhaps, mention should be made of two notable books which have appeared this year from the pens of Butler professors, Prof. J. D. Forrest's "Development of Western Civilization," and Prof. A. K. Rogers' "The Religious Conception of the World." The favorable reviews of these books in technical journals and in the general press have been an unmistakable sign of their worth.

The catalog for the year, delayed by the many changes referred to, is now in press. It is hoped that definite announcements may be made on many important matters after July 10, when the board of directors meets, and a pamphlet embodying them may be expected shortly after that date.

Indianapolis. C. B. COLEMAN.

Christian College.

The past year has been one of quiet, solid work and prosperity at Christian College. The health, morals and manners of the large body of students have never been better in the history of the institution. The excellent work done also has been eminently satisfactory. Upon the whole it has been one of the best years in the history of the college.

But we are planning for better things in the years to come. Ten years ago, when Christian College added laboratories and apparatus and raised the course of study so as to articulate with the State University, this was a great step in the right direction. This was among the first of our Western colleges to take this important step. Each succeeding year has seen steady improvement until finally something like the ideal has been reached. A full four years' course of real college work is now provided, leading to the A. B. degree. This places Christian College on a real college basis and offers all the advantages of a comprehensive college course, such as may be obtained at Eastern colleges for women, or in our State Universities. This course, however, is made as flexible as possible, so as to meet the case of those who may wish to attend the college. To this end, the studies are made elective, in many respects, so that the student is not confined to hard and fast lines as regards studies in which she feels no interest, and which may not be of any special value in view of her plans of life. The only thing required is, the student must, in electing studies, take what is equivalent to the whole course, while certain studies cannot be omitted in any case, such as the full course of English, etc. In short, the whole curriculum has been arranged to meet, in the best manner, the conditions of our Western and Southern life, and to provide an education commensurate with the highest development of American womanhood.

At the same time the College Preparatory department, which provides for four years of excellent work, not only leads up to the real college work, but also qualifies to enter the State University and all other first-class institutions of learning. Graduates in this department receive the College Preparatory Certificate. It is also further provided that young ladies who cannot take the whole four years college work in order to secure the A. B. degree, will receive a diploma for work done, as far as they have gone, and this will secure their entrance to any other college, and also credit for all the diploma calls for. All this is explained fully in the new catalog which can be had by those who have daughters to educate, on application to the President.

The faculty of the college has to some extent been reorganized in order to meet the new conditions involved in this new departure, though most of the old tried teachers (some of whom have been with the college for many years) are still retained.

The departments of Music, Art, Elocution, Domestic Science, Physical Culture, etc., are already equal to any similar institution in the United States, while it is believed that the Department of Music excels that of even the best colleges for women in the East. A new and distinguished member of the faculty has been added to the Voice Department in the person of the Dean, Prof. J. Emory Shaw, who has a national reputation. Prof. Buddeus, who has an international reputation, and who undoubtedly has no superior as a pianist in the United States, will continue at the head of the Piano Department. In both of these departments these gentlemen will have experienced and able lieutenants to assist them.

While Christian College is already, in most respects, well equipped as regards building accommodations, at the same time a much-needed new Academic Hall has been planned, and it is hoped that this building will be completed within the near future. Mr. Carnegie has subscribed $25,000 for the erection of this Hall, provided $25,000 shall be raised by the friends of the college, for an endowment fund. Owing to pressing duties in other directions, it has not been possible to push this matter during the past year, but arrangements are being perfected by which it is believed this $25,000 will be secured during the coming year. When this building is completed, Christian College will be unique in its building equipment, and will then be ready to go forward in the great work of educating the young women of our country in harmony with all the best interests of our advancing Western civilization.

It may be interesting to some of the readers of THE CHRISTIAN-EVANGELIST to know that the missionary spirit is at a very high level in Christian College. Several young ladies have been in preparation for missionary work during the past year, and two were graduated who expect to enter the foreign missionary field. One is already in India, and one goes to Japan in September. It is also interesting to know that two of our foreign missionaries are sending their daughters to Christian College next year in order to complete their education. In connection with the College there is a Christian League which meets once a week for worship and con-

ference, and that is regularly attended by a large number of our Christian girls.

Already the outlook for the College, during the next year, is very encouraging as the number of rooms engaged up to the present time exceeds any other year in the history of the College. W. T. Moore.

Columbia, Mo.

Christian Temple Seminary.

The third annual commencement exercises of the Christian Temple Seminary was held June 9-13. The baccalaureate sermon was preached on Lord's day. Monday was field day, Wednesday was class day and Thursday was the commencement, when the class of six received their diplomas and a most excellent address was delivered by Dr. Henry A. Griesmer. The Temple was beautifully decorated with flowers and the seminary colors. One of the graduates becomes pastor of one of our city churches and another is employed as the secretary of the Temple.

Last session was the best in our history. There were 68 matriculates and the interest has so grown in this work that we look for that number to be doubled next session. This course is a study in the Scriptures covering three years, followed by a four years' reading course. In September, a correspondence department will be opened and every effort possible will be made to quicken the interest in the study of the word of God and deeper spiritual life. Peter Ainslie.

Baltimore Md.

Christian University.

The Forty-ninth Session of Christian University was most satisfactory to all the friends of the school. The course of study, which has been considerably lengthened during the last few years, now comprises four years of Preparatory work, and four years of College work, leading to the degree of A. B. In addition to this there is a three years Ministerial Course leading to the degree of B. D. No one can now obtain the degree of B. D. without first having obtained the degree of A. B.

The faculty consists of fourteen members, all of whom are specialists in their respective lines of work. Of the students in attendance last session, two-fifths were ladies and three-fifths gentlemen. The best of feeling exists between faculty and students, and the work done is high-class.

Financially, the year has also been satisfactory. The mortgage of $15,000 which was placed on our new building because of the fire of March 23, 1903, has been paid in full and the University is now entirely out of debt. The Endowment is growing, but not as rapidly as it should.

The greatest problem which confronts Christian University is her inability to prepare all the ministers of the Gospel that are called for. If we could graduate ten times as many ministerial students as we do, all of them could be readily located. Almost daily I receive letters from church officials asking me to recommend to them a competent and consecrated young man, able to minister to the wants of their congregation. In nine cases out of ten, I am obliged to reply that the demand is far greater than the supply and that I can not do anything for them. These letters do not come from Missouri alone, but from all the States West and South of us, which shows that there are to-day hundreds of congregations, abundantly able to support a minister handsomely, but unable to find one.

Carl Johann, *President.*

...inton, Mo.

Cotner University.

We have closed a strenuous and successful year—several things have happened looking to permanent advancement. The long expected connection with Lincoln by electric transit has been realized. An extension to Omaha is promised within a year. This helps the school and builds up the suburb. Through the liberality of Brother Teachout a department of education has been established, connecting the work with the public school system of Nebraska. Grade and professional certificates are granted our students the same as in the state schools. This insures enlarged attendance and influence.

Cotner has taken high rank in oratorical and scholarly competition. In the former she won first place in the prohibition oratorical contest of the state and second place in the interstate. In the latter she furnished one of three who were able to pass the Oxford examinations and qualify for the Cecil Rhodes scholarship. Bro. Joe Smith, who won the honor, is preparing for missionary work. He has done all his work here.

A gymnasium has been enclosed at a cost of about $3,000 and paid for as far as completed. It will be up to date when finished. It is hoped to complete it this year. A correspondingly new interest has grown in physical culture and athletics.

The student body has increased healthily. There have been 312 enrolled (no names repeated) in the college of arts and associated departments. This means a growth of nearly 25 percent over last year. We hope that an equal growth will be made next year.

The medical college, owing to a stiffening of entrance requirements, turned away a number of students, but gained in influence and strength. It is looking to a better location in the city and substantial improvements. The enrollment for the year was 54 with 12 graduates. Total attendance of the university for the year 366.

The teaching force remains practically the same. One was added to the department of music, making six teachers in that school.

J. W. Hilton resigned as pastor of the University church to take a place in the faculty. He is to be professor of ethics and sociology and associate in sacred literature. This is an enlargement of these departments. Brother Hilton is ripe in scholarship and consecration.

Our financial policy to keep our of debt has been adhered to. A resolution was adopted by the board of trustees to place the mark for permanent endowment for 1909 at $100,000. All effort will be made to reach this at least. We ask the sympathy and fellowship of all our brethren in this great work.

We thank God, take courage and press on.

W. P. Aylsworth, President.

Drake University.

Drake University just closed one of the most successful years in her history, enrolling a total of 1,764 students. The additions to endowment and building funds during the year amounted to more than $100,000. The reports indicate that within the last five years the University has doubled its assets. A new Carnegie Library, to cost $50,000, is now in course of construction. It is hoped that it may be ready for use by January, 1908. A new central heating plant, to cost $15,000, is also in course of erection.

The growth of the College of Liberal Arts has been most marked in the past few years, enrolling during the year 1906-7, 515 different students. In order that this department might receive such attention as is demanded, Dr. Frederick Owen Norton was recently elected Dean. Dr. Norton has been teaching Biblical Greek in the University during the past year. He comes to this new work unusually well qualified both by experience and training. Professor R. E. Conklin, of Eureka College, has been elected head of the Department of Geology and Botany, and Professor Alfred J. Pearson, of Gustavus Adolphus College, has been chosen as head of the Department of Modern Languages.

The attendance in the Bible College during the past year was largely in excess of any previous record. Students were enrolled in this school from Australia, Canada, England, Japan, China and New Zealand. The foreign colony is becoming larger each year. Plans have been made for a larger attendance and greater work next year.

The Law, Medical, Normal and Music Schools have been most prosperous and show continuous and healthy growth. In each of these schools the faculty has been strengthened for next year, and added equipment is contemplated.

Hill M. Bell, President.

Des Moines, Ia.

Hamilton College.

During the past year the college has enrolled 295 students from sixteen States and three foreign countries, the number of day students being 147 and boarders 148. The increase in the total enrollment during the past four years has been one hundred per cent, the total enrollment for 1902-3 being 147. The health of the student body has been remarkable for its excellence. Not a serious illness has occurred.

The library has been catalogued by the Dewey System and thus made efficient for the use of the students. The availability of the library has been further increased by the engagement of a trained librarian, who conducts the library upon the most modern methods. A number of much needed reference books have been added, but with the many demands made by the up-to-date class-room methods at Hamilton, there is great need of enlargement of its library facilities. It is hoped that friends and alumnae of the college will help in this direction.

Among the faculty changes Miss Marianna Mayers is the new director of the School of Art. She is an honor graduate from the Massachusetts Normal School, a student for several years at Pratt Institute, New York, and a pupil of Albert Lache in Arts and Crafts. Fraulein Ida P. Scudo, of Gotha, Germany, comes to the headship of the Piano Department of the School of Music. Fraulein Scudo is a graduate of the Royal Conservatory of Leipzic. She has been a pupil of Dr. Carl Reinecke, Dr. Jadassohn, and Herr Martin Krause, and has had a successful teaching experience. The increase of piano pupils has been so great that it has been found necessary to add another teacher, making five piano teachers in all. The new addition is Miss Virginia M. Brewer, who has had the best training in this country and abroad. Miss Ethel Agnes Hill will be a new member of the Music Faculty, receiving pupils in the violin department.

The graduating class this year was the largest, numbering thirty-eight. The policy of the present administration is to foster in every way possible the spirit of moral responsibility among the students. Toward this end an Honor Roll has been established, and it is a creditable record that fifty-four of the resident students last year attained this cherished ambition.

An active membership of the Young Women's Christian Association and an Auxiliary to the Christian Woman's Board of Missions have done valuable work in the stimulation of a healthful religious life among the students. In all the financial contributions have amounted to $175.

Over seventy of the old students have booked rooms for the coming school year, and in view of the demand for rooms the past year the Trustees are formulating plans for a new building. This new building will occupy the site of the corner lot adjoining the Hamilton grounds, and will contain a handsome and adequate Auditorium, a gymnasium, and additional dormitory and class rooms.

Luella W. St. Clair, President.

Lexington, Ky.

Eureka College.

The college rejoiced in the middle of the year to send another of its graduates to the foreign field. Miss Ella Ewing went to Bolengi, Africa, as the living link of the Eureka church. Her sudden death in May of the dreaded fever cast a gloom over the college and the community. The presence during commencement week of three of our missionaries seemed an appropriate home-coming. Mr. and Mrs. Weaver came from Japan and Mrs. Waggoner-Menges from Cuba. Mr. and Mrs. Hagin were detained at the last moment, though they were expected.

Prof. B. J. Radford has been chosen dean of

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C. C. ROWLISON, President.

the Bible school and that department has been enlarged. A number of new courses have been added, and an additional teacher secured, Edward E. Boyer. Mr. Boyer is one of the most studious and scholarly of the graduates of Eureka College, and will devote his whole time to courses in the Bible department. Prof. Silas Jones will give some new courses of intensive study in certain periods of church history, which are usually inadequately treated or neglected altogether. There is also a course in Sunday-school work. It is believed that the History of our own Movement for the Restoration of Primitive Christianity will be both profitable and popular with young men preparing for the ministry. A course will also be given in contemporaneous religious history. A number of our most successful pastors and evangelists will visit the college during the year and deliver addresses and hold round-tables on various phases of our religious work.

Miss Elizabeth Baxter, of New Harmony, Ind., comes to the college as teacher in history and pedagogy. She is a graduate of the State Normal School and of the University of Indiana. She is a woman of strong personality and wide experience. Miss Rowena Praty, who formerly taught in the college, has resigned her position in New York city and returns next year as assistant in Latin and teacher of shorthand and typewriting. Mr. Lee Cannon, who has spent the last year in Europe in study and travel, returns in September to take up the work in French and German. Prof. Clyde Lyon is spending the summer in doing special work in English and public speaking at the University of Chicago. Prof. J. S. Compton went last week to the biological laboratory in the University of Wisconsin, where he will do special work during the summer quarter. Summer classes are conducted here at the college in mathematics, science and modern languages. The board has directed that steps be taken to introduce manual training and domestic science.

During the past year the Eureka Chautauqua Association has been organized, with 100 stockholders. The meeting will be held Aug. 1-11, on the college campus. It is expected, however, that permanent grounds will be selected before another year. The program for this year is a strong one.

The McKinley interurban system has been extending its lines rapidly throughout Central Illinois, and the great advantages of this to Eureka are evident to all.

The Illinois Christian Education Association is the organization through which the colleges and the churches of the state are brought into closer touch. A larger number of churches co-operated on education day than in any previous year.

The state convention at Paris set as the Centennial aims for Eureka College:

1. Increasing the attendance to 400.
2. Enlarging the membership of the Illinois Christian Education Association to 5,000.
3. Adding $250,000 to the endowment fund.

The student body has a committee of five to aid the Centennial committee and the I. C. E. A. committee in accomplishing their purpose. All the friends of the college are asked to join in helping reach the goal by the time we meet in Pittsburg.

Kentucky University.

Notwithstanding the great loss sustained at the beginning of the college year, through the enforced resignation of President Jenkins, on account of ill health, one of the most successful sessions in the history of Kentucky University has just closed. There were enrolled in the several colleges of the University 1,109 students, representing thirty States and seven foreign countries. Exclusive of the Commercial and Medical Colleges, there were eighty-three graduates, twenty-three of whom are preachers.

Upon the resignation of President Jenkins, the Executive Committee selected as Acting President, Dr. Thomas Benton McCartney, Jr., who has proven himself most efficient and satisfactory to all concerned.

The most important addition to our equipment during the coming year will be the splendid new Science Hall now under course of construction. This building is located on the east side of the campus, facing Broadway, forming another side of the contemplated quadrangle of Greek structures, similar to the present Morrison College. The new building will consist of three stories and attic over a deep basement. A portico supported on six columns of Doric type will bring it into yet more perfect harmony with the present architectural scheme.

Another matter of considerable importance regarding the future of the institution is the new entrance requirements. The College of Liberal Arts of Kentucky University has always held and deserved an excellent reputation for the high standard of graduation maintained, and for the nature and scope of its requirements for the baccalaureate degrees. In common with practically all of the colleges of the South, however, the thoroughness of the work of the College has been for several years impaired to some extent by inability to set and maintain adequate entrance requirements, and by the consequent admission of students whose preparation too often proved insufficient for the grade of work here required. Hence it has been the policy of the University for the past four or five years to add by degrees to the entrance requirements until the high standard desired could be reached and maintained. It

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J. HOPWOOD, President.

is believed that that time has now come. The standard of the requirements is practically the equivalent of the best colleges of the North and West, and in many respects above that of most Southern colleges.

The next session begins September 9.

WALTER M. WHITE, Secretary.

School of the Evangelists.

We date this letter the 22d day of June, and, while it leaves this postoffice, the new bell in the tower of the new college building rings out its note of rejoicing because all of the bills for the rebuilding have been paid or amply provided for. We have now a magnificent up-to-date equipment. This has all been brought about practically since our fire on December 1, 1904. We have added W. H. Trainum, A. M., B. D., to our faculty.

The outlook now is that we shall have the largest opening September 18 in the history of our effort. We had students from thirty-one States and countries last year. We expect even a wider representation the coming year.

We have no plans for the future, immediate or remote, but to offer the young man of purpose and muscle a first-class opportunity to get an education for the ministry of the word of God. I attribute the remarkable success which has attended our efforts in rebuilding to the fact that it is widely known that we stand for the Old Book.

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ASHLEY S. JOHNSON, President.

Kimberlin Heights, Tenn.

Sinclair College.

The writer has been in connection with this institution only one year and can only report in a limited manner. The work has been much hampered by a long-standing division over the cause of Christian education in Canada and the indifference resulting therefrom. The income then has been very small. The enthusiasm was almost zero. The college was little known. In the last year, however, every effort has been made to put the matter of our educational need before the people with the result that there is a keener interest and the financial response last year was greater than ever. The student body was small but had some excellent men in its ranks. There were four teachers giving full time.

As to the future, we have in view permanent funds for Christian education, the securing of a stated annual income, one student from every church at least for the Christian ministry, and above all things, union on some definite educational policy. This will be probably our greatest work because the basic plank in our progress generally. In Canada the work has gone so far and can make no decided advance until the educational question is settled in favor of more education. The unspeakably great needs, not only of Ontario but of the maritime provinces and the great Northwest, are upon us. We have been taken unawares. All these years no preparation has been made for this vast awakening and now we are humiliated beyond comparison by seeing others going in to occupy the ground. The brotherhood are rubbing their eyes, however, and there are satisfying signs of regaining consciousness. The failure to solve the educational question has crippled our progress for the last fifteen or twenty years. There is no other problem so imperative now. We are all hopeful.

St. Thomas, Ont. F. E. LUMLEY.

SCHOOLS AND COLLEGES.

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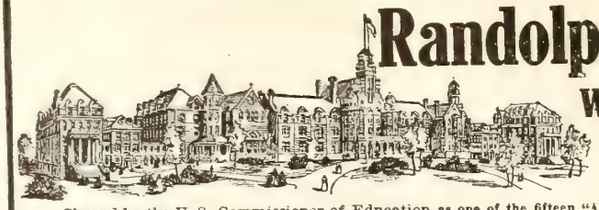
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Next session opens Sept. 11, 1907.

University of Virginia Bible Chair.

For the first time in its history the Bible Chair was during the past year a part of the university. This is the more noteworthy because it is something entirely new in the history of state universities. A class, not large, but most encouraging for a beginning, studied throughout the year a course in Old Testament History the same number of hours, and with the same tests and credit as applied to other subjects. The contrast with the former method with its one hour a week lecture, no outside work on the part of students, irregular attendance, no examinations, and constant interruptions, was most refreshing. While the work thus came to have a distinct intellectual and educational value the religious interest and purpose were not lost sight of at any time.

To meet the needs of other students, not willing or able to do such work, other classes and lectures were held as formerly, and had their place and value in the religious life of the university.

Next session a course will be given in the History and Literature of the English Bible. There is every reason to expect a greatly enlarged class. If the work proves its value in the next few years it will undoubtedly be extended and adjusted so that larger numbers of men can fit it into their undergraduate and graduate courses. With such growth there should be an increased endowment, and a bountiful supply of necessary biblical books. W. M. FORREST.

Texas Christian University.

Texas Christian University has discerned the vastness of its territory and the future greatness of the population to which it must minister, and has enlarged itself by correlation with other colleges in various parts of the state. The entire combination of colleges thus formed attempts to meet the demands for learning that grows greater day by day.

Outside of the university proper, one female college at Bonham and one mixed college at Hereford are the properties of the university. Another college mainly for boys at Thorp Springs is closely affiliated in course of study and co-operation of work, though under separate management. In connection with the Hereford College, plans are being laid for the purchase of a farm and the establishment of industrial courses, both for boys and girls, which will widen the scope of our educational work.

The main university at Waco has property valued at $250,000, by conservative estimates; and, both by the growth of the city and by additional buildings its valuation is constantly increasing. During the past year a very important addition to the practical value of the plant was made by the construction of a new gymnasium and natatorium.

The university has strengthened its courses of study to the first rank of Western institutions and has accordingly added much to the strength of its general faculty. The College of the Bible, newly organized, has established a course of study second to none in the brotherhood, requiring all of the time of three professors and part of the time of four others. The College of Music, which recently has had the benefit of a new music hall, furnished with twenty-five pianos and other instruments, and supplemented with a pipe organ in the college chapel, has just added to its faculty one of the best pianists in the West. The school of oratory has been fortunate in the election of a teacher whose reputation in the Southwest has become so worthy as to reflect large honor on the department. The university carries a business college, the students of which enjoy, not only as fine a course in business studies as they can secure in any other college of business, but also access to liberal branches of a literary character and a very valuable training that grows out of intimate association with university people and participation in university life.

A very large step is believed to have been taken during the past year in the organization of a business men's association in the interest of the finances of the university. The general plan of this association has been heartily approved by the leading business men in the church throughout the state and the work of the organization will be vigorously pushed forward with a view to a larger endowment of the university in a form far more attractive than the usual plan of securing funds for such a purpose. The friends of the university have every reason to look toward its future with hope and confidence.

CLINTON LOCKHART, President.

Waco, Texas.

The College of the Bible.

The work of this college goes on with a steadily increasing momentum. The attendance of Bible students in the session just closed was 205, of whom six were women. The latter are preparing themselves for foreign missions or for usefulness in the churches at home. About thirty of the students were married men, and nearly half of the whole number are already preachers filling regular appointments. More than a hundred weak churches within reach of Lexington have been supplied with preaching by our students for several years past. Twenty-five preachers were graduated at the recent Commencement, nine with the classical diploma, and sixteen with English. The latter represents four years of college work, the former, six. These graduates came from thirteen States and foreign

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lands, and return to about the same number. We have had calls from churches for two or three times the number. The cash addition to our endowment fund made during the year was $10,000; and the whole of this fund now invested and bearing interest is $140,000, lacking thirty or forty. Many promissory notes not bearing interest will add materially to this when they fall due. Our six professors have all continued their work without interruption through the session, except Prof. Grubbs, who lost a few weeks by sickness. On account of extreme debility, he now conducts only the class in Exegesis, which is and has been his forte.

Our plans for the future may be briefly summed up in the one desire to make this college, in the course of time, the greatest seat of Biblical learning in the world. To this end our efficient financial agent, Bro. W. T. Donaldson, is to continue his work of adding to the endowment, our courses of Biblical study are to be enlarged, and the number of professors is to be increased according to demand. Already many men who have graduated at colleges with limited courses in the Bible are coming to us for more, and we expect this number to steadily increase; for our generation is waking up as no previous generation has done, to the importance of both knowing and preaching the contents of the Bible.

The Bible School Association of Kentucky has proposed to endow with $25,000 a chair of Sunday-school Pedagogy in our college as its Centennial task, and more than $20,000 of that sum has been already secured in reliable pledges. This will enable the college to organize a Sunday-school department, with a two years course for the training of teachers. All students, as well as those especially entered in this department, will be required to take it, and thus we shall expect all of our graduates to be expert teachers of Sunday-school teachers. In this ever-growing field of usefulness we hope to do our full share of labor. J. W. McGARVEY.

Lexington, Ky.

Virginia Christian College.

The fourth school year has closed. The first year's enrollment was 155, the second 180, the third 208, and this last year 221. The average age of the students is 18 years.

The situation of the school is near the center of Virginia, and in the suburbs of the city of Lynchburg, which is a railroad center, giving the school an excellent opportunity for prompt introduction to the public.

The brethren of the state as a body have been liberal of their gifts and helpful in the encouragements in every way. A great opportunity is here for the development of a center of Christian education.

Up to this time, the actual cost, including purchase and equipment, has been less than $35,000. The house itself cost more than $50,000, while the eighty-six acres of land, situated as it is, could be sold for more than the original purchase price of both house and land.

Prof. G. O. Davis, the financial secretary, has been working two years to secure means for the erection of two new buildings to cost $50,000, and reports that he is now within $5,000 of assured success. This will give us our present elegant building for girls alone, a handsome college building and a boy's dormitory. We have full faith that these buildings will be ready for the session of 1908.

We ask friends to read the advertisement in this issue and note the stand which the school has taken. If you have criticisms, write us; if you approve of our position, encourage us.

The world is growing better—the Christ is conquering, why should not college students take the lead in all things that make for righteousness? They are the pick of the land, the most promising forces of our race, and ought to be educated in all that is best and noblest.

The experience of the last two years has confirmed the position then taken that we would not enroll students who indulge the habits of strong drink and tobacco, and such vices as undermine character.

While the faculty and the student body fully concur in the demand thus taken for the same standard of ethics for young men and young women, if God himself sets up this standard, who can speak against it?

Lynchburg, Va. J. HOPWOOD, President.

Washington Christian College.

This college completed five years of work last month. It is celebrating by moving into new brick buildings on Columbia, one of the best avenues of the national capital. The buildings are now practically completed and are of the most substantial nature. They are heated throughout by steam and lighted by both gas and electricity. The location is in the best part of Washington, being in the northwestern upland residential section. While the school has done good work from the beginning it will open this fall enabled to accommodate a larger number of students and do better work. All its friends rejoice in this, and prominent among those who have made it possible are T. W. Phillips, O. A. Hawkins, Geo. H. Grone and B. A. Abbott. The only new thing in educational work worth mentioning is that there will be an increased number of Bible courses. The outlook for the coming session is unusually good. DANIEL E. MOTLEY.

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Midweek Prayer-Meeting

By Charles Blanchard.

The Best Fishing.

Topic July 10, Mark 1:17.

"Now as he walked by the sea of Galilee, he saw Simon and Andrew, his brother, casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me and I will make you to become fishers of men. And straightway they forsook their nets and followed him." The succeeding verses tell us of the call of John and James, the sons of Zebedee, who also were fishermen, and were in the boat mending their net when the Master came. It is a beautiful narrative, striking in its simplicity. There must have been something compelling, masterful in the presence and voice of the prophet of Galilee to thus win these rugged fishermen, while at their hearty outdoor employment. They were not sentimentalists. Fishermen are a hardy race everywhere. They do not leave their nets at the beck and call of ordinary men and circumstances. The call of the sea is in their hearts. The love of the little lake of Gennesaret was in the very souls of the sun-browned fishers, with boat and tackle, representing about all they had of value in the world, before the Christ came into their lives, with his simple yet sublime call. That they had heard of the new prophet, knew him indeed, and were ready to answer his appeal is evidenced by the quick response. And yet it was not an easy thing to do to thus leave their old occupation and associations for an untried experiment. It was the venture of faith—a very imperfect, a very ignorant sort of faith, doubtless; yet faith of that venturesome and victorious kind that has moved men such as these in the world's great work, in all ages. Call it blind impulse, call it credulity, superstition, if you will. These fishermen, and such as they, have "turned the world upside down" by the simplicity and sincerity of devotion, to the call of duty, to the call of the Divine, which is much the same to men of this stamp. Such God chooses.

To become fishers of men meant the giving up of everything incident to their old life. Peter afterwards recalls this, in his answer to the Lord's questioning: "We have left all and followed thee." Perhaps they did not realize the full meaning of this summons. It meant hardship, loneliness, disappointment, death itself. It meant obscurity for most of them, the loss of friends, the shadow of the Cross athwart their earthly pathways. And something of this it means to the fishers of men even to-day. It is still God's challenge to the heroic soul. The call of the Christ is a summons to all that is noblest in our natures, the most unselfish, the holiest instincts of our beings. It is a call to service. Not ease nor self-seeking, not a summer day picnic, not a life of loitering along sunny streams, or sitting beside the placid waters of inland lakes—it is a call to the "strenuous life," as it found illustration in the life of Christ, of Peter, of Paul. But to the heroic of soul it is still the summons to supreme conquest. To catch men is the mightiest conquest that can inspire the spirit of man. It becomes an absorbing passion, once it comes to possess the springs of the soul. And men have freely given up all else for this noblest of occupations. The great apostle to the Gentiles says that he counted all things but refuse for the excellency of the knowledge of Christ Jesus the Lord, for whom he suffered the loss of all things, yet counted it gain.

No loss there is to him that gives nor vain
The effort: eyes are dim to highest gain;
Then give and giving find
Thy heart more tender and the world more kind!
They are the true refined
Whose lives are all entwined
With kindly deeds and merry cheer
Through all the ladened year.
And these have nought to fear
Who hold as friends and dear
The neighbors who are near!

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

The following letter was received just before the adjournment of our state convention at Sedalia. As it refers broadly to our Bible school work in Missouri and in Texas and everywhere, I waive the question of taste involved in its compliments to me, personally, and give it to the public. The reader will note that the same desire for an advance movement which has been felt so generally in Missouri is being felt very deeply in Texas. And the movement is on. Texas will be heard from. Mark this and watch Texas.

Dallas, Texas, June 15, 1907.

Dear Brother Hardin:

As chairman of the Bible school committee of the state of Texas I desire to thank you, and through you, to thank the Missouri Bible school board for your acceptance of our invitation to attend our state convention and speak in behalf of the work so dear to both of us. Our committee believes most firmly that your coming has greatly advanced the interest of this work and has aided us to place it upon a foundation upon which we hope to build from year to year until we have an institution in Texas worthy somewhat of its character and the great domain in which it is to operate.

To put it mildly, the convention was delighted with your presentation of the various phases of the work called for at the different sessions. Embodied in the committee's report was a statement of the fact of your coming at our invitation and by the courtesy of the Missouri state board, and the convention gladly and unanimously adopted a resolution formally returning its thanks. We are sure that the philosophical investigation of the nature and problems of the Bible school work which you have made, and the practical solutions and suggestions which come from your vast experience in the pulpit and school room and in your superintendency work, account for the advanced position of Missouri, ahead, we think, of that of any other state in the union. We look to your state, now that you are upon a firm footing and have the work well in hand, to make marvelous strides toward the ideal development and use of the Bible school. We trust that 1907 and 1908 may see an extensive appropriation and application of your teaching concerning the apostolic church and school, and that the churches may show such a growth in the study of the Scriptures and in the thoroughness of their knowledge thereof, that your example may be followed throughout the country.

In conveying our thanks to your board, please say to them that we hope that we may "borrow" you again, for we are sure to need you, and to want you. Yours fraternally,

Jas. Johnson Collins.

Let this be Our Best Year.—The next thing after the benediction with which our convention closed was to actively take up arrangements for the new year. Thursday morning found the office humming with activity and the work is still being pushed. I hereby ask all the workers throughout the state to join with our board in its efforts to carry our state Bible school work this year to the highest point of efficiency it has ever reached.

The Pledges.—Many schools made their pledges at Sedalia, but we want the pledges of our schools which were not represented there. When you receive a card on this subject, fill it out and drop it in the postoffice at once.

Here is a letter which helps the brethren to know how our field workers spend their time:

Ash Grove, Mo., June 22, 1907.

Dear Brother Hardin:

I write to let you know how things are going. I have been on the "bounce" for a few days putting in teacher-training classes. On June 8 I went to Green Ridge and started a class of eight; from there I went to Walkers, but utterly failed; had two bad nights and sickness in some of our families, so we went to El Dorado. I spent Lord's day with Brother Giddens, preached to large audiences, both morning and evening; presented our work and started a class of thirteen; from there to Sheldon, where Bro. William Funderburk gives half time; had a very pleasant visit, a hearty co-operation and started a class of sixteen. Spent one night at Kenoma, where we have a very small congregation, but as true as steel, but scattered over so much territory that they could not take up the work; went to Golden City where Brother Biggs has very recently taken up the work and found him away filling his appointment at Avilla, but was so kindly received by his people that we could work with a will and succeeded in getting twenty-three to take up the work. Had a short visit with Brother Biggs Monday afternoon and left Golden City feeling glad. Our next stop was Everton and in two nights we, by the help of the faithful workers, started a class of twenty-seven; they were delighted to have the opportunity of getting this work at home. Brother Pontius, of Fordland, will give them one-half time the remainder of the year and we look for something to "be doing." I am now at Ash Grove and hope to do a good work here; and from here I go in home for a few days' rest and on to Callaway county to get ready for the dedication.

R. B. Havener.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucuous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & Co., Toledo, Ohio.
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Christian Endeavor

July 14, 1907.

The First Four Commandments.—Ex. 20:1-11.

DAILY READINGS.

M. Idolatry Forbidden.	Deut. 4:14-19.
T. An Example.	Acts 17:22-29.
W. Profanity Prohibited.	Matt. 5:33-37.
T. Sabbath Rest.	Deut. 5:12-15.
F. Sabbath Delight.	Isa. 58:13, 14.
S. Jesus and the Sabbath.	Matt. 12:1-13.
S. Topic.	

If you care to thoroughly understand this prayer-meeting topic you will read Hebrews 8, 9, 10, and also Galatians 3 and 4. These scriptures emphasize a truth very familiar to us, namely, that we are in the New Covenant and not the Old, we are not "under the law" but under the gospel of God's grace.

This indisputable fact has led some among us to strongly affirm that there is nothing of obligation to us in the Ten Commandments. We may assent in so far as these commandments belong to the code of the Old Covenant of Sinai which was done away at the cross.

Let us examine the first four commandments anew, however, to see if in principle there are not obligations in them for us who are under the New Covenant of grace in Christ through the gospel.

Shall we not claim the opening statement, "I am Jehovah thy God, who brought thee out of Egypt, out of the house of bondage"? Our bondage in sin in spiritual Egypt was as terrible a reality as what befell Israel. Our deliverance is more wonderful. Is Jehovah not "our God" in a more marvelous sense? What a satisfying and strength-giving consciousness in the personal apprehension of Jehovah as "our God!" We can not do without the opening words.

What about the "other Gods" and "bowing down and serving them"? Is there no need for us in such a warning? Does not John warn his "little children" to "guard themselves from idols"? 1 John 5:21. The idolatry which allures us is more dangerous and seductive than the gross image worship from which this commandment guarded Israel. There are idols of society, of the market place,—modern life is as essentially idolatrous where Christ does not reign as it was centuries ago. Does not Jesus warn the citizens of the kingdom of heaven against mammon worship? Mammon is the great modern idol. We need the admonition, if not the statutory restraint, of the spirit of this command.

We may also fear and rejoice as well, because our God is "a jealous God." Jealousy implies ardent affection. Such is God's love for us. It also infers a danger of rejection if we do not reciprocate. Can we live well or worthily without the help of this thought of God?

The Israelite was to consider the relation of his conduct to "the children of the third and fourth generation." Are we not distinctly admonished that "none of us liveth unto himself"? We who are under the New Covenant can not afford to disregard the meaning of this ancient warning. Nor would we wish to be deprived of the mercy from on high which comes to us because of some faithful one in preceding generations.

What about "taking the name of God in vain"? That professed Christians should be guilty of profanity as popularly defined is unthinkable. But we are of those who have taken "the Name" upon ourselves. We live "in the Name," and suffer "in the Name," and hope "in the Name." Apart from "the Name" there is nothing for us. Suppose we so live as to virtually deny it! Suppose observers of our lives "blaspheme the Name" because of us? Have we not taken "the Name in vain"? Will God hold us guiltless because the ancient statute of Sinai is nailed to the Cross of Calvary?

What about one day in seven for the Lord? We are sure that there is no moral or scriptural obligation to observe the seventh day of the week. Christian liberty and Christian discernment have long ago accepted the liberty which Paul argues and have transferred their ideas of sanctity to another day. And even in relation to that day we are left at liberty to observe it or not, as we will. Read here Romans 14. But in granting us this liberty Paul clearly implies that we will choose one of the seven days to observe, as he says, "unto the Lord." He believes we will give God one day. Thus he has transferred the spirit of this ancient commandment.

Do we set aside one day and make it different? Is it a day "unto the Lord"? What do you put into the day you observe? These are some of the present day applications of the first four commandments.

Sunday-School

July 14, 1907.

The Ten Commandments.—Duties Toward God.—Exod. 20:1-11.

Memory verses, 1-11.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6:5.

The Ten Commandments form one of the most remarkable and important documents in the history of religion. Taken in connection with the book of the covenant which follows (Exod. 21:1-23:19), they give a clear and sufficient statement both of the general principles and of the details of a system of ethical religion, based on the worship of one God whose most prominent characteristics are justice toward men and the love of justice in men, and issuing in a series of provisions to insure the maintenance of equitable relations among men. The Decalogue states, in the main, the foundation principles of the Hebrew monotheism, most of which are permanent principles of all true religion, and gives only enough details to make the meaning unmistakably clear. The Book of the Covenant deals entirely with the minutiae of social and industrial life in a pastoral and agricultural community such as Israel was to be in its new home.

The principles laid down in the Ten Commandments properly include two general elements, relations Godward and relations manward. "Perpendicular religion," as it is sometimes called, which takes into account only the relation between God and the individual, is barrenly formal and theological. "Horizontal religion," which recognizes no lines of duty except those between man and man, is amiable and often useful but lacks spirituality and the inspiring power of the loftiest motive. Both elements are needed.

Some persons come to the knowledge and worship of God through love and service to men; some come to the service of men through the knowledge and love of God. That is largely a matter of temperament. To the man of strong practical impulses, the former method is the natural one; to the born mystic, the latter.

The first four commandments specify four duties toward God: to worship one God alone; to worship Him without the use of any material image designed to represent him or any of his attributes in terms of natural objects or creatures; to refrain from any profanation of his name; and to devote to his worship a definite portion of time.

The worship of one God only, to the exclusion of all others, was not easy to a people who believed in the real existence of the manifold deities of their heathen neighbors. And Israel at this period evidently did so believe. If there were many spirits, more or less powerful, giving aid to their enemies, might it not be the safe course to pay some respect to them so that, if they could not secure their help, they might at least avoid their hostility? A strong argument could be framed along these lines. But no, this tempting policy must be rejected. Let the power of the other gods be what it might, Israel must worship Jehovah only. Through the practice of monotheism, the nation finally came to the belief of it. Israel first learned not to worship the other gods, then learned that they did not exist.

To forbid the use of images was to take away a prop which weak faith has used in every age—and a prop which has always made weak faith still weaker by fastening it upon the wrong thing. The problem is to make the object of faith so definite and concrete that faith can grasp it vividly and certainly, but at the same time not to degrade and undeify the object of faith in the process. The use of images accomplishes the first desideratum but sacrifices the second. It makes the object of worship definite and presents it vividly to the mind of the worshipper; but meanwhile that object has ceased to be God. In Israel's case the prohibition of the use of images was at once followed by the establishment of a system of holy places—Sinai, the tabernacle, later various shrines, and finally the temple. God was localized, though he could not be visualized. It was a compromise method, designed to secure a maximum of vividness in the sense of God's reality and presence and a minimum of materialism in the conception of Him.

The third commandment was doubtless primarily intended to prohibit the use of the name of God as a witness to false oaths. It applies equally to any use of the divine name for any purpose or in any connection inconsistent with the divine majesty. No decent man will use the name of his wife or mother or sister except respectfully. So no good man can use the name of God except religiously.

The setting aside of a definite time for worship has been recognized as necessary by every great religious system. It can not be left to spasmodic impulse. To have one day of religious rest in every week is to lay the foundation for the establishment of a habit of religion. Abstaining from work is not worship, but it gives the opportunity for worship.

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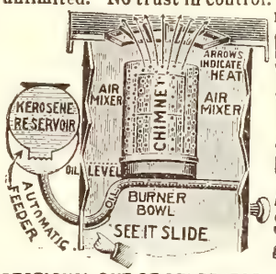
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"Not as the World."

By E. A. Child.

Chapter I.—A Modern Timothy.

"Most jealous attention should be given to the trend of the soul—
When God and mother have the child to themselves."—*M. Sangster.*

It is the little rift within the lute,
That by and by, will make the music mute;
And gently widening, slowly silence all.
—*Tennyson.*

The child is father to the man;
And I could wish my days to be,
Bound each to each by natural piety.
—*Wordsworth.*

Thy Word have I hid in my heart, that I might not sin against Thee. —*David.*

◈ ◈ ◈

"James has a very morbid mind. He does not seem to enjoy life like the rest of the children," said Mrs. Hinman to his mother one day.

"Why, he came over to our house last Sunday afternoon after the Bible readings for which you sent him, and our children were playing a harmless little game of parlor billiards, and he could not be persuaded to take part in the game at all. And when we pressed him for a reason, he said that he did not think it would please God to have his day used for such things. Now, I do not think that you ought to allow him to go on in that strain of mind, for it will unman him for future influence upon the world. The Bible says, 'If we would have friends, we must show ourselves friendly,' you know. Our children felt very much put out at what seemed to them a very unfriendly attitude on James' part. Of course, they can not understand these hard questions on theological points, and I do not intend that they shall puzzle themselves over them. They are going to have a good time while they are young and innocent, and I wish that James could think as they do, so that they could have him for a playmate. He even refuses to play marbles for keeps, and the school children call him 'Preacher Gordon,' and Jessie tells me that they run on him terribly. I am sorry that I can not encourage my children to take his part more than they do, but he puts himself in such unnecessary opposition to their harmless little frolics that they would incur the unpopular opinion of the school if they seemed to sympathize with him."

Mr. Gordon sat silently knitting until her neighbor had finished these unwelcome remarks. And yet she was glad to have the subject opened that she might say a few kind words to her about her children, whose conduct had come to her ears through James' confessions, which he had made at her knee. At such times he told her faithfully the proceedings of each day, his temptations and trials, reverses and triumphs.

"Yes, I know James is a very conscientious boy, and I am devoutly thankful that he is," she replied. "I should feel very uneasy about his future if he had loose ideas about the Lord's day or games of chance, which lead to excesses beyond control in later years. I am sure, Mrs. Hinman, that it would be much better for the men that are to be and the influence that ought to be exercised upon the world, if there were more such boys with a thought about how God regards their conduct, than there are. I entertain great fears for children who are not taught God's Word, and who are permitted to pass through the tender age without having their consciences trained in Christian conduct. I am satisfied that any one can better afford to be unpopular with the world, while conforming to the teachings of God's Word, than to run the great risk of displeasing him and losing all at last. All the examples of the worthies set before us in the Word were those who, like their Master, even Christ, suffered more or less of persecution from the world, and the reproach of the cross is to be the glory of the Church until the King comes to reward his faithful ones."

Thus was revealed the secret of the boy's conscientiousness. Like Timothy, whose unfeigned faith had its beginnings in the heart of a grandmother, Lois, and a faithful mother, Eunice, so James Gordon drank in from his earliest remembrance those principles which a godly mother drew from the Bible and taught him with faithful care. Not that he was perfect, nor a model in every particular, for he was not; but his training and his own decision to make the will of God his aim, led him into a hopeful, Christian life, which grew upon him as he grew in years and experience in the teachings of the Book which his mother loved.

When James went to college he found many new opportunities to exercise this grace and faith. The genuine article is not as a rule despised there, but it is often put to a severer test than one finds in less active life.

One day, after about three years of college life, he found himself face to face with a condition which caused him a great struggle. The decision in favor of what he deemed to be the will of God would place him, beyond a question, in an unfavorable light with his colleagues and also his professors. It was the time-honored custom of an oratorical contest for a moneyed prize in the junior class. Two of his professors had won the prize in their day, and it was considered a special honor worthy of all who might be eligible for the contest.

James had prepared for it, but as he thought over the matter, it seemed to him that he could not enter it and yet feel that he had fulfilled his highest duty as a Christian. While at first it did not seem positively wrong, yet somehow it did not correspond to that sense within him that approved of the things excellent, the things lovely and of good report.

The more he studied the matter, the clearer it came to him that God did not approve. And as he came to know of some of the bitternesses that were springing up between his fellows over the contest, he saw the evil nature of it.

The day of the evening set for the affair, James came upon a set of boys excitedly huddled over a paper, making bets and staking money upon the chances of the contestants. "Five to one in favor of Gordon" seemed to be the prevailing talk as he hurried past. His first impulse was to stop and remonstrate with them, but remembering that such a course had met a rebuff and misrepresentation which nearly cost him his standing with the students once before, and not having time anyhow, for he was due at Science Hall, 400 feet away, for class work in just fifty seconds, he hastened on. But the words stuck in his mind: "Five to one in favor of Gordon." He had attended the county fair while on the farm, and remembered hearing and seeing a similar betting contest over some fast horses that were to race for a purse of just the amount that had been posted for the junior class to contest for.

The subject of the recitation was Moral Philosophy. "Reputation" was the topic assigned to James.

"I can not just agree with your views, professor," said James, in a courteous tone, as he got up to recite. "You make virtuous character of less import than intellectual attainment, in reputation, as I understand you. Then your side remarks on the coming contest as being a good opportunity for making a worthy reputation seems to me to be true only in a superficial and worldly sense. While those who fail to impress the judges must necessarily take a second or last place, and be accounted as less reputable than their more fortunate fellow who gets the judges' approval.

"I am more and more inclined to regard the whole thing as on a level with horse racing and other forms of gambling. Here the boys are now making 'books' and betting on the contestants, just as I have seen them do at the county fair in the race track. I also come to know that the judges have been appointed with reference to some of these who are making the bets, and they are their personal friends. I will venture to estimate that there is now over $5,000 staked upon the contest, and, as for my part, I am unwilling to go on the platform knowing these things as I do."

As these words were spoken all eyes were turned upon him and a volume of whispered exclamation burst forth, showing intense excitement in the class room.

"I hope, James, that you will consider your reputation for good sense as too valuable capital to be thrown away in a hasty decision like that. You know too well the value of esteem of personal excellence, I am sure, to blast your prospects with the student body and the faculty alike, by such a rash act.

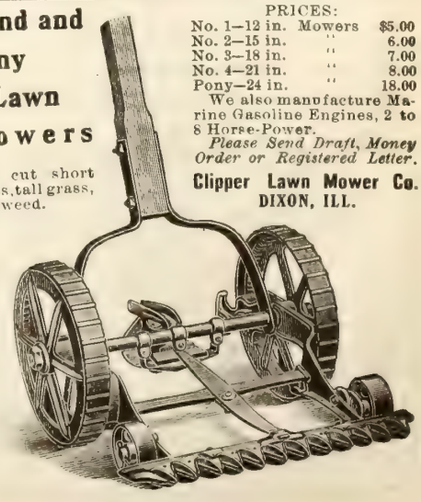
"We are in great expectation over your effort this evening, and I trust that you will not disappoint us. As for the gambling tendency, that can not be evaded, so far as I know. They cast lots upon the seamless robe of our Savior, you know, as he hung upon the cross, for which he did not come down from the cross and thwart the plan of redemption, did he? No, indeed. 'It is impossible but that offences come,'" quoted the professor, as he closed these remarks and dismissed the class.

"But woe unto him by whom the offence cometh," came to James as a completion of the passage which the professor had begun to quote in support of his position, but he had no chance to defend the position, since the tumult would drown his voice and he did not care to make a

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spectacle of himself unnecessarily; so he hastened to his room. The spring lock closed behind him and he buried his face in the sofa pillow and prayed. Knock after knock followed in hasty succession, but he did not answer them. He wanted to talk with his mother's God just then more than with his fellows, for he had learned that if he would know the Will, which he had made the rule of his life, he must put himself in position to hear and do, not as interpreted by man, but as revealed by the operation of the Word and the action of the Spirit upon the soul, shut in with God alone. "Not as the world," came to him as if flashed upon the inner ear of the soul by an unseen messenger and an unheard voice. "Not as the world," he whispered in response, "so let it be, Lord Jesus."

Just then the mail carrier thrust a letter under his door, which he reached from where he was kneeling. "From mother's blessed hand," he whispered, as he tore it open and read:

"MY DEAR SON: I received your letter and announcement of the contest, which I have made a special matter of prayer, and somehow I do not feel easy about it, but I think I can trust you to do right. I opened the Word for you, as has been my custom, and this is the passage that I came upon: 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever.'

"I trust that you will not be conformed to the world in any way that will be displeasing to our Heavenly Father. You will remember that Jesus taught his disciples that their expectations, manner of life, conversation, peace and maxims were to be, 'NOT AS THE WORLD,' under all circumstances.

"Do not, my son, expect to have the praise of men who do not know the true God and Jesus Christ his Son, as the Saviour from sin. If it comes as a result of right doing, accept it as you do other privileges honestly earned. But if it is withheld, consider that God sees and does not withhold from those who walk uprightly, neither does he forget to recompense in his own good time and way.

"I confess to having felt uneasy, since you went away, lest through the philosophies of men and science falsely so called, you might be led away from the simplicity which is in Christ. But you belong to God, and I can trust you in his care. Should you come on the contest, it is my advice that you refrain from competing on the division that will seek to win the money prize. And if there is but one division, it will please your mother (and I believe that I have the mind of the Lord in the matter) to have you withdraw your name entirely from the list.

"You will find enclosed the amount which the prize would bring, which you can spend as you would the prize money, if you obtained it. May God bless you, is my constant prayer. MOTHER."

Chapter II.—A Modern Martyr.

I count life just the stuff to try the soul's strength on.—*Robert Browning.*

His strength is as the strength of ten,
Because his heart is pure. —*Tennyson.*

◈ ◈ ◈

As he finished reading the letter he heard a step and a knock at his door, which he knew to be that of President Brown. Brushing his hair into shape, he stepped to the door and the President walked in, saying: "Well, James, what has happened to you? Professor Haberton tells me that you made some strange remarks in his class this morning, and the students are all upset over the coming contest. They fear that you are going to disappoint them by pulling off at this late hour. I hope that you do not consider such a rash act with any seriousness."

"It is certainly true, President Brown, that I can not conscientiously go on that contest for a money prize, or any other so far as that is concerned. I am willing to speak in a friendly, social contest for the sake of the exercise and the entertainment of the fellows and the people, who wish to hear it, but so far as competing for the prize, I am led to think that it is all wrong and conducive of evil to the contestants and to the student body in general, and demoralizing to the public in more ways than one can probably see at first sight, and I can not lend myself to such things.

"I respect you, President, and the faculty, for your years of experience and knowledge above my own limited vision and wisdom, but there is one whom I respect above all others, that is my mother. I accept her conclusions and reasoning wrought out by prayer and the study of God's Word as they are, as I can no other."

"I am always glad to see a young man who respects his mother," said the President, "but why did you not come to this conclusion before, James? It would have saved you immensely in the estimation of the school, and your standing with the public would have been undisturbed.

"All were expecting you to win, and people have come in from long distances to witness the contest, and I hate to have it marred by having the best speaker drop off thus. Besides, it is contrary to the rules of the school, subjecting the offender to a liability of expulsion to drop out without the consent of the faculty and we have just decided to hold you to the contest."

"I did not know before this morning that I was being made an object for the boys to gamble on. Nor did I get this letter from my mother until a few moments ago," said James, handing his mother's letter to the President; "and yet I have had a growing sense that it was not the thing to do for several days past. But owing to the considerations which have been mentioned, I had not come to any full decision until I saw the boys making up the 'book' for a gambling contest this morning, and I said what I did in the classroom, and now mother's letter, which you have read, explains itself. But aside from all these considerations, I feel that I should not do as my Lord and Master would like to have me do, if I took part in this contest, and I am sure that you can not expect me to go contrary to my conscience and my mother's request in the matter, notwithstanding others may not like it."

The President stood thinking a moment, and then turned about, saying: "Well, James, I am sorry, but it can not be helped now. You will lose immensely, and yet I can not blame you under the circumstances for taking just the course that you have taken. I wish that more of the young men had such mothers and such consciences. The administration of this college would be reduced to a much easier task, and the world would be immensely better off in the long run—and yet, my boy, I fear that a martyr's fate awaits you in the end, if you persist with this course in life.

"You might rank high with men if you could use a little more policy in your work. There is not a young man in college with better prospects. But," continued the President with a far-away look in his eye, "it was not the way our Savior taught, and I am often led to reproach myself that I have not taken a more decided stand for what I saw to be in full accord with the teachings of God's Word. I have regaled my conscience by the prospects of the good I could do as a man in position and prominence. Yet I confess, James, that I suffer more than the death of a martyr every year, through annoyances of conscience over these things. Our trustees are men of the world largely, and our patrons are people of various types of mind and peculiar beliefs. So I must smoothe things over and please all in order to keep harmony and peace or things would go to pieces in a hurry.

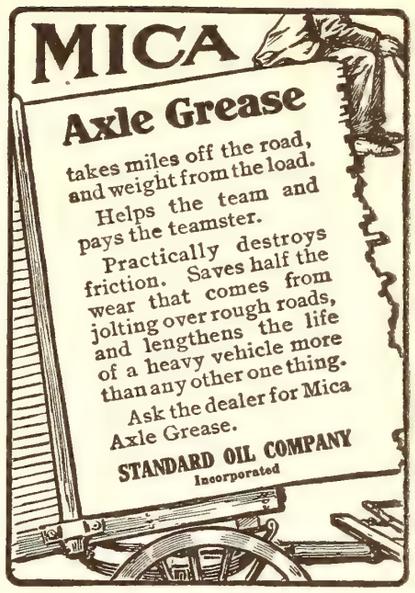
"This necessitates a very volatile conscience, and mine often rebels at the violence which I must do to it in these cases. These very boys, who are gambling your chances, are sons of our patrons and trustees, and if we undertook to deal with them as they ought to be dealt with, it would cause us great trouble.

"You have my deepest sympathy, James, for I know what it will cost you to take this stand. May God bless and guide you is my prayer." Thus speaking, he stepped out into the hall and back into the faculty meeting, where the professors sat in counsel over the coming contest.

"It is of no use, ladies and gentlemen," he said as he called the meeting to order, "our systems are at fault and not the conscience of the young man whom we are sitting upon. I wish that the whole prize system in our college was abolished. I also wish that our systems were more simple and less complicated with the world and worldliness. As they are, we are at the mercy of worldly-minded men and a perverted public conscience, and must cater to the wrong side continually.

"It is my judgment that this matter had better be dismissed without censure or disability to Mr. Gordon, since a large majority of the school is more deeply involved in a greater misdemeanor than he is for refusing to become a pawn to their gambling greed, and all know the result of trying to deal with that evil in this school."

All were silent until Professor Haberton arose and said: "I think that it would have a better moral effect upon the school to dismiss one refractory student, than to



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allow the other fifteen hundred students to think that one young man can with impunity override the rules of the institution and throw us into the confusion that this affair has. However, since no overt act has been committed as yet, I move that the matter be laid upon the table until further developments."

This was carried, and the contest came off, but James was not in his place nor in the opera house where it was held. The president of the junior class explained that "owing to indisposition and other complications, the name of James Gordon had been dropped from the program, and that of Professor Haberton's son placed in its stead."

All seemed to go off beautifully. To the spectators there was not a hitch to mar the harmony. But President Smith's heart was heavy. There were others who were in bitterness also, but their sorrow was not that of conscience nor of concern for principle. Some were vexed at the judges' decision to confer the prize upon an unexpected and obscure member of the class, whom James had been training quietly and unbeknown to the rest, or to the faculty.

This, of course, threw all the gamblers into confusion again, and they were bitter toward James for his double offense, and then they were out of patience with the judges all around.

The class was all upset amongst themselves, and this last departure only made them less inclined to be reconciled with anything or anybody, and they could not conceal their disappointment. And many did not try to do so. This created enmities which were carried by some through life, and was by no means a promoter of grace to any thus exercised.

James went to class the next morning, but found things wonderfully changed. All seemed to be strangers to him. None greeted him with the familiarities that he had been accustomed to see and hear, but instead a crowd of boys groaned as he passed. Another company stood gazing at him as if he was an entire stranger, or some freak that had suddenly appeared in their midst.

The professors did not call upon him to recite in any class that morning, no more than if he had not been there, and as he passed the bulletin board, he saw a caricature pinned up with the announcement: "Rev. James Gordon, lately from Grass Holler Haystack, will lecture in Professor Haberton's room on 'Gambling.' Seats free. A prize will be given for the largest collection of poker chips in the crowd."

As he passed on to the societies' frames he saw that a pencil mark had been drawn across his name, indicating that he had been dropped from the debate to take place that evening, and as he reached his room the mail had been delivered, and he found a number of drop-letters, in which some of the most insulting representations from his classmates had been sent to him.

President Brown came in soon after, saying: "James, the faculty are in favor of suspending you, and I have come to grant you a week's absence to forestall their action. I have tried to carry the matter in your favor, but am not able, owing to the intense feeling among the students, and it has its influence upon the faculty, to such an extent, that I am unable to withstand the action by any other means.

"Here is my written leave (handing him an envelope), and I would advise you to go at once to another college and enter upon the recommendation which I can give you, otherwise you will probably lose your standing and be barred out from college work for the coming year.

"You will not probably be able to come back here on the conditions which they impose (that is, an apology to the school, which I could not make, and do not think you would do it), so you had better pack your things at once, before they know the plans we have entered into, and get away on the afternoon train.

"I have not signed the decision of the faculty and will not. If it becomes a law, it must be made so by the trustees, who do not meet until next month. By that time you can have your standing transferred to another college, and there will be no one to suspend, for you will have escaped their grasp. May the God of your mother bless you, my boy, good bye."

The President turned away, wiping his eyes vigorously with his handkerchief. James sat down and buried his face in his hands, as the whole situation dawned upon him. The pleasant associations and familiar surroundings, which he had come to enjoy very much, all suddenly changed, and he must now be counted an outcast and unworthy of fellowship longer in these halls, and upon the beautiful campus, or in the classrooms with the students that he had learned to love as he loved his own brothers and sisters.

It was too much for him to bear, and he burst into a flood of tears as wave after wave of the reality went over his soul. Just then he heard the piano. Some one was playing, "I must tell Jesus all of my sorrows, I can not bear these burdens alone." He fell upon his knees and poured out his soul to God, in prayer.

When he arose a sweet peace filled his heart such as he had not felt before, and in quick succession these passages of scripture came to him:

"If ye were of the world, the world would love his own. But because ye are not of the world, therefore the world hateth you.

"Remember the word that I said unto you: the servant is not greater than his Lord.

"If they have persecuted me, they will persecute you. If they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

"Not Greater than His Lord." He stopped and thought how they had treated his Master. Even in the town where he had lived they tried to cast him over the precipice. Also, how suddenly his great popularity had changed in a day from "Hozanna to the Son of David" to "Crucify Him" from the same throng.

His mind ran on to the life of Paul, who had held high authority from the hands of his countrymen: how that, while upon a mission to do their bidding he had seen a great light from heaven and had hearkened to the voice from thence, and when he acted upon that higher authority, he had to flee from the same countrymen that had honored him; that from city to city he was driven by their fury, and counted as the offal, when, in fact, he was God's chosen vessel to bear the Gospel to those who persecuted him.

His thoughts ran down the line of martyrs, reformers and missionaries of the cross, and he could recall similar conflicts in their lives. This caused him to rejoice that he, too, was counted worthy to suffer shame for the cause of right and conscience.

He began to pick up his belongings and pack for his journey home, when it occurred to him that he would need to gather a number of his books from various persons of the school, settle some bills and bid adieu to some of his once close friends, whom he supposed would like to say good bye, at least, if they knew that he was going away for good.

So, passing down the stairway, he started by a short cut across the campus, toward the dormitory, where some of these were located. As he was passing the coalsheds that were located on the river bank, he saw the company of boys, whom he had overheard making the "book" for bets on his chances the day before, coming toward him with clenched hands and angry faces. "Hold up here, Mr. Preacher," said the leader, "we have a little account of about five thousand to settle with you. Your fool action of yesterday caused us to drop about that figure, and now we are going to take it out of your skin." Before James could collect himself, they had him down upon the ground, bucked and gagged and dragged into the coal house, out of sight of other passers-by. "Let's dump him into the river," said one. "No, not yet," said the leader; "we are going to whale some of that —— foolishness out of him." So saying, he began to kick James in the back with brutal thuds that caused him to swoon. Thinking that they had killed him, as he did not come to, they piled some coal sacks over him, and fled.

That night was a bitterly cold one, and Carter, the janitor of the dormitory, had to bring extra coal for his furnaces. So, providing himself with a wheelbarrow, he began to load it with the sacks of coal nearest at hand. And to his horror he came upon a face, which seemed to move, but did not speak. Being timid and superstitious, he ran out of the coal house, and started up the path full force, when he ran into President Brown.

"O, your Reverence! Come quick! Come quick! To the coal house. A face hid in the coal, sir. A face! A living, moving face!"

"O, Carter, the boys are putting up a joke on you," said the President.

"No, no, no, sir! Come and see for yourself, sir!"

The president followed Carter back to the coal house and both stopped at the door and listened, when a low groan came distinctly from within. The president, being a strong, well-poised man, flung the door wide open, and, with the aid of the lantern, looked in. Sure enough there was a face, bruised and blackened with the coal and brutal treatment of some one. Stepping in, he removed the other coal sacks from him, and, taking him in his strong arms, he carried the limp form to the dormitory.

Here, as he removed the bandages from his mouth, and wiped the coal dust from his eyes, he beheld to his horror, the face of James Gordon. "Great heavens, Carter! Get the doctor, quick. It is Gordon!"

Carter sprang to the telephone, and summoned the college physician, and then turned his attention to assist the president. One of James' friends (the one whom he had trained, and to whom the prize had been awarded) came down for fuel, and seeing who it was, insisted on having him taken into his room. This done, the presi-

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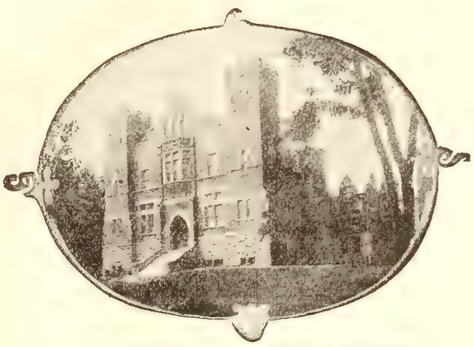
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dent began to ask questions. But no one had seen him since he left the classroom.

The doctor came and found his hands badly frozen, and his body bruised by the coal, under which he had evidently struggled to release himself. Three of his ribs were stove in from the backbone, causing serious internal injuries in the region of the heart.

"It is my opinion that he can not recover," said the doctor, seriously; the exposure has been too long and severe. His hands are badly frozen, and would probably have to be amputated anyhow if his other injuries would permit of it. But they are too severe to allow of that. We will put him into as comfortable condition as possible, and send for his friends, if he has any."

The president went to the telephone and wired at central for a through connection on the long distance to Gordon's home town, and arranged for his mother to come to the telephone that night. The president stood ready to talk with her.

"My dear madam," he began, "I am President Brown. Your son James has been faithful, and that unto death, I fear. Having taken a bold stand against wrong, and refusing to become a party in that which he considered evil, he has incurred the enmity of certain base fellows, who have treated him in a shameful manner. He is yet alive. I have arranged for a special train to bring you and any other members of your family that may wish to come to this place, to-night. I am informed that it will be ready in a few minutes, and will await your convenience. I do not need to urge you further, but will meet your party at 12 o'clock, to-night, with carriages and bring you to your son's side. We are doing all that can be done for him under the conditions."

That night at 12 a swift special sped into the college town, bearing Mother Gordon and a trained nurse. No others had been informed of their mission or movements, at their home town.

As they stepped from the train the president expected to meet a weeping woman, but, instead, Mother Gordon looked up with strength and confidence, saying:

"It shall be well with my son, president. I gave him to God from his birth, and if this is God's way to take his precious life, let it be as it shall please him. If so, it shall mean that he can do more by a martyr's death than he can with a victor's crown. And yet my hope is that he shall be spared."

(To Be Continued.)

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

Gravette—Texarkana—Marshall, Texas.

I am going to tell you about my trip around the Gulf of Mexico to Mexico City, and return to Bentonville, Ark. It was a remarkable trip in several respects; in the first place, we never saw the gulf at all, and again we took with us a young man who can not walk, but who is obliged to wheel himself about in a tricycle. If this story has no other moral it will show that a person doesn't have to use his legs to see the world; and, in fact, I have never found that anybody is happier with two legs than one. We pity a man with one leg, and are usually discontented on both of our own. Three of us took the trip; my practical friend, Morton; Jebly, who can not walk, and myself—I am the one who am writing about it. And that all who care to go may feel that they are in the company, I present the account in diary form.

March 22. It seems tempting chances to start out on a Friday to make a trip down to New Orleans and across the gulf, but I was born on Friday, and that was a lucky event for me. According to the schedule, we left Bentonville, Ark., at 8:30, though it was 9:30 if we judged by any other time than that printed on the folder. We slowly jogged up the road to Gravette, a small town pronounced in a manner unworthy of such elegant spelling, namely by hitting the first syllable hard. This little Arkansas town must be bubbling over with civic pride, for it keeps you here and holds the next train out of the limits till you have waited nine hours and thirty minutes. They want you to see their town, and you see it, too, unless you are blind. To the hotel for dinner, where finding a young traveling man, I told him of our projected trip. Instead of being impressed, he told me he had been all over the gulf more times than he could remember. He said with a sneer that he had been all around the world (he used a bad word to describe the world, as if he had not found it the place he had once believed). He told me not to go to the gulf, but sail on deep water. I weakly tried to explain that I had all plans formed for the gulf passage, but he waved me away. "Deep water," he said; "you take a sail on deep water." One thing I've noticed about people who have traveled great distances; they seem to think their going has exhausted the subject. They have nothing to tell you about it. As to me, here I am just to Gravette and have turned out a paragraph.

We took our hotel dinner late, as Morton wanted to sit and smell it from the office till he had worked up an appetite worthy of the price. It was a good scheme for the appetite, but when we went in things were cold and gelatined. After dinner (that's enough to say about it) we went to the station to buy round-trip tickets. The agent wasn't there, of course, and while we waited one of the natives, a boy, called "John," espied my friend Jebly in his tricycle. He saw at once that Jebly couldn't walk, and that invested him with immense interest. He came and stood in front of him, and, never discouraged by reproof or discomposed by silence, sought to fathom my friend's personal history to the depths. When Jebly at last refused further details, it was still enough to John simply to look. He did not ask any questions about the tricycle, because he realized that that was something quite beyond his comprehension as to its management. One of John's legs was bare, the other insecurely covered; but he was clothed by a curiosity that ought to keep him warm in winter. Occasionally a boy would come up with "Hello, John!" John's invariable reply was, "You git out of here!" If the boy insisted upon friendly greeting, John would snatch up a handful of gravel and cast it at his would-be companion. I do not know whether he was naturally unsociable, or simply wanted to have Jebly all to himself. At last the agent came and let us have tickets at $85 each.

We were determined not to return to the hotel and hear old Knows-It-All talk to us about "deep water," so we hunted for an open-air nook. We found a wooded stretch of grass along the railroad track and having eluded John, repaired thither. It is a delightfully warm afternoon; and though too early for young leaves to be of much service as shade, the old leaves are clinging to the branches above our heads in heavy clusters. Wonder how the young leaves are going to have a chance while these tough old fellows hold on to their job? We do things differently in the preaching-line. Morton is lying upon his back, fast asleep. Jebly is out of his new-patent tricycle, but cannot sleep for his fountain-pen. He never carried a fountain pen before. It is a great bother to him. The head of it fastens to his vest pocket, but the ink-well is often escaping and getting upside down. In lying upon the grass, he has to hold his pen perpendicular. When he gets the rest of him rested, he sits up to rest his arm. He makes a good many notes. At first his pen won't write, then it starts in to make up for lost time and drowns the first words in a sea of black ink. He paid a dollar for this trouble, but he thinks maybe he will lose it. Evening wears on. Not far away a man and woman are putting in their garden, while through a mass of tender green, pink, purple and red, an old homelike-looking house shows its corners. Wonder what that man and woman would say if they knew we were going to Old Mexico? The sun vanishes; a bright moon takes its place. We eat a lunch brought from home, as we sit in our "Shady Park." The moonbeams silver our faces and the hard-boiled eggs impartially. To the station; and at 8:30 comes our train to take us to Texarkana. It has only two minutes to wait, and the express agent doen't want to carry the tricycle. No time for argument, so we use money. Chair car; we traverse Arkansas, but too dark to see anything of it. Go to sleep, the rush of the train seeming to anticipate the lapping waves of the Gulf.

March 23. Reach Texarkana at 7:30 and will have to wait here till noon for our next train. The line dividing Texas and Arkansas runs through the town, and the postoffice is built half on one side, half on the other. It is a fine building, but if I lived here and cared anything about the place, I'd be one to go down and help have the depot cleaned up. It is very dirty and looks no worse than it smells. Went down town to buy things to eat. There is a certain kind of suspender that Morton is looking for, and whenever he finds time on his hands, he goes in a store and asks about it. They never have the kind he describes. I think he dreamed about it, but he says he had one, once. By eleven we are all pretty hungry, so go to the other depot and spread out our bananas, pickles, etc., on a truck where the wind blows the dust upon us, and the flies show that we have crossed the fly-

line, going south. After eating as long as we could, I discovered the Y. M. C. A. building near at hand. The rooms are all upstairs, but the asphalt walk runs under the first story to a cosy nook, open to the air save for one basement wall and the ceiling. Here Jebly could run on his tricycle and we found a settee against the wall, with a pretty view of a grass lawn edging the railroad. It was the hour for the boys to go upstairs to the gymnasium, and their way took them by our settee. As soon as each caught sight of Jebly's tricycle, their faces would change to excited interest. They could not see how it was guided, that was their principal trouble. They would come briskly round the corner, see the tricycle with its two hand-levers, and no guider in sight, fall into a slow walk, and go begrudgingly upstairs looking back over their shoulders. The procession of boys never gave out for lack of material. Morton suggested that all Texarkana boys were gymnasts; but, in my opinion, as soon as the boys reached the upper floor they came down on the other side of the building, and thus toured us again and again.

A little after noon the train picked us up for Marshall, Texas. We had a run of about two hours, and I had never seen Texas before, so I felt it my duty to learn how it looked; but Morton insisted upon all of us shaving ourselves upon the car. He said he had done it, and Jebly and I didn't want to seem afraid, so we went to the toilet room and got out our razors. Morton cut himself right away, which didn't encourage us. The train was pretty fast and rocked like a boat on the gulf. The secret of it is not to steady yourself against anything, but let your arm go as your head does. That was what Morton was explaining as he cut himself. Such hurried and troubled glances as I got of Texas between stropping and lathering and striking at my face with the blade showed four counties of pine trees, with just a few other trees to show they could grow. When we reached Marshall I was about half shaved, but I'd managed not to cut myself. I went at once to a barber and gave him 15 cents to do the heavy work on the underbrush.

We were at Marshall four hours. It seems distinctly a Southern town. The population is 12,000. I think about 1,000 are white. You see daintily-dressed little children in charge of black women, who tell them stories they can't understand for the delight of the surrounding circle of blacks. I told a man I used to live near Kansas City, and said: "Does that seem up North to you people?" He answered with cold irony: "Well, I reckon we do consider it up North!" I could see at once that I was outclassed with the "Yankees." At the station were two sure-enough Mexicans and a Mexican dog. They seemed an outpost of the land we were going to invade. They had tamales to sell, the real, small, good kind that you get two dozen for a quarter, and eat the last bite. They were different from any I had ever eaten before. I suppose those sold "up North" are too clean to be original Mexican. While waiting for our train I read upon the station wall. "Population in 1910 will be 20,000." This is a more cheerful outlook than the Quincy man's prediction of the world coming to an end. Also, "Largest bearing orchard in the world." I felt like writing under that, "Except in Arkansas." If there is anything the Ozarks of Arkansas has it is orchards. We hardly know, at Bentonville, that there are orchards outside the state. I'd like to see that "largest bearing orchard in the world" at Marshall, Texas. Why hasn't anybody ever heard of it? The voices of the people here are more southern than at home. It is not so much in the pronunciation as in the flow of the tone. For instance, you can't spell it to describe it. They say, "Yes, sir," and not "Yaas, suh." But the way they say "Yes, sir," distinguishes them at once as different from Missouri people or northern Arkansas people. Some superbly dressed ladies here, but I don't see any with children; the children are in charge of negroes. The mothers seem to prefer to be with dogs. Here's our train. No more change of cars until we reach New Orleans. And then ho! for the steamer at the dock and a four days' sail with skippers who say, "Aye, aye, sir!" and who man the hawsers and climb the rigging and do other odd things.

(To Be Continued.)

Animal Sentinels.

It is a fact well known to naturalists that many animals appoint one or more of their number as sentinels to guard against surprise while the rest are asleep, or feeding, or at play. Among the animals—using the word in its widest sense—that are thus prudent may be named the following: Wasps, ants, chamois and other antelopes, prairie-dogs, wild horses, rooks, swans, Australian cockatoos, zebras, quails, certain monkeys, flamingoes, New Zealand silver eyes, shogs and other birds, seals, African wild cattle guanacoes and elephants.—*British Weekly.*

The Robin Tells Her Story.

A Detroit contractor, who evidently loves birds, stopped the building of a house last week for the sake of a mother robin.

Early in the spring the robins built their nest in a niche of one of the unfinished windows and started housekeeping. They made no fuss about it, and in return for the cheer of their song the workmen left them undisturbed.

The nest went undiscovered until a week ago, when the progress of the work carried the men back near the window the robins had chosen for their home. Only one robin fluttered about them, and he was in a continual state of excitement, flitting frantically about the heads of the men nearest the window. A few days ago he was joined by his mate, and the two kept up an angry song of protest about the heads of the men, who couldn't imagine what it was all about.

And then happened along the contractor for the building, who loves birds. He heard the note of fear and alarm in the bird's chirping, and looked for the nest. There were two tiny eggs of a beautiful blue, and he comprehended all that they meant to the fearful robins. He tried to make the birds understand that no harm was meant them. He warned his men. And then, when it seemed that the mother robin was fretting her life away, he told his men to stop work. No more will be done near the robin's nest for three weeks. By that time, the big contractor says—and he knows birds and is their friend—the little eggs will have broken and the mother robin will be happy with her young.

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Volume XLIV.

Number 28.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 11, 1907.

LIFE IN THE LOOM.

CHILDREN of yesterday, heirs of to-morrow,
What are you weaving? labor and sorrow?
Look to your loom again, faster and faster
Fly the great shuttles prepared by the Master.
There's life in the loom!
Room for it, room!

Children of yesterday, heirs of to-morrow,
Lighten the labor, and sweeten the sorrow,
Now while the shuttles fly faster and faster,
Up and be doing the work with the Master.
He stands at the loom!
Room for Him, room!

Children of yesterday, heirs of to-morrow,
Look at your fabric of labor and sorrow;
Seamy and dark with despair and disaster,
Turn it, and lo! the design of the Master!
The Lord's at the loom!
Room for Him, room!

—*Mary A. Lathbury.*

The Christian-Evangelist

J. H. GARRISON, Editor
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F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—"Sunrise in the Sunrise Kingdom," by John H. De Forest, is one of the most fascinating of all the books of the Forward Mission Study Courses. 75 cents.

—We are now sending out our midsummer statements of account. We try faithfully to serve our readers and patrons and will highly appreciate in return prompt and cheerful responses to these statements.

—"Not as the World" gives promise of being one of the greatest stories we have ever published. It began last week. We can supply orders for that number, if sent soon. Get your friends started at the very beginning.

—"Moses," by D. R. Dungan ($1) is a book of great value at all times, but is of especial help now that our lessons are in the Old Testament. The same may be said of M. M. Davis' "Elijah" (75c) and Breckenridge Ellis' "King Saul" (75c).

—Many preachers are availing themselves of our offer to place libraries in their studies and take our pay on the installment plan. Any preacher who is a subscriber to THE CHRISTIAN-EVANGELIST may purchase to the amount of $50 and have the books delivered at once, and make his payments in 12 monthly installments.

—We printed a vast edition of the Bible Student, but already they are gone and new orders exceeded the second edition which was mailed out last Saturday and Monday. We are now prepared for all comers after this remarkably popular Bible school help.

—New Life in the Old Prayer Meeting, by John F. Cowan, is a $1 book that is proving exceedingly popular with our preachers and elders. It is only too true that new life is needed in most of our prayer-meetings. They testify that this helps to generate it.

—"A Chinese Story Teller" is one of our choicest bits of mission literature. The biography is by our own missionary, W. Remfry Hunt, 75 cents. This will be excellent summer reading that will be like filling one's quiver with arrows of conviction for next winter's sermons.

—"Our First Congress" is edited by J. H. Garrison. It contains great addresses by J. J. Haley, J. B. Briney, W. J. Lhamon, R. T. Mathews, F. N. Calvin, A. B. Philputt, W. F. Richardson, Ida Withers Harrison and others. Price reduced to 50 cents. Order it before the few remaining copies are gone.

—"The Open Church for the Unchurched," by J. E. McCulloch, with an introduction by Bishop E. R. Hendrix, $1 net. This is in its second edition and is an up-to-date discussion of the sociology of the Church. It contains data and suggestions most helpful to an understanding of these conditions and the preparation of convention addresses.

—"Mamma," said little Elise, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never see any pictures of angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."

—Gipsy Smith is one of the most picturesque evangelists now on the firing line. We have his autobiography with Introductions by Alexander MacLaren and G. Campbell Morgan, $1. It is a fascinating story that tells of the conversion of the gipsy lad and his enduement with such wonderful power from on high for the conversion of souls.

—THE CHRISTIAN-EVANGELIST adds a splendid auditory to its constituency each week. While most of our new subscriptions come singly, yet wherever an effort is made to secure a club something like the following is sure to result:

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Indianapolis, Ind., O. E. Tomes, pastor.....15
Indianapolis, Ind., D. R. Lucas, pastor.....18
Indianapolis, Ind., M. F. Rickoff, pastor.....40

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WHAT FRIENDS ARE SAYING.

Enclosed find $4.50 for CHRISTIAN-EVANGELIST account. Miss Elizabeth Roberts, aged 87 years, has been a constant reader of THE CHRISTIAN-EVANGELIST since the first year of publication.—N. J. Tillery, Chillicothe, Mo.

We have read, and are reading, THE CHRISTIAN-EVANGELIST from its beginning, at Chillicothe, Mo. It is getting better every week. It is growing in grace and a knowledge "of the truth" of the Bible.—N. A. Walker, minister, St. Elmo, Ill.

Enclosed find $6 for THE CHRISTIAN-EVANGELIST. My father has taken it for over 40 years; he has not been able to go to church for 37 years and gets a good sermon from it every week; he could not do without it.—C. S. Braden, Eagle Lake, Minn.

We have no Christian church in our community. I am a Disciple teaching in a Presbyterian school. As you see, we are making progress toward a union. Thirty years ago a Presbyterian church would have closed its doors before permitting a Disciple to teach in its school. I find your Bible Teacher's Quarterly very helpful.—W. W. Jones, Worthington, Pa.

Enclosed find $1.50 for another year of THE CHRISTIAN-EVANGELIST. It is a great comfort and help to me as my health does not permit my going to church. May you long live to send this messenger of cheer and comfort to the afflicted.—Nancy J. Greenwell.

Some of our people heard Brother Garrison at Albion, Ill., last year, and it made a lasting impression. He showed a Christ-like spirit when cutting things were said. That is what we need. May God's blessing go with his CHRISTIAN-EVANGELIST. It makes us better to read his letters and his paper.—Ellen Leach.

Edersheim's "Bible History" just received. Is fine. Every preacher ought to have it. Can you not make us a special price on his "Customs of the Jewish People?"—A. N. Glover (minister), Orange, Cal.

[We are trying to get our subscribers reduced price on "Customs of the Jewish People."—S.]

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How to Have a Working Church

By George L. Bush

The problems of the twentieth century preacher are manifold and confessedly difficult. The pulpit must continue to be his throne, but the churches have decreed that those who reign on Sunday must also serve well through the week. The minister no longer dares count Sunday for a week, or less than twenty-four hours for a day. The duties of the pastorate press upon him daily and hourly, and he must give himself unreservedly to his ministry. This work is so great and the burdens are so heavy that one should hesitate about entering the ministry, unless he can say with Paul, "for necessity is laid upon me; for woe is unto me, if I preach not the gospel." Those possessed by this spirit and with such a passion for souls will succeed. But even these choice spirits will fail of the largest measure of success unless they can secure the hearty co-operation of those whom they serve. This fact leads us to the consideration of our theme. With an earnest desire to help in the solution of this problem, the following suggestions are modestly offered:

1. A working pastor.—The pastorate is no place for a lazy man. Any one seeking an easy task and a comfortable berth would make a grave mistake in entering the ministry. Dr. Cuyler says: "An indolent pastor is apt to have an indolent congregation. If he is found smoking on his lounge or dwadling away his time over light literature; if he is seen oftener out driving for pleasure or sauntering in book stores and picture galleries, than he is in visiting his flock, then his people will soon hold him cheap and rightly conclude that they have a lazy minister." The organization of a modern congregation upon a working basis, the directing of its manifold agencies, with sermonizing, visiting, funerals, weddings and the extras that come upon him, fill the preacher's life brimful every day. Phone rings in the evening call to his remembrance duties undone, and in his dreams come visions of Macedonian calls to an ever-enlarging and fuller service. In the olden times the organization was very simple, the services few, and the preacher's duties limited. He preached on Sundays, held a few meetings and debates, buried the dead, and married lovers. He found time to manage a farm, run a store, teach school, edit a paper, or practice medicine. But times have changed and woe betides him who is not abreast the times! Church work has developed into a science, and the church is perhaps the most highly organized institution in human society. The minister is a man of affairs, knows well his field, is master of every detail of the work, meets his daily duties more than half way, and dispatches his Master's business promptly and heartily. To meet these demands he must be earnest and energetic, enthusiastic and optimistic, "instant in season, out of season, always abounding in the work of the Lord." It is better for him to wear out than to rust out. His members may kindly censure him for doing too much, but never have cause to murmur about his doing too little. It would be well if more of us possessed the untiring energy of our angels of commerce and the pleasing persistence of life insurance agents.

Cuyler also says: "Know the geography of your parish thoroughly, and, if possible, know every member of every family, especially the poor and humble families. Don't have any running places or favorite resorts, and don't let any one in the congregation own you." Ministerial loafing is indefensible from any standpoint, being criminal both in the wanton waste of time, and in the influence of a bad example. In the days of Jesus busy men were called to follow him. When the members gain the impression that the preacher is owned by a particular family or a certain clique, they are apt to leave him to depend upon his pets for co-operation in his work. It has been said of one, now and then, "He is a sisters' man and poor company for men." The true pastor is the shepherd of all the flock. He will not wear any man's collar, nor call any one lord, save Jesus Christ.

The members should be given information as to the condition and needs of the local, state, national and world fields. The pulpit must be eyes and ears to the pew. The pastor must be a fire-kindler as well as a fire-fighter. In his pastoral rounds he should carry a bellows as well as a hose, and while he seeks to put out the fires of worldliness and sin, also strive mightily to fan into a flame the slumbering embers of an earlier passion for righteousness. Those who are prompt in their attendance upon the services and diligent in service should be commended, while the lukewarm and negligent should be kindly chided. The bugle will be needed in calling to service, and the crook must sometimes fall upon the stragglers. If the hearts of the people be first won, they will bear reproof given in the right spirit. But scolding is a failure; don't become a church scold, unless you are seeking the ministerial dead line!

2. A well-disciplined and wisely directed membership.—It is unwise for the minister to try to do the work of from 100 to 1,000 members. It were better not to do what they can be induced to do. Congregations are easily spoiled by pastors whose misapplied zeal leads them to try to do everything. Such a course fails to develop the membership and when they are shepherdless the work comes to a standstill. There is much latent power in the church and many idle talents. Some men are peculiarly gifted in the art of discerning talents and possess rare tact in assigning tasks. It is an art to know how to set people to work and keep them at it. Some eloquent pulpiteers have inactive churches, while others of only average pulpit ability have wide-a-wake and aggressive congregations. The live pastor faces the problem of awaking the average church to a realization of its mission, and setting its members to work with heart and soul. He must face it wisely, tactfully, patiently and vigorously! Some of the members may be assigned to our statistical secretary, as he is the only man among us able to use them. When there is a call for service, they are silent; when a missionary offering comes upon the church they are absent. There are others whose attendance is irregular and their service uncertain and spasmodic. Some are dyspeptic, caused by "high society" and fast living. "They are bilious and disappointed, hopeless and useless, except as they become a means of grace to the pastor and other workers, by their continual growling and fault-finding." These are well calculated to make the preacher nervous and keep him apprehensive of his wife's health. The only known remedy for such cases is religious activity. Not the popular "rest cure," but the divine work cure. The lamented J. B. Sweeney divided his members into "the workers, the shirkers and the jerkers." Let me suggest the children, the boarders and the visitors. It will be easy to distinguish these classes. The problem is, how to have grace and gumption to get your boarders married into the family and your visitors naturalized as citizens of the Kingdom?

To harmonize all of these divers elements, to heal these spiritual maladies, to enlist and drill this volunteer army, to enthuse and imbue it with the spirit and passion of our Captain, requires generalship of a high order. Every field has its peculiar difficulties, and as a rule one is not so much harder than another.

(To be Continued.)

Current Events

Undenominational Colleges.

Mr. Carnegie's pension fund for superannuated and retired college professors is for the benefit only of professors in undenominational colleges. Perhaps in this way Mr. Carnegie wishes to express his unfavorable opinion of denominational education, and perhaps he wishes to go even farther than that and bring some pressure to bear on those colleges which are denominational to cause them to undenominationalize themselves. At any rate, the limitation which he has placed upon this worthy benefaction has caused considerable searching of heart to determine just what colleges are denominational, and why. Brown University, for example, has been refused assistance on the ground that it is a Baptist institution, since its charter requires that the president of the university and a majority of its trustees shall be members of that denomination. The suggestion that an act of the legislature be secured to remove this specification from the charter has met with overwhelming opposition from the alumni. We do not propose to discuss at present the desirability, from the standpoint of the college, of retaining a formal connection with the denomination which established it, or the advantage, from the standpoint of the denomination, of retaining such control over the colleges which it has founded. But two things do occur to us in this connection. The first is that the answer to the question ought not to be influenced materially by Mr. Carnegie's opinion or by the circumstance that he has placed such a limit to the distribution of his pension fund. The question should be decided on its merits, even if worthy pensioners have to wait for some other source of pension money to be discovered. The other is that it is difficult to determine in any satisfactory and convincing way just what colleges are denominational. As a matter of fact, Brown University is not Baptist in any sense that should be obnoxious to Mr. Carnegie or any one else. A true university can not be denominational, no matter what the provisions of its charter may be regarding the faith of its president and the majority of its board of trustees. Harvard is not Unitarian, Yale is not Congregational, the University of Chicago is not Baptist, Columbia is not Episcopalian. A great university is not the possession of a denomination, but its contribution to education. On the other hand, a college can be thoroughly, even narrowly, denominational and yet have no such limitation in its charter. This is actually the case with most of the colleges which are universally recognized as denominational colleges. Many colleges of this type are already receiving aid from Mr. Carnegie's pension fund. The educational experts who are in charge of the administration of that fund are guilty of the utmost superficiality and the grossest ignorance of the true conditions if they do not see that denominational and undenominational institutions can not be distinguished by any process so simple as merely reading the charter and noting whether or not the name of any particular denomination is mentioned therein.

Tariff Revision.

The Republicans are fond of saying that the tariff must be revised by its friends—and we are its friends. The Democrats, as represented, for example, by Judge Harmon, say that the tariff must be revised by the friends of the people—and we are the friends of the people. But whichever party is to do it, every one admits that the thing must be done and it seems a rational and equitable compromise between the two claims quoted above to say that the tariff should be revised by the friends of tariff revision,—not by those who really desire tariff destruction, and not by those who would greatly prefer to stand pat and are only whipped to the task of revision by the fear of public indignation if they longer refuse.



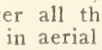
The Protection of Scenery.

The English House of Commons has almost unanimously passed a bill "for the protection of natural scenery," the chief purpose of which is to make an effort to prevent the defacement of the landscape by billboards and other advertising nuisances. This is in addition to local regulations which are being adopted by many of the cities. We need a similar movement in this country. One likes to enjoy the scenery along the railroads and even the impressive man-made scenery of well-built city streets without being confronted at every turn by insistant advice as to what sort of talcum powder one should use, what sort of cigars one should smoke, and where one should purchase one's wearing apparel. The matter could be regulated either by limitation of the size and position of billboards, or by taxing them, or both.



Airship to the Pole.

Walter Wellman's expedition, which hopes to reach the North Pole by airship, has been delayed somewhat in starting and is now expected to get away from Tromsoe, Norway, about the end of July. The plan is to sail to Spitzbergen, where necessary buildings for a base of supplies have already been erected, and to make the journey from that point to the pole by airship. The distance is something less than a thousand miles. The airship, which is a cigar-shaped balloon with a steel-framed car beneath and a pair of propellers run by a seventy-horse power gasoline engine, has a lifting power of nearly ten tons and will carry, besides the passengers and equipment, enough provisions for ten months and enough fuel to propel the vessel four thousand miles under normal conditions. The whole program, as Mr. Wellman outlines it, seems very plausible, but after all the factor of luck is a large one in aerial navigation in polar regions. There is such a thing as luck. For a definition, luck is the helping or hindering influence of circumstances which could not have been foreseen or provided for. Storms may come. From personal experience the writer knows that the wind sometimes blows in the vicinity of Spitzbergen, and when it does it is very likely to have a velocity against which an airship would make very little headway. On the other hand, it stands to reason, according to the law of averages and the mathematical theory of probabilities, that if people keep on trying to reach the pole, some one will after a while hit upon a fortunate combination of circumstances which will carry him to the goal—and perhaps bring him back.



A Case of Conspiracy.

The Christian Science church in Boston got involved in a labor dispute which has issued an interesting legal decision. When their new building was being erected, the contractors happened to employ a non-union carpenter, with the result that all the others quit. Fearing an annoying delay in the completion of the building, the directors of the church urged the discharge of the non-union man and promised to get him another job. But the contractor, interested now in winning the fight on the open-shop principle, refused to discharge him. The directors of the church declared the contract forfeited and ejected the contractor's workmen from the premises. The contractor got an injunction, finished the work within the time agreed upon in the contract and then sued for damages for the interruption of his work and the ejection of his men. It has been held that the directors of the church and the union were guilty of conspiracy resulting in a breach of contract without any just or lawful provocation, and the Massachusetts Supreme Court sustains this decision.



Mining Investments.

Mining is as much a legitimate business as farming. Probably it is as safe for those who go into it with the same knowledge of conditions and processes. Buying stock in a mine which is already shipping ore and paying dividends out of its real earnings, is a legitimate investment. Buying stock in a mining company which has properties which, on careful examination, show good prospects, is an interesting speculation. Buying superlatively advertised stock in companies about which you know nothing except what they themselves tell you and about whose properties you know only what the advertisements reveal, is sheer extravagance. The first class of investment usually yields a profit at about the same rate as good bank stock or a mortgage loan on good city real estate. The second presents an honest possibility of very large returns, balanced by a decided probability of no returns. The third leaves the "investor" in possession of a handsomely engraved work of art known as a stock certificate, and the bitter-sweet memory of a few glad but fleeting weeks when he revelled in the belief that he was about to be rich. If the anticipation of good fortune is itself a genuine pleasure, then the purchaser of wild-cat mining stock does not get absolutely no value for his money. He invests in a package of pleasant anticipations. These are worth something, but they are scarcely worth the price that is paid. It is like paying a maple-syrup price for corn syrup. The thing you get is really good stuff, only it is not what you pay for. It would afford great and needed protection to the easy public, if by some broader application of the pure food law, the purveyors of mining stocks of the type referred to could be compelled to label the goods correctly: "Baseless anticipations of affluence. Keep in a cool dry place and use within three months."

Editorial

Shall We Preach First Principles?

A correspondent asks if we have not reached the point where we can dispense with the preaching of first principles. We suspect the writer of that inquiry has been surfeited with a certain kind of preaching with which we are all familiar, in which the preacher dealt with such subjects as faith, repentance and baptism in a polemical spirit, and often in a spirit bordering on the legalistic. Of that sort of preaching we have quite enough and it might well be discontinued. But let no one suppose that the time has come or ever will come in this gospel age, when the preaching of the simple gospel of Christ, with its terms of salvation, can ever be dispensed with. There will always be those who need to be taught the way of life and salvation, in its simplest elements and conditions of appropriation. So long as this need exists it must be supplied.

The same question is sometimes raised in reference to what is called *doctrinal* preaching in general—the setting forth of the position held by us as religious reformers;—should that be discontinued? Yes, provided everybody understands and accepts the principles for which we plead, or, *provided* we are convinced that these principles are not true, or are not sufficiently important to justify us in disturbing the present religious *status quo*. We should say, however, that neither of these conditions exists. Many people have not yet heard that there is such a religious movement as that which we advocate, and many who have heard of it have an entire misconception of its aim and its principles. So far from having lost faith in the position we occupy, or in its value to the world, there never was a deeper conviction on the part of its advocates that this movement is of God and that it stands related, in a very vital way, to the supreme need of the Church in our time.

What is needed, then, is not a discontinuance of the preaching of first principles, but a fresh and deeper apprehension of the spiritual content and significance of these first truths, as they exist in our own religious experience, lest we present them in a mechanical, legalistic way, without vitality and power. Paul preached justification by faith with tremendous power, because he had experienced the efficacy of the gospel in accomplishing what the law could not do. His preaching was that perfect blending of "truth and personality" which Phillips Brooks declared to be the only effective preaching. We have often felt, in listening to sermons on first principles, that the truths presented needed to be revitalized in the mind and heart of the preacher. Our fathers preached them with great power because they were freshly apprehended and experimentally tested in their own lives. If we only *echo* the things they preached, without having passed them through the alembic of our own brain and heart and tested them in our religious experience they will be lacking in the power to produce spiritual results.

The same thing is true in reference to the presentation of the plea we are making for the union of God's people on the basis on which it was originally one—faith in Christ and loyalty to him. We may present it as a theory with hard and fast lines and in a perfunctory or pugilistic way, so as to nullify its influence upon those who hear. We have all heard it so presented. The plea has suffered far more from its professed advocates than from its avowed opponents. This sort of advocacy ought to cease, and the sooner the better. But in every community there is needed, occasionally, a strong, clear, presentation of the principles for which we stand and the end we are seeking to accomplish, conceived in a spirit of love for all men, and uttered with a sincere desire to promote the closer unity of all who love Christ. From the pulpit and in our journals and tracts we should keep before the people the need of a united Christendom, and the broad, simple basis on which alone such union is possible. But in both sermon and literature, let us see to it that the spirit of our advocacy comports with the nature of the cause we advocate.

"An Interesting Deliverance."

"The Baptist Argus" of June 27, under the above subtitle, copies the substance of our editorial entitled, "A Big Difference," for which it has our thanks, and appends to it the following answer:

> It is an interesting distinction that THE CHRISTIAN-EVANGELIST makes between the actual, complete regeneration effected by the Holy Spirit, and the "formal acquittal, an assurance of forgiveness," had in baptism. We wish THE CHRISTIAN-EVANGELIST had said "symbolical" acquittal, instead of "formal" acquittal. We believe that a "symbolical" remission of sins is commanded by the New Testament and that immersion is necessary to that end. We recall President Mullins' happy statement, a contribution, in fact, to this subject. "There is no remission of sins without baptism—that is, no ceremonial remission." We would be glad to know if THE CHRISTIAN-EVANGELIST considers "symbolical" or "ceremonial" as interchangeable with "formal."
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> The editor of the "Argus" holds as one of his richest possessions the memory of the blissful experience which came to him in connection with his baptism. He is assured that several years previous to that outward act his soul has been regenerated by the Holy Spirit, but he can sing heartily with the Editor of THE CHRISTIAN-EVANGELIST, whom he delights to honor and love: "How happy are they who their Savior obey." It was far from us to say that baptism has no relation whatever to the remission of sins, but that it has no procuring relation.
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> That baptism is "the answer of a good conscience," that it effects a "symbolical remission," that it may give an additional assurance of the favor of God, we have no disposition to question, but rather affirm. Some Baptists, reacting from the extreme school of our Disciple brethren and others, have not given to baptism its full significance. Baptism is a momentous act. While we are jealous to preserve it from being held as having any procuring relation to conversion, regeneration, we rejoice to magnify it for all Jesus Christ gave to it to do. Nor had we any idea of charging THE CHRISTIAN-EVANGELIST with giving any such procuring value to baptism. We wish our readers to learn to keep always in mind that THE CHRISTIAN-EVANGELIST represents the theology of the best school of the Disciples.

We would like for our esteemed contemporary to see clearly that the distinction which we made, in the article commented upon, between the work accomplished in man by the Holy Spirit, through faith, which may be described as a spiritual quickening and renewal, and the act of forgiveness in the mind of God because of this inward change, is not only an "interesting distinction" but a New Testament distinction. The passages we quoted, which might have been multiplied, seem to us clearly to teach such distinction, and the failure to recognize it produces confusion of thought. Our neighbor wishes we had said "symbolical acquittal," instead of "formal." We believe in the symbolism of baptism, but we understand that it symbolizes Christ's burial and resurrection from the dead, and the believer's death to sin and his resurrection to newness of life. It does not, as we see it, symbolize forgiveness, but that spiritual renewal which makes forgiveness possible. We used the word "formal" because it expresses a scriptural thought. Christianity has its form as well as its spirit. Paul speaks of the "form of doctrine" to which the brethren in Rome had become obedient. That certainly includes baptism if it does not specifically refer to it. Then there is the "form of godliness" which may exist without "the power." By "formal acquital" we meant an acquital put into such form as would appeal to the understanding of obedient believers, and be to them an assurance of the blotting out of past sins. As to the term "ceremonial" it was the one word in President Mullins' able statement of the subject that we did not like. It seems to us to be an Old Testament idea, and not harmonious with the New Testament. We believe that when Peter said that baptism is "not the washing away of the filth of the flesh," he meant that it is no mere ceremony, like those of the Old Testament, but an act of faith on the part of the believer, submitting himself to God in quest of a "good conscience." We are inclined to think, however, that what President Mullins meant by the use of "ceremonial," is very much the same thing as we mean by the use of the term "formal." The latter seems to us, however, the proper antithesis with spiritual and vital.

We are glad that the editor of "The Argus" agrees with us substantially in our contention that baptism is related to a most delightful inward experience, namely, that of "an additional assurance of the favor of God," as his own experience attests. There was no need, however, that "several years" should have intervened between his change of mind and heart, by the Holy Spirit, and his

overt act of surrender to Christ in the ordinance of baptism. Was not that delay the result of a misconception on the part of his teachers, as to the place which baptism holds in the New Testament plan of evangelization? We most heartily agree with the editor of "The Argus" that the relation which baptism sustains to remission of sins is not a "procuring relation." Jesus Christ and him crucified is alone the procuring and meritorious cause of our salvation. No one among us dissents from that proposition. Baptism, when it is the act of a believing penitent—and nothing else is baptism—is the symbolic declaration of this fact, and because it is associated with the divine promise it is also God's formal declaration of forgiveness. It is, therefore, as "The Argus" rightly says, "a momentous act."

While we are grateful to "The Argus" for recognizing in The Christian-Evangelist a representative of "the theology of the best school of Disciples," we are glad to say to it, that, on this subject, we believe it represents the real position occupied by the Disciples of Christ, and that there are very few among us, if any, who would dissent from our statements.

Notes and Comments.

A correspondent of "The Outlook," having asked Lyman Abbott to explain what he means by the divinity of Jesus Christ, Dr. Abbott answers in part thus:

> Do I worship Jesus Christ? I might almost say I worship only him. All my thoughts of God are derived through him; all my experience of God grows out of my faith in him. What is his metaphysical relation to the Infinite and Eternal Spirit I do not know. The question does not greatly interest me. To me he is the Spirit of Humanity whom the Positivist reveres, the Power not ourselves whom the literary agnostic reveres, the Infinite and Eternal Energy whom the scientific agnostic reveres, the Inner Light whom the Friends revere, the Jehovah whom the Jews revere, and the Holy Spirit whom the Trinitarians revere.

This is very good so far as it goes, but we should be inclined to add to it, "To me he is the Christ, the Son of the living God, the eternal Word, who became flesh and dwelt among us, whom his apostles and personal followers revered and worshiped."

Following the above quotation Dr. Abbott adds this further elaboration of his view:

> Perhaps it would be more accurate to say that he is the supreme historical manifestation of this ever-present Life and Light of man; that he is, to use John's expression, "that which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" that he is so much of the Infinite and Eternal as can be seen in a human experience—the invisible moisture of the atmosphere become a visible cloud, the invisible ether become a visible sunlight, the Infinite Spirit of Truth and Love emerging in one perfect human life.

No doubt Christ is greater than any thought we can have of him. It is best, however, that we adhere strictly to his own expressions, defining his relation to the Father, and to the Holy Spirit, and to humanity. It is through him, as Dr. Abbott says, that we get our highest and truest ideas of God. This view of Christ must always put him to the front in any expression of our faith.

George Clark Peck, in "The Epworth Herald," in defining "What a Methodist Believes In," says:

> First, in God of course! Next, he ought to believe in himself. Then in his neighbors. Not too far down the list, a Methodist ought to believe in his Church. Finally, a genuine Methodist ought not to quit "believing" until he believes in the Organized Benevolences by which the local church projects itself into the larger world around.

It is not to be understood, of course, that the writer does not think that a Methodist ought to believe in Jesus Christ because he is omitted from the above list of things to be believed in, but it is characteristic, nevertheless, of this great religious organization that is so full of activity, that a representative man of that body, in a statement of what a Methodist believes should give prominence to the organized benevolences of the church, rather than to the New Testament confession of faith—the Messiahship and divinity of Jesus Christ.

Professor Hugo Munsterberg, of Harvard University, one of the most able and eminent of living psychologists, has been spending some time in Boise, Idaho, studying Orchard as a psychological problem. He asserts his belief in the sanity of the versatile assassin, but has not yet made public any further conclusions.

Certain English scientists—followers, let us hope, of science falsely so-called—have declared that the strawberry is a most deleterious fruit because it contains an acid which tends to make the eater morose and irritable. The addition of cream does not counteract this baneful effect. It is not stated whether it is any less depressing in the form of the toothsome short-cake. Anyway, it was very considerate of them not to publish this opinion until the strawberry season was nearly over. It will be forgotten long before next year. If any one has a word to say against watermelon, let him wait a few weeks.

We have something to learn. The Primitive Methodists of England have been celebrating the close of the first century of their church life. Among the features of the centennial was a pilgrimage to Mow Hill. Here Hugh Bourne tried a modification of the old field preaching and camp-meetings held with such success in America in 1807. The entire day was devoted to praying and preaching at Mow "Cop." Four stands of stones heaped up for the occasion were used simultaneously, and thus began the cycle of English camp-meetings, which did so much for the English people and led to the organization of the Primitive Methodist Church, which has always been an evangelistic body. It has a present membership of over 200,000, with 1,100 ministers and 16,000 local preachers.

The Disciples of Christ are approaching their centennial and they number six times as many members in their churches as do the Primitive Methodists who are, too, for the most part of the common people. But these are a spiritually-minded people loving the souls of men and their church. They have had as one centennial aim the raising of a million dollars, over and above all their other collections, as a thank-offering fund. Recently, at Leicester, there was a proposal to raise $45,000 in that one town. Those present responded with such enthusiasm and liberality that at the close of the meeting it was announced that the offerings, together with the sums already pledged by the churches, amounted to $1,350,000. We wonder what Missouri Disciples, in numbers about the same as the Primitive Methodists, will do for our Centennial. And if all the states were to give proportionally, with what an offering would we go up to Pittsburg!

The season is here when many men of the pulpit and pew turn from their ordinary duties in church to a different environment. There is a time for all things except to forget that God is where he was. "A Christian is the highest style of man"—whether at the seaside, in the mountains, at the summer resort or at home. But the Christian is the man who acts on the belief that "godliness is stronger than all."

A sign of the times comes from India. Doctor Charles Cuthbert Hall has returned from his second visit there to deliver lectures on the Barrows-Haskell foundation. One of the most significant observations resulting from this last visit is that it is no longer correct to speak of the ethnic religions of the East as stereotyped and inflexible. The non-Christian cults are endeavoring to adapt themselves by various accommodations and abstruse apologies to modern thought. But Dr. Hall found a great intellectual turning to Christianity throughout the Orient, and to us one of the most interesting of his experiences is significant. A powerful native prince asked for a list of English books which give not a sectarian but a comprehensive view of the Christian religion. Leaven of this kind reaching men of the type of Dr. Hall will have its reflex influence in religion at home. Sectarianism has been getting some hard blows, but it is as firmly entrenched in some places in America as is the caste system in India. But a day is coming when both will be broken.

Editor's Easy Chair.

Pentwater Musings.

Time, the glorious Fourth. Place, "The Pioneer" cottage in Garrison Park, Pentwater, Mich. Old Glory, suspended from the upper part of the veranda, floats gracefully in the breeze that comes straight over Lake Michigan, the roar of whose waves is a grand diapason in honor of the day. Over in the village across the lake the clans are gathering for an old-fashioned Fourth, and out on the great lake excursion boats are plying back and forth, crowded with sight-seers from the inland region. Over here in the Park there is nothing to mark the day we celebrate except the flag that waves amid the branches of the hemlocks, and the noise of a few firecrackers which the junior member of the family felt bound to discharge in honor of the day. It is good to be amid these quiet scenes even on our country's birthday, for patriotism need not exhaust itself in noise and tumult. If the whole American people could pause today from their noisy celebrations, to think over the problems of our country, quietly and thoughtfully, it would be well for the nation. Let us be thankful that the period of spread-eagle oratory and bravado which marked the earlier stage of our national development, has passed away. The public speakers to-day will not devote their whole time to telling their audiences how great we are and how easily we could whip the whole world, but will refer to our greatness as a nation only to accentuate our responsibilities and to point out the perils which confront us. It is a sign of real greatness when a nation, or a religious movement, instead of boasting of its numbers or wealth, accepts these as responsibilities and calmly and bravely faces its weaknesses and failures, and seeks to remedy them.



What our nation needs in order to its permanent prosperity is just what the individual sinner needs who has been improvident, forgetful of God, absorbed in material aims and pursuits and unmindful of his obligations Godward and manward, viz: repentance, followed by turning away from its sins and seeking to "do justly, to love mercy and to walk humbly before God." Any theory of government reform that stops short of this is superficial and inadequate. The nation that forsakes righteousness and justice will be damned. No amount of wealth, or prestige, no theory of political economy, no army and navy, however strong, no magnificence or material domain, can save it from overthrow and utter ruin. This is the gospel that our country needs to-day. We are in infinite danger of provoking the wrath of God against us for our national and individual sins, and all the more so, because of the marvelous blessings and benefits we have received from his hand. Let us not deceive ourselves. God is not mocked. What a nation sows it must reap. Except we repent we shall all likewise perish. The most hopeful sign in all our national sky to-day is the evidence of a moral awakening and of a determination on the part of the people and their leaders to bring to justice those who have been lowering our national ideals, and trampling under their feet the laws of the country and the rights of the people.



Yes, we are at Pentwater, arriving here, after a very pleasant trip, on the evening of the second instant, another memorable day in our domestic annals. Thirty-nine years ago, a Missouri boy and an Illinois girl, having graduated at the same college and belonging to the same church, and having a mutual liking for each other, saw no reason why they should not enter into a life-partnership, and did so. Neither of them has ever acknowledged any regret that the partnership was formed. But that by the way. As we were saying, we arrived on the evening of the second, and on the morning of the third we took possession of "The Pioneer" cottage which had been opened by the care-taker and was ready for our reception. In a few hours a visitor could not have told but what we had been here for months. This park is looking its best. The trees are clothed in richest green. The great lake is as majestic as ever, and it has made no inroads upon our beautiful beach. The only depredation committed about the premises of "The Pioneer" is that a pair of wrens have built their nest out on the plate of the veranda. They have not quite become reconciled to our presence, showing a little uneasiness, but we hope soon to be on living terms with them, for there is plenty of room for them and us. They can pay their rent with their sweet carols, and we can compensate them for our presence by furnishing a few crumbs. Otherwise, the cottage is just as we left it, with the air of the rooms sweet and pure, and everything ready for use. Let those who wish to go gallivanting around, exploring new places and sweltering in crowded summer hotels, and call it resting, do so, but "as for me and my house" we prefer a fixed habitat to which we can fly as a refuge from the heat and the noise and strife of the city, and find home comforts and quiet and restfulness, close to Nature's heart and amid some of her grandest scenes. This is why "The Pioneer" cottage exists amid these pines and hemlocks fronting the great lake, surrounded by broad verandas, a very picture of quietude and rest.



We have brought along a few books to read, but reading books will serve as a diversion from the study of things at first hand. One reaches a point in life where, no matter what he reads, he is seeking therein to know God. He studies nature for the same reason. Frederick Robertson said: "I read Shakespeare, Wordsworth, Tennyson and Coleridge for views of man to meditate upon, instead of theological caricatures of humanity; and I go into the country to feel God; dabble in chemistry to fell awe of him; read the life of Christ to understand, love and adore him, and my experience is closing into this—that I turn with disgust from everything but Christ. A sublime feeling of a presence comes upon me at times which makes inward solitariness a trifle to talk about." But one ought to be able to see in nature something which will help him to know Christ who saw so much in nature to remind him of his Father. Another writer has said: "He who feels no interest in the waving corn fields, 'the innumerable laughter of the sea,' the rush of the mountain torrent, the shadows of the forest, the bird songs at dawn, the busy hive of human toilers in the many-peopled town, the mingled tragedy and comedy which make up the world drama, is equally unfit for earth or heaven. Though it be only for a season, yet even here we are the guests of God, and should try to make ourselves thoroughly deserving of his gracious hospitality." We should not only feel an "interest" in all these things, but we should seek to learn the lesson from them which they were designed to teach. The Eternal Logos is in all things, "for without him was not anything made that was made."



It is remarkably quiet here at present, for but few of the Oceana Beach people, our nearest neighbors, have yet arrived. The clubhouse has just been opened and Mrs. Hoffman, of Kalamazoo, Mich., under whose management the clubhouse has become so popular on account of its excellent meals, is here again this year with her son, and they have the house in readiness to accommodate resorters. Many of our friends found accommodations there during the last season and we are hoping that many more will do the same this season. Mrs. Duncan, of St. Louis, with her daughter, Mrs. Rogers, and her children and nurse have arrived and are quartered there. We are expecting a number of our friends a little later on including the Moores, of Columbia, the Rineharts, of Sedalia, and several from St. Louis. While there are limited accommodations in the way of cottages here, there are good hotels and houses in the little village across the lake, and plenty of good tenting ground here for those who would like the romance of living beneath canvas for a few weeks. On our way here we met with Bro. J. L. Deming and family on their way to Stoney Lake, a few miles south of us, on Lake Michigan. Brother Deming is pastor of the church at Norwalk, O., and, as we soon discovered, an enthusiastic disciple of Izaak Walton. We may try our skill together during the current season. A new net has been set in the lake just opposite "The Pioneer," and the catches of white fish during the past week have been most remarkable. We have been having frequent showers since our arrival, which the farmers hereabouts welcome very heartily. The weather is cool and each morning and evening we find a fire in the fireplace quite comfortable.

Contribution of Luther to Our Movement.*

By Joseph Armistead

Not only did Lutheran thought cease its advance with the life of Luther, but his most basic principles found no soil ready for their planting. Only partially did the great ideas of this great reformer succeed in controlling those earnest people, leaving it for a later age, of broader culture and keener perception to grasp his notions and apply them to the church.

Bancroft, the historian, has said: "No principle once promulgated has ever been forgotten. The world can not retrograde. The dark ages can not return. No truth can perish, no truth can pass away; the flame is undying, though generations disappear. Wherever moral truth has struck into being, humanity claims and guards the greatest bequest. Each generation gathers together imperishable children of the past, and increases them by new sons of light alike radiant with immortality."

In the trial that followed Luther's denunciation of the papacy, as to forgiveness of sins, and the universal bishopric, when he was asked to retract his utterances and writings, he enunciated the principle upon which Protestantism is founded, and which has been the corner stone of all ecclesiastical and religious progress from that day till now. In firmness of voice, yet with a humble modesty of demeanor, he replied:

"Unless I be convinced by Scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. Here I take my stand. I can do no otherwise. So help me God. Amen."

This is the keynote of the fundamental principle of the Restoration movement expressed by Thomas Campbell in the words, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Here nearly three hundred years before is found the same principle of Campbell, who says: "There must be a 'thus saith the Lord,' either in express terms or by approved precedent, for every article of faith and item of religious practice." And again Luther has anticipated Campbell's principle that "nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament."

The enunciation of a principle and its detailed application are two things widely apart, as the history of all churches clearly shows. To adopt the Bible as the sole standard of faith and practice is one thing. To conform the faith and worship to that standard is quite another.

Luther lived too near the shadows of the dark ages to get the full glare of the light of truth and liberty to fall even upon his Bible. The world moves forward slowly, "line upon line, precept upon precept, here a little and there a little." The tyranny of the Roman church with its dogmatic creeds and mysticism made it impossible to reproduce in a day the church in its original beauty. Hence, we have the credal form of Luther's great ideas embodied in the Augsburg confession. Liberty of thought died with him who had dared exercise it all during his life.

It remained for Thomas Campbell to reassert the same principle of the sole standard of the Word of God, and the New Testament as alone sufficient as a rule of faith and practice, and to guard and perpetuate the liberty of private interpretation by refusing to formulate a creed and by overthrowing every attempt on the part of others to do so.

In his prison home in Wartburg Castle, Luther translated the Bible into the native tongue of his people and so paved the way for the true application of his own principle of loyalty to the Word of God only—for there can be no true loyalty to the Bible without knowledge of its contents.

This discussion is limited to the principles enumerated by Luther, but which found their fuller interpretation and application under the Campbells.

It is true that all other Protestant bodies had accepted Luther's principle, but its application by the Campbells was the first that was not marred by the retention of tradition, unscriptural customs and Romish innovations and substitutions.

In all Luther's controversies he refused to be governed by arguments from the Fathers and scholastics, but in every case demanded the proof from the Bible and the conviction of reason. This practice perhaps more than any other one thing has marked the work of the Restoration preachers, who, though not always scholars nor often learned in either secular or ecclesiastical history, nor versed in the languages of the classics, have confidently accepted the Bible as the Word of God as authoritative with the Church and have given and demanded scriptural proof for all arguments.

Again must we give Luther credit for anticipating our movement in the matter of the name. It is a matter of history that Luther strenuously opposed his followers in calling themselves "Lutherans," and exhorted them to adopt the simple name of "Christians." In this, however, he was unsuccessful. Perhaps Providence may have been displeased that a religious body so far from the primitive church should enjoy the honor of such a name, and held it in reserve for that body of people that not only in theory but in practice gave again to the world the New Testament church with its conditions of membership and its sacred ordinances unchanged.

In the result of his experience we find a further contribution. He sought first to reform the Roman church, later he found reformation impossible, and was forced to the necessity of organizing a separate institution. Thus our leaders attempted to send preachers of the new message of Christian union to all the churches, urging each denomination to accept members from other churches on the universally accepted essentials of Christianity, but being finally compelled, after attempting to merge the movement with the Presbyterian and later with the Baptist church, to form themselves into a separate and distinct body.

Another distinct contribution to the Restoration movement is the principle that, while union is scriptural, practical and desirable, there can be no union upon a compromise of the truth, that separation and division even of God's people is better than a compromise with error or disloyalty to Christ.

But back of all the principles arrived at and adopted was the courageous spirit of liberty, a liberty that dared assert itself and its right to think and proclaim its thoughts, a liberty to proclaim the word though devils be as thick as tiles on the roof tops. This spirit of liberty of thought and expression, of private right of interpretation, lies back even of all the accepted principles concerning the Church and the Word of God. This is the best and noblest contribution of the Reformation to the Restoration.

This was the spirit in which Luther lived and died. Unfortunately his followers buried the spirit of liberty with him. The glory of the Restoration lies largely in the fact that this gracious privilege is still the right of every disciple of Christ. Here every man is his own master with freedom to think and speak, with the universe of truth open to his investigation, and the pulpit and press at his disposal. If ever the fear of criticism and loss of influence should seal the lips of our ministers, that day will witness the decline of our great movement. The world takes off its hat only to the man who fears nothing but sin, whose liberty is limited only by his conscience and the Word of God. In this spirit Thomas Campbell and Alexander Campbell and Barton W. Stone forged away amidst applause and hisses, crowns and crosses, and thus must every man who dares assert a soul and be a man. Else manhood must give way to weakness and the prophet spread his robes on the shoulders of the hireling.

Luther did not attempt the restoration of primitive Christianity, his mind did not grasp the idea. Nevertheless he stands and will stand as long as history tells the story of man's struggles upward to truth, as a great rock in a weary land, under whose shadow the millions of earth tired of the empty husks of priestly ignorance and superstition will come to find rest. When we remember that it was Luther who first forbade the invocation of saints, who

*Read at a recent meeting of the Ministers' Association, Cincinnati, Ohio. (Published by request).

condemned the law of celibacy of priests, overthrew the doctrine of auricular confession, and many traditions and human ceremonies in worship, such as image worship, discontinued the monastic vows, discriminated between civic and religious power, successfully refuted the doctrine of indulgences, the priestly power to forgive, the temporal authority of the papacy and even his universal rule in the church, we will gladly say with his friend, Melancthon: "Multitudes of the saints will therefore praise God to all eternity for the benefits which have accrued to the Church by the labors of Luther."

With all just honor and credit to Luther for the genius of his mind, his devotion and extraordinary labors and achievements, it was reserved for Alexender Campbell with his superior powers of oratory and argumentation, his keener insight and profounder grasp of truth and perception of the genius of the Church and the Lord's purpose concerning it, to apply Luther's principle of the sole authority of the Scriptures to the original idea of the union of all Christians.

Luther lacked power to control his followers, who often became a mob and refused to accept his proposal of the name Christian. Whereas Alexander Campbell was a master of men as well as of logic, and so great was his influence that he could supplant himself with the Lord Jesus Christ.

Luther did not grasp the great thought of the union of Christians; there were but three divisions to be dealt with then, and he was instituting one of them. Had he the grasp of the situation he might have saved the Church from the snares of sectarianism. Had he even been able to comprehend his own principle of the sole authority of the Bible, the divisions of Protestantism might have been averted. Mr. Campbell shows his higher order of genius in that he not only penetrates the conditions of the Church and the underlying principles of Christian union, but was able to put his ideas into such succinctness of statement, to so organize his forces and guard against future blunders of less discerning minds, that the principles he advocated and their detailed application to secure the union of all sincere Christian people has stood the test of a hundred years—a century of the profoundest scholarship the world ever produced, the most searching criticism the Church ever experienced, a hundred years of the most practical ideas in every department of civil, commercial and religious life—and his principles and practices stand to-day as the wisest, most practical and loyal that have ever been proposed for the uniting of the Christian world. The Church has yet to produce a man who has offered one single principle or application of a principle to this momentous problem that has proven to be an improvement over Mr. Campbell's.

Of necessity our manners toward the religious world must change, as the religious world changes toward us. Christian co-operation was always approved and sought by Mr. Campbell. He approached the denominations ever as brethren in a spirit of love, and was grieved at their frequent display of hostility. Where that hostile spirit has disappeared we again may work together in peace.

The principles of the restoration have been tested as by fire, and found true. We have but to be loyal to ourselves, to these principles that have been proven to be scriptural and wise, indeed the only ones that can be universally applied, and we will continue the victorious work of uniting the Lord's people in one great brotherhood, with "one Lord, one faith and one baptism."

The European Zigzag

By William Durban

I recollect vividly how, some years ago here in London, my dear old friend and colleague at that time, Dr. W. T. Moore, was arguing with a confirmed pessimist. As Dr. Moore is, like myself, by nature a sunny optimist, the antagonism of ideas may be imagined. The gentleman who hugged the dark side of things was lugubriously predicting the speedy end of this world. In his view poor old Terra was played out. Everything mundane was on the edge of the everlasting smash. The great apostasy was about to be inaugurated in three weeks, and he himself seemed to covet the task of beating the big drum of doom.

Now, this amateur prophet was not altogether unreasonable. For at that time the prospect was dark and the situation was, in many respects, most forbidding. The forces of evil were in the ascendant in certain quarters and there was a general frigidity in the ecclesiastical climate. Moral conditions had not for some considerable period kept improving commensurately with material progress. Civilization seemed to be advancing along sordid planes. Massive indifference characterized the majority of the community. Atheism in specious and refined forms; patrician extravagance in the inflated aristocratic section; infidel types of socialism amongst the proletariat; maniac gambling and stupendous sport in the middle class; political backwaters into a Toryism that had been supposed to be effete; the rise of an arrogant clique under Salisbury which poured contempt on the Liberalism of the grand old man Gladstone; the rapid spread of Romanizing ritualism in the great Church of England; the waning of Puritanism and Evangelicalism after the death of Spurgeon; the waxing fat of the Destructionist Higher Critics and the tearing to tatters of the Old Testament by wild speculators in the Teuton stock of Wellhausen and Graaf; the war-whooping of the Ultra-Darwinians over the jawbones of asses that had evolved themselves into Arabian race-horses, and the firebugs which had started as muddy microscopic amoebas and had developed into nightingales, blackbirds, or eagles, according as they had fits of natural selection—all these frenzied phases of the colossal Downgrade of Nineteenth Century Christendom furnished panoply to the Pessimist Brother! He saw no hope unless there might be some in Hades itself, for that was the goal to which the Cosmos was madly plunging.

I remember how Brother Moore dialecticized on this exhilarating topic. I also recollect that he set me writing upon it soon afterwards, but with my performance I am not now concerned. He argued with the Man of Melancholia that there was, indeed, a dark hemisphere in the moral earth, but that we should not forget the bright side of the same moral earth. Of the moon we never see one side, for it is always in obscurity. Of the moral universe some souls never see the bright hemisphere, for the simple reason that they will not look at an inch of it. To what glows with radiance they shut their eyes. Dr. Moore, however, did not present his own proper view in sharp contrast with that of the other friend. He admitted how shady were many of the prospects. But he observed that just as life has been said to be an equation, so do the laws of compensation ever work a balance in the history of the great world. The late Cardinal Manning once said that the study of history had brought him to the conclusion that, notwithstanding the apparent predominance of evil in every epoch, the great certainty was that Divine Providence was ever controlling for final good the ordering of the universe. And so, argued Dr. Moore, we must not forget that the Omnipresent Father is more than an architect of his universe. He did not merely design the vast structure and shape it out of chaos only to leave the cosmos thus created to crumble away in futurity. An architect can not live very long to preserve the building he has designed, and the maker of a locomotive does not undertake to keep the engine going all right forever. But Creation is as much as ever under the Divinity that originated it. It is impossible for the Christian, if he thinks aright, to imagine that the final outcome of Christian history can be a failure; that apostasy can in the end prevail; that the Gospel will prove to be a mere ripple on the ocean of temporal contingencies; that Satan will succeed in overcoming the Church at last by temptation after failing to conquer the Savior.

Well, then, how, the Pessimist asked, are we to account for the dark predictions of the Bible as to futurity, as to the closing of the Dispensation of Grace, and as to the great falling away? The reply of the Optimist was again very sensible. All that is predicted must come to pass. Indeed, many very dark prophecies have been fulfilled. Terrific judgments have been verified on great nations. The Jews are to-day just as the prophets declared they would be. But the world never before was so magnificently illumined by the spirit of grace, gentleness and goodness as it is to-day. The species of goodness which Seneca despaired of is rapidly becoming paramount amongst all races. The brutal lust for conquest is giving way to the collective as-

piration for peace. The Bible is winning more conquests than any other agency of any kind that the world has ever known.

But now came Dr. Moore's main point. He maintained that progress is not always recognized because of the historic law of variations. This corresponds with the law of tidal periodicity in the material world. The tides sometimes run very low, and at some points of the shore the ocean runs back so many miles from land at the extreme neap tides that it is for a time actually invisible. But it is going to run up majestically with a corresponding overwhelming advance, and the full tide will overwhelm the barren sands, soar over the high rocks, and sing a chorus of the conquering billows. In other words, history accomplishes revolution and regeneration by alternation. There is no uniform progress. The French people, unrivalled in their logical acumen, believe in the rule of retreat in order to advance the further—*"reculer pour mieux sauter."* It is eminently true that Christianity marches on by zigzag paths.

This zigzagging of human progress is being most instructively illustrated at this period through which we are passing. South Africa has been suffering desolation. But General Botha has come to his own, and the British and Boers have both alike come to their senses. India is stormy for the moment, but great good will certainly come out of the trouble, and the missionaries will have a finer scope than ever before. In Turkey the Armenians have been for years fearfully maltreated, and the Macedonians are being plundered and outraged. But the Sultan will go so far and not an inch beyond an appointed line. The regeneration of the Near East is delayed, but a splendid future lies before it, in which the Bible will be the ruling factor. It is the American missionaries in the Turkish Empire who are quietly and nobly paving the way for the great eventual change. Russia is in the throes of a revolution in which at the present stage freedom for the people seems to be throttled by the grand ducal octopus. But I know something of the Russian people and am confident that the coming chapters of their history will include one that is little expected. The evangelical tide will sweep over the empire and the Greek Church will fail. Wherever we look amongst the nations we can see, if we have read history aright, that humanity is preparing, in all its difficulties, struggles and tribulations, for a golden age in which the dreams of the noblest idealists will be materialized. The dark clouds are harbingers of the showers of benediction that they will shed, and the rainbow of the Divine-human covenant, the arched bridge of beauty on which heaven and earth kiss each other in tears and smiles, spans the sky over the nations in a storm-tossed world.

I have been conversing in London with one of the delegates to The Hague from one of the Central American Republics. He is a most accomplished literary man and a fine statesman, though he belongs only to a little nation. But I was delighted with his fine expressions of reasonable and philosophic optimism. If all the delegates are of his spirit, The Hague conference will be a portent of cosmopolitan blessing. I trust that the voices of the little nations will not be stifled by the ponderous accents of the representatives of the great powers, which have in the past been so carnal, so aggressive, so selfish and so domineering. There are cheering signs that this brute spirit is weakening.

"Father, Forgive" By Baxter Waters

There have been preserved to us seven utterances of Jesus as he hung upon the cross; seven golden words. They reveal the depths of his sufferings and the height of his self-forgetting love. "They are seven windows by which we can look into his very heart and mind, and learn the impressions made on him by what was happening." They are seven stars in the firmament of a dark night of tragedy. Some of these sayings express his own personal sorrow and sufferings; others are the utterances of sympathy for others.

The first saying, and one of sublime beauty and grandeur, is, "Father, forgive them, they know not what they do." The first word that breaks the awful silence, the silence that made kings and rulers marvel and mobs stand in awe, is his one word: *Father.* Here is One upon whose unfathomed mercy he can call for forgiveness. He knew this was the deepest thing in the being of God, his fatherly love, his forgiving grace. How often this word was upon his lips, that first day when a child in the temple, in the hours of rejoicing, in the days of solemn teaching, in the events of hard work, in the last nights of suffering and loneliness—it is ever the Blessed Father.

This sacred saying shows also Jesus' magnanimity, his greatness of soul. And in contrast with the dark background of revenge, cruel hatred, bitterness, how the brightness of the love of God shines out. It is said there are certain fragrant trees which bathe in perfume the ax that cuts into their wood. The weapon that takes their life shares their sweetness. So it was with the life of Jesus.

And what a glorious example for us, his followers. "Father, forgive them"—the appeal of pity—"they know not what they do." When Louis XII, of France, came to the throne he had a great many enemies. He made a list of these and placed by each name a large black cross. When his enemies heard it, they fled in dismay: but he recalled them and explained that the cross meant not death to them, but forgiveness, and it was to remind him of Christ who forgave his enemies while on the cross. Brethren, lest we forget, let us look to the cross; and in the race that is set before us, "look unto Jesus who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

Duluth, Minn.

THE LORD WANTS WORKERS NOW.

A. K. Wright.

'Tis well to sing of a land on high
(But the Lord wants workers now),
Of a palace-home far beyond the sky,
Of the great things doing by and by,
(But the Lord wants workers now).

CHORUS.—

The Lord wants workers now,
The Lord wants workers now,
Come, gird your loins,
Your lamps trim bright,
For the Lord wants workers now.

In convention halls we'll sure enthuse
(But the Lord wants workers now),
And resolve great things for him to use;
But many times, neglect or refuse
To do the Lord's work now.

Come, reach a hand to the poor and weak
(For the Lord wants workers now),
To broken hearts some kind words speak,
And keep your own hearts clean and meek—
But do the Lord's work now.

Lift some souls out of sin and pain
(For the Lord wants workers now),
Till they stand straight up for Truth again;
Don't stop for snow, or heat, or rain—
Just do the Lord's work now.

To-day is the best of days for you
(For the Lord wants workers now);
For God and man be strong and true;
Be the helpers many or be they few,
Do the Lord's work. Do it now.

San Jacinto, Cal.

COULDN'T KEEP IT

Kept it Hid From the Children.

"We can not keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing."

Grape-Nuts is the most scientifically made food on the market. It is perfectly and completely cooked at the factory and can be served at an instant's notice, either with rich cold cream, or with hot milk if a hot dish is desired. When milk or water is used, a little sugar should be added, but when cold cream is used alone the natural grape-sugar, which can be seen glistening on the granules, is sufficiently sweet to satisfy the palate. This grape-sugar is not poured over the granules, as some people think, but exudes from the granules in the process of manufacture, when the starch of the grains is changed from starch to grape-sugar by the process of manufacture. This, in effect, is the first act of digestion; therefore, Grape-Nuts food is pre-digested and is most perfectly assimilated by the very weakest stomach. "There's a Reason."

Made at the pure food factories of the Postum Co., Battle Creek, Mich. Read the little health classic, "The Road to Wellville," in pkgs.

As Seen From the Dome By F. D. Power

All is quiet along the banks of the Potomac. Even the White House, the center of interest and strenuous activity a few months ago, is as undemonstrative as a country farm mansion. The squirrels and robins hold high revel and defy the nature fakers. The Roosevelt children are away and a hush has fallen on the scene. When they are around things are stirring. Their very names indicate movement. Some time ago a new congressman was standing in front of the executive mansion when a boy came dashing out:

"Who's that?" he asked of a secret service man.

"That's Archibald Roosevelt," he was informed. A few minutes later another youngster tumbled over himself out of the door, and the M. C. asked the same question.

"That's Kermit," said one of the guards.

Just then a third boy came swirling along on roller skates. "I guess that's another of them Roosevelt boys?"

"Yes, that's Quentin," he was told.

"By gum, they've all got names like sleeping cars. I feel just as if I were standing on the railroad platform watching the limited express shoot by."

Now they are missing. Archie was the most popular. He is a perfectly human boy. His companions at the Force public school and Friends' private school were of the most democratic sort. Roller skating, football, target practice, baseball, all healthful sports he takes to. He is no molly-coddle. He is the third son and had the struggle with diphtheria last March. He was slender and hardly equal to the fight, but came through. When a White House policeman asked him why he did not "get fat," he said: "I don't know. I eat enough, I know that. But I guess I haven't time," and he raced away with his companions.

Statesmen, policemen, market wagon drivers, newsboys, even the white wings are fond of Archie. He is a commoner. He plays cowboy. He does hair-breadth stunts on roller skates. He charges around on the asphalt with his calico Shetland. He slid down the banisters at a state function. He told Charles Wagner when asked whether he slept with his hand shut or open: "I don't know, because I am asleep." He went in swimming in the White House fountain. He had his calico pony taken up in the White House elevator when sick with measles that he might pat it and caress it until the awful thought came to him that the pony might catch his trouble, and he had it hustled out to save it. He rushes about the mansion and grounds delightfully regardless of hat or shoes, dirt or conventionalities, even life and limb. He is a genuine unspoiled boy, rugged and honest and Rooseveltian.

But the boys are away and the old place is still. Sometimes there are thousands of children sporting here. Easter Monday throngs of tots of all shades and colors and garbs take possession and roll eggs. It is a children's fete, and it is a great sight to see the youngsters of high and low degree chasing their hard-boiled cackleberries over the grassy terraces. All the hens hereabout are worked overtime and get ready for the festival and on Easter Monday morning hundreds and thousands, nurses and boys and girls and tourists, and spectators, are seen wending their way to the President's back yard, and the fun begins. Race suicide is rebuked, for none are admitted without children, and certain commercially inclined youngsters hire themselves to the childless at a good sum. "I will be your little boy for a nickel," says the professional orphan, and the grown-ups without infant attachment, bent on viewing the Easter Monday egg rolling stunt for which the Capital is celebrated, gladly meet the demand; the boy passes them and goes out in search of more gain. One little Rockefeller made $1.45 by his morning labors. "Dat's nuttin'," said another small boy scornfully. "If I didn't have long pants on I'd made er whole lot more'n that. I made $2 last year." But the "cops" get on to the professional orphan business, Sherlock the perpetrators, and bring about a slump in the market.

But the vision of the egg rollers is past. "Pickin' eggs," "theaters," "aigs," ancient and modern, hard boiled, soft boiled, and parboiled, nice, plump, firm henfruit that peels to snowy whiteness and gives toothsome white and yellow mouthfuls to the hungry little ones, and horrid cold storage cackleberries that go "bang" and seem like the passing of an automobile or a cigarette-smoking young man, and all the panorama of gaily-decked children and gaily-ornamented lawn and gaily-uniformed marine band has passed, and I am alone here under the oaks and chestnuts and maples with the birds.

Pete, the dog, has departed. Skip, the bear-hunter, is no longer about, and Rolla, the pet, is on his vacation. The squirrels have the time of their lives. Crows from old Virginia, first families of the *Corvus Americanus*, are nesting in the trees. Curious, is it not, that farmers will destroy this comparatively harmless and really serviceable bird. Though he pulls up a few seeds of germinating corn his services to humanity far outweigh his depredations. He daily devours things which would devastate whole fields of corn. He is a fine fellow after all and gives "caws" for thought. Slippers, the six-toed cat, which had its name telegraphed all over the world when it presented the President with several kittens, each with six toes, has disappeared. Darwin was defeated utterly by his little niece when she asked him, "What is it a cat has which no other animal has?" and was amazed, when he gave it up, to hear her say "kittens!" And when each kitten has six toes the world wonders. How much of this wonder, however, is due to the fact that Slippers dwells in the white palace in Washington, and is therefore the envy of all the pussies, Maltese or Manx, Angora or Persian, Madagascar, Malayan or Spanish the world over, we can not say.

Owls are here, and bats are here, real ones that hoot and squeak; and blackbirds jump from limb to limb, and robins, that take a hop, skip and jump, and then stop, and look out for a bug, and

(Continued on page 886.)

GROWING CHILDREN

The Period When the Nervous Activity is at its Greatest.

A medical journal says:

"Against the practice of giving tea and coffee to children, we can not speak too strongly.

Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea or coffee.

Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering "No," when asked as to its use, but let us teach the families with whom we come in contact, that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."

A man who tried Postum Food Coffee, said that it might be solid nourishment, but he didn't like its taste. He had not discovered the secret of making delicious Postum. After boiling commences, allow it to boil full 15 minutes. Not simply to put it on the stove for 15 minutes, but count the fifteen minutes after boiling commences. That brings out the food value and the delicious flavour. It certainly does make the children bright and healthy, and has proven a Godsend to many an adult whose daily ails were not understood until Postum was used in place of Coffee. "There's a Reason." Postum properly made has a coffee taste similar to the mild, high grade Javas. Read the little health classic, "The Road to Wellville," in pkgs.

Our Budget

—Summer is here.

—Most of us are feeling it.

—"Fret not thyself; it tendeth only to evil doing."

—Are you reading our new serials? Begin now.

—The state conventions give encouraging reports.

—Brother Armistead's paper is well worth your attention. We heard it read at Cincinnati and asked that it be prepared for publication in our columns.

—We begin this week some fine articles by George L. Bush, on "How to Have a Working Church." No one should fail to read them.

—The office force rejoices that the Editor-in-Chief has been able to get away to his summer cottage amid the pines of Pentwater. We trust he may have a season as free as possible from the many cares and burdens that are in his life. As he lives near to Nature may he indeed be blessed in his communings with Nature's God.

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—P. H. Mears, of Augusta, Ga., takes two months' vacation.

—A C. W. B. M. Auxiliary has been organized at Milestone, Canada.

—The First Church of New Orleans has just held the first service in its new building.

—N. A. Walker reports the new pastor at St. Elmo, Ill., to be the right man in the right place.

—J. W. Babcock reports that plans are being made for a new church building at Stafford, Kan.

—John H. Wood reports that a building to cost $8,000 will be erected within the next year at Winder, Ga.

—R. D. McCance reports a church organization at Maywood, Neb., on June 6. They are erecting a building this summer.

—C. M. Smithson recently preached the first sermon in the new church, which is nearing completion at Beecher City, Illinois.

—H. H. Peters recently delivered an address before a union picnic of six Mennonite churches and Sunday-schools.

—L. H. Williamson made temporary arrangements for preaching at Humansville, after his meeting there. He is now at Walnut Grove.

—G. H. Watson, of Dunnsville, Va., called at the office of THE CHRISTIAN-EVANGELIST on his way to Oklahoma, where he was to marry.

—Dean W. J. Lhamon, of the Bible College of Missouri, has charge of the Bible studies in the chautauquas at Oregon, and at Nevada, Mo.

—W. S. St. Clair, Columbus, Mo., has just closed a Sunday-school institute at Clark, Mo. J. T. Ferguson, the pastor, commends his work very highly.

—Since E. S. Baker took the work at Jackson, Tenn., three years ago, the church has paid off a debt of $3,000 and hopes soon to be self-supporting.

—L. W. Spayd, of Roodhouse, Ill., is in preparation for a meeting to be held by W. H. Cannon. He has just sent a large order of books for this purpose.

—The San Marcos river camp meeting will be held at Fentress, Texas, July 12-29. A good program has been arranged and full particulars may be obtained from Prof. J. S. Brown, secretary, San Marcos.

—W. L. Harris has a class of about forty young men at Lyons, Kan., many of whom go out weekly to preach in surrounding schoolhouses and churches.

—The church at Mount Vernon, Ind., is at present without a minister. William A. Ward and Charles E. McVay are in a promising meeting there.

—W. A. R. Lovell, of El Reno, Okla., has been secured as permanent pastor of the Apache Christian Church. Prospects there are exceedingly bright for a good work.

—Victor L. Goodrich has taken the work at Greeley, Colo. He intends at once to put the Bible school on a successful basis, by inaugurating a teachers' meeting.

—M. L. Anthony has been holding a good meeting at Greenfield, Mo. He goes to Texas on July 15 to hold a meeting there, dedicating the new church building at Stratford.

—Thomas Wallace reports that his wife has been called to preach every other Sunday night at Mill Hall, Pa., while he is filling his regular appointment at Flemington.

—Wilhite and Tuckerman, after a brief rest at Galveston, following their meeting at Bryan, Texas, have entered upon a meeting at Thayer, Kan. They expect to work all through the summer.

—The brethren in Grangeville, Idaho, are moving their building from a poor location to a prominent one. H. H. Hubbell writes us that they are at present holding all services in the county courthouse.

—The effect of organization by Superintendent Rotchford, and the hearty co-operation of the teachers of the Howett Street Christian Chapel, Peoria, Ill., led to the raising of $87 instead of the apportionment, which was $50, for Children's day.

—R. D. McCance has closed his work at Elwood, after a prosperous year, to take the work at Miller, where the prospects look bright. There has been handicapping by reason of a debt on the property, but this has been systematically reduced.

—We regret that R. S. Smedley has for some time been ill, and may never be able to do regular work again. Brother Smedley did a great deal of itinerating in Oklahoma and Indian Territory, and originated quite a number of our churches there.

—E. L. Frazier, of Indiana, will begin a meeting with the church at Fayette, Mo., July 23. Brother Frazier held a good meeting at this church three years ago, and its pastor, R. B. Helser, says he has won the hearts of the people irrespective of their denominational affiliations.

—All departments of the church at Harrison, O., are in active service. Efforts are being made to pay off the church debt. M. G. Long, the minister, reports an excellent Christian Endeavor mission study class and commends the book, "Alien or American," which they have just been reading.

—The "Friendship picnic" of the churches at Jacksonville, Peoria, etc., was a delightful one, and the outing is to be made an annual affair. Jacksonville had the largest delegation in the course of the day. There was a baptism in the Sangamon river, and the sight was a most impressive one.

—C. R. Neel, who has been state evangelist for the past two years, has just closed his work. During this time he held 26 meetings, had 304 additions, located 10 pastors, organized five churches and raised $1,643 on the field. Brother Neel expects to take up the pastorate of some church about September 1.

—The receipts of the Foreign Society for the month of June amount to $59,844, a gain over the corresponding month of 1906 of $11,115. This is the largest amount ever received in any one month in the history of the Foreign Society. Almost the entire amount was in regular receipts.

—Last summer a church of thirty members was organized at Blue Bank, Fleming county, Kentucky, through the efforts, chiefly, of Mrs. R. H. Yantis, who had conducted a Bible school there for many years. An excellent meeting has just been held, which has led to the enlargement of the congregation and school.

—J. H. Lawrence writes us that Evangelist C. F. Trimble is in a meeting at Creston, Okla., with Mrs. Edith Steinbrook. They are using a large tent. He says that Brother Trimble is rightly called "the Apostle of Love," but while he understands the language of the heart, he attracts and holds the attention of the most thoughtful.

—Brother Love, of Ponca City, Okla., has left that field, having accepted a charge at Hennessey. His past two years' work have left the Ponca City congregation in a flourishing condition, and the frame meeting house, which he found, has been replaced by a handsome and commodious structure, which is practically free of debt.

—The Naomi Avenue Christian Church of Los Angeles, Cal., is one of the young congregations that is making rapid strides forward. Their auditorium seats 1,000 people, and their consecrated minister is Willis S. Myers. O. P. Spiegel, of Birmingham, Ala., is to be their evangelist in the simultaneous revival of Southern California this fall.

—L. L. Carpenter, of Wabash, Ind., will dedicate the new building at Brookfield, Mo., July 14. R. E. Prunty is the excellent pastor of this congregation. He writes that the wisdom of erecting a new or modern building is daily being vindicated. Following the dedication there will be a week or special services led by several of the prominent men of the state.

—The congregation of the South Lawrence church, Wichita, Kan., has completed an addition to the building which is to be used for the auxiliary work. A few months ago improvements were put upon the main building. The entire cost is about $1,800, which was fully provided for before the building was again formally set apart for use. Oliver M. Roth is the minister.

—The North Park Church, of Indianapolis, where Austin Hunter ministers, celebrated its tenth anniversary June 20, addresses being delivered on this occasion by Dr. G. H. F. House, W. O. Moore and A. B. Philputt. This church has grown from a membership of thirty to one numbering 500. It is free from debt and its property is worth $5,000, while it owns a good lot for a new building. Seven of the original thirty charter members were present and acted as the reception committee.

—The first anniversary of the First Christian Church of Moline, Ill., was recently celebrated. The church on organizing had fourteen members, and now numbers 46. During the year they have raised a considerable amount of current expenses and $100 for missionary causes. They have secured a fine lot and have

$2,800 pledged for this and the building, which will be erected this summer. The Bible school has an enrollment of over 100, and the Aid Society and Christian Endeavor are flourishing. The pastor is Robert E. Henry.

—John C. Hay, postoffice box 65, Hollywood, Los Angeles county, California, has what he believes "a practical plan for founding a Christian missionary educational institution in any region where land is cheap and can be purchased in large tracts." It is the plan of establishing a Christian colony of about 200 families of Disciples of Christ, who would buy a tract of 10,000 acres, more or less, at wholesale price. He says there are opportunities in California and in Mexico for securing very cheap lands in healthful localities for such colonies. Any one interested in this scheme may address him as above.

—John H. Stucky, minister of the Advent Christian Church, Argentine, Kansas City, Kan., has just united with the Northside Christian Church of that city. He has for years been a leading evangelist and pastor among the Advent Christians, and has been recognized as a man of sterling worth and ability. He has through study of our plea convinced himself that he can do the greatest service in standing for it.

—Richard W. Wallace writes us that the Southern Georgia District Board, of which he is chairman, has a desire to build up a church at Quitman, where there is a small body of Disciples who have been struggling along without much success for a number of years. Though their building is small, it is in the best location in the town, and it has no indebtedness. It is one of the best towns of its size in Georgia, and Brother Wallace recently held there a week's meeting and organized the church. The district board wants to see a good man go there to hold a five or six weeks' meeting. We are glad to learn that the temperance forces won a victory at Valdosta, Ga., where Brother Wallace ministers.

—C. B. Spalding, of Hillsdale, Kan., writes us that he is frequently taken to be a minister of the gospel, and that his name has appeared in the published list of Kansas preachers. He is unable to state a reason for this, and while he does not regard it as a dishonor, he thinks it is a misrepresentation that ought to be corrected. Brother Spalding has been a reader of THE CHRISTIAN-EVANGELIST for the past two years, as well as in former years, and writes us that he can not well do without it. "It is certainly doing," he says, "a grand work in building up the Master's cause, and wherever read it can not fail to cement the affections of God's people, with that love which brings us so closely into touch with our Saviour."

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—M. L. Pontius has resigned his charge at Paxton, Ill., accepting a call to the church in Taylorville. His successor has not been chosen. He expects to move about September 1. During his three years at Taylorville a necessary reorganization was effected, the attendance in the Sunday-school more than trebled, a vigorous C. W. B. M. organized, 86 added to the membership and improvements made on the property. The regular missionary offerings have all been taken, and the church has a prestige it never had before.

—A recent meeting of the board of the National Federation of Churches appointed the Rev. R. G. Boville as national director of Daily Vacation Bible Schools, with the view of promoting the extension of this movement in the other great cities of the United States. These daily vacation Bible schools are to be carried forward through local church federations, denominational organizations, evangelistic committees and similar bodies. It is a movement that has in it the promise of large good through a better knowledge of the Bible. In every way the officers and directors of this national organization are seeking to advance the interests of Christ's kingdom.

—The brethren at Mackinaw, Ill., are to have a new $15,000 church building. This is the assurance, writes Emile L. Patterson, after a several weeks' canvass culminating in a week's strenuous effort on the part of the minister, J. W. Street, and H. J. Puterbaugh, and J. M. Viemont, members of the soliciting committee. The building of the new house was a necessity to meet the demands of the situation. Brother Patterson says the Mackinaw church will be seventy-one years old in October, but his membership is not yet fossilized though it has a reputation of being conservative. The employing of Brother Street for three years and the church's ready response is an indication of the mutual confidence of people and minister.

—A. L. Ward, writing of his three years' ministry at Boston, says that in many ways it was a most pleasant experience. The church there has many consecrated workers, but it is a most difficult field and will need long and patient work to make a great success of it. It should receive, he says, the help of the entire brotherhood. During his ministry there 126 were added to the church. One young man entered Hiram College to prepare for the ministry and two others have decided to go to college next year with the ministry in view. The Boston church is in need of a man of God, he says, who can endure the strain of work. Brother Ward is already at work at Wheeling, W. Va., which church he reports full of life and with a fine outlook.

—The brethren at Lebanon, Mo., are a good folk. They are now building a beautiful new parsonage of seven rooms which, when completed, will be worth $2,500. This is the church where Harold Bell Wright did such a good work before he was compelled to seek the more genial climate of California. E. L. Ely has for some months been the minister and reports everything moving along smoothly. This church raises all its expenses by the old-fashioned method of voluntary offerings and resorts to no socials or sunbonnet sales. The pledges are equal to the current expenses. The preacher gets his money promptly every week if he wants it, and the church subscribes for a copy of THE CHRISTIAN-EVANGELIST to go in every home. Let other churches take note.

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Forthcoming Conventions.

We have received announcements of several forthcoming meetings and conventions. But there is such a demand on our space for reports of meetings and conventions already held that we find it almost impossible to print at any length the programs of forthcoming events. For instance, the full program of the Bethany Assembly would occupy a page of our space, as would the program of the Nebraska convention. Any one interested in the former can learn all particulars by applying to L. L. Carpenter, Wabash, Ind. Convention week will begin July 22, when the State Missionary Society, the Bible schools, C. E.'s, C. W. B. M.'s, Ministerial Association and Butler College will hold their annual conventions. Preachers' and Evangelists' week follows. The Nebraska convention will meet July 30-Aug. 4. The Southern Pennsylvania convention will be held at Berwick, July 22-25. An excellent program has been prepared and a warm invitation is extended.

An Important Proposition.

Elder P. C. Macfarlane, San Francisco, Emergency Secretary American Christian Missionary Society, Cincinnati, Ohio:

Dear Sir and Brother.—Referring to the fund you are seeking to raise for the purpose of the building of churches in San Francisco and vicinity, I propose during the next three years, to give $5,000 for said cause, payable one-third each year, provided the members of the Christian churches of Kansas City will give another $5,000, and provided further, that our brethren in St. Louis will give $10,000.

Independent of this proposition, I propose that if our people in the rest of the state of Missouri will give $2,500, I will give you an additional $2,500, payable one-third each year.

It must be understood that before you expect me to fulfill my obligations, that you must have the money raised from these other sources, either in cash or in notes that are acceptable to me, the thought being that I want to be sure that my proposition is stimulus sufficient to actually raise the additional amount of money mentioned herein.

Yours fraternally,
(Signed) R. A. LONG.

[It is for the churches in St. Louis and Kansas City and in the state at large to decide whether this generous offer of Brother Long can be realized on, or not. If each congregation will give as the Lord has prospered its members and shielded them from misfortunes, there can be no question as to the result. Let us all highly resolve to do our duty.—EDITOR.]

Reminiscences and Centennial.

I want, as one of the young men in the ministry, to most heartily second Bro. W. T. Moore's suggestion made in The Christian-Evangelist of June 20 that a whole day be given to those among us who were students under and associates of Alexander Campbell. If we are to have a Centennial, let us get out of the "ruts" and have an original, unique program. Let our oldest men have the right of way, for they have made this great meeting possible—it is the harvest of their sowing. O. P. Spiegel.

Birmingham, Ala.

Dedication at Emporia, Kan.

The Disciples of Christ at Emporia, Kan., announce that the dedication of their new house of worship will occur on Sunday, July 14, and invite their brethren everywhere to participate with them in the services. Two simultaneous meetings will be held, and all who come may be accommodated. The congregation earnestly hopes to provide funds for all indebtedness, and invokes the generous assistance of the churches to this end. Gifts and pledges may be sent to the undersigned, who will also be glad to be notified of the intended coming of brethren from a distance. Willis A. Parker, Minister.

FAMOUS MEN
OF THE OLD TESTAMENT

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ABRAHAM, The Friend of God and Father of the Faithful.
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JOSEPH, The Savior of His People.
MOSES, The Leader, Lawgiver and Literatus.
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As We Go to Press.

Special to The Christian-Evangelist.

Wichita, Kan., July 7.—Central to-day gave $200 for San Francisco.—E. W. Allen.

Special to The Christian-Evangelist.

Thayer, Kan., July 8.—Great crowds here yesterday; 17 added; 42 in first seven days; outlook bright. Duncan Macfarlane is the minister.—Wilhite and Tuckerman, evangelists.

Special to The Christian-Evangelist.

Lawton, Okla., July 8.—Thirty-seven additions first week; house much too small; Fife and son are the evangelists.—W. A. Curtis.

Special to The Christian-Evangelist.

Marion, O., July 8.—The meeting is growing in power every day. In a handsome new church a six foot electric motor fan keeps the audience cool. Byron C. Piatt is the preacher here. J. Wallace Tapp is with us doing special work among the young people.—Brooks Brothers.

Special to The Christian-Evangelist.

McKinney, Texas, July 8.—Caught Herbert Yeuell on the fly. Turned him loose on this rich and worldly church and town. This was not a campaign for additions, but resuscitation of Christians. He has realized our fondest dreams. Yeuell and Wake start at Albany, Mo., next Sunday.—J. M. Bell.

Special to The Christian-Evangelist.

Springfield, Ill., July 8.—Springfield, First Church, $250; West Side, $56; Stuart Street, $7. The Illinois capital city has done well for San Francisco.—P. C. Macfarlane.

As Seen From the Dome.

(Continued from page 883.)

a thrush sings in a leafy covert, and the pesky little sparrows sweep by in flocks and want the earth, and the gray squirrels run and play and peer into your face curiously and toss their tails and scamper along the driveways and up the trees. The bay trees are favorites and the grassy hillocks where they tumble around as the tots on Easter Monday. The old mansion is being burned by the gasoline blowers ready for a new coat of white that the White House may be whiter than ever before when the Rough Rider comes again to his throne.

By the way, how is it that the most talked of man on the globe, whose name is a household word, is not known by his name to one in a hundred? He is Roosvelt or Roosfelt, or Rosevelt, or Rosiefelt, or anything else but Rozievelt. What's the matter with our people that they don't know their chief magistrate's patronymic? The double "o" is just o, the "s" is z, and the "e" following the "s" is short a or ie, and of course the "v" is v and not f. Now you have it—Rozievelt. Try it again. Get into the proper orthoepical path and pursue it. Now, altogether! It is easy enough when you practice it.

Who will be the next now? Shall we have the same name to conjure with, or some other. Fairbanks or Bryan, Knox or Daniels, Taft or Folk, Tom Phillips or Champ Clark, Archbishop Ireland or Mark Twain? What say the squirrels and the birds in the treetops of the White House grounds? They chirp on, and so do the newspapers, and perhaps one knows as well as the other. We'll see what we'll see.

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IN OLD ENGLAND.

We arrived in Southampton, from Paris, Sunday morning, June 2. On the same day I spoke three times to good congregations, both as to size and character. The pastor, an American, Ernest C. Mobley, was in London preaching for Mark Williams at the West London Tabernacle. Brother Williams is in the United States for a visit. While we were in Southampton I had the pleasure of hearing the Rev. C. Sylvester Horne preach, whose home is in London; also "Gipsy" Smith, from everywhere, and the Rev. Samuel Chadwick, of Leeds. The latter was a discovery and a most agreeable surprise. I had not even heard of him. "Gipsy" Smith was a disappointment. Mr. Horne was a source of inspiration. I said to a gentleman: "Mr. Horne is one of your coming men, is he not?" The reply was prompt and emphatic: "No, sir. He has come. He is here now!" Mr. Horne preached on "Paul's Determination to be All Things to All Men," a sermon to be remembered and used.

By the way, when you visit Southampton do not fail to put up at the Central Temperance hotel, kept by Mr. and Mrs. T. H. White. Their house is about the cosiest place of its kind that I have ever seen, and the proprietor and his wife are earnest Christians.

The church—*our* church—in Southampton is in excellent condition. There have been twenty-five or thirty additions within the last six weeks at the regular metings. Six persons confessed Christ Lord's day, June 16.

Tuesday evening was spent with Brother and Sister Edwin H. Spring, at their capacious and comfortable home, "Ribston Hall," Gloucester. They are English, thoroughly English, in the best sense of the word, and as thoroughly Christian as they are English. Every minute with these good people and their unusually interesting family was full of pleasure. Gloucester is the birthplace and lifelong home of Brother and Sister Spring. I spoke to a surprisingly large audience in the evening. The number of young persons in the church is a most encouraging feature. I will not occupy space with an account of our walks about the old town under the direction, instruction and inspiration of Pastor Spring. The readers of THE CHRISTIAN-EVANGELIST will, I believe, be more interested in a recital of what the Disciples are doing and how they are getting along.

Wednesday evening was spent in Cheltenham, J. H. Versey, pastor. We attended a "tea." Our reception was all that the most fastidious could desire. It was a source of joy to be entertained in the home of this good man and his excellent wife. It was impossible to realize that we were more than 5,000 miles from our "Episcopal Palace" in Denver. The membership of the Church of Christ in Cheltenham is small. The "chapel" is a model of neatness. The congregation is made up of intelligent, decorous, reverent men and women, with a good per cent of boys and girls. The presence in our churches in Great Britain of so large a per cent of young persons is a most encouraging feature of our work. The church in Cheltenham has, in the years that are gone, had its share of trouble. All goes well now. The future is bright. Much hard work must be done, with tact and perseverance. Of the final issue I have no doubt. J. H. Versey impressed me as a good man in the right place.

We came on to London Thursday morning, June 6. The first thing we did was to go to the City Temple to hear the Rev. R. J. Campbell, the new theologian, the English arch-heretic, preach a good, sound, solemn sermon from the words of Hosea, the old Hebrew prophet: "Ephraim is joined to his idols; let him alone." The sermon was a tender, solemn, earnest, touching appeal. If this discourse was a good sample of the new theology, then I am a new theology man! The great building was full of men and women, who assembled in the midst of the week, at high noon, to hear this sermon. Men sat on the floor in front of the pulpit, looking steadily into the face of the preacher whose sermons are now the sensation in London and, for that matter, in all England. We have not been in a place in which we have not heard of "the new theology." It seems to me that the commotion created by Mr. Campbell's "new theology" is a veritable tempest in a teapot. His book entitled "The New Theology" does not appeal to me. I read the volume leisurely as I came across the Atlantic.

The evening of the same day we attended a union meeting of Disciples in the West London Tabernacle. Those present represented the churches of Christ in London and the immediate vicinity. It as a sure-enough union meeting. The spirit of the meeting was faultless. Quite a number of the brethren participated in the speech-making. All expressed appreciation of what the Disciples in America have done and are doing to assist the work on this side of the Atlantic. The progress is not rapid, but there is progress. The words of James, the Lord's brother, are pertinent to the heroic men and women who, in this country, stand for the Christian religion as it is described in the New Testament, namely, "Let patience have its perfect work." Patience, perseverance and fidelity to the right will win out. That Thursday evening meeting in the West London Tabernacle was a great meeting, a real eye opener.

Lord's day, June 9, was spent at Harnsey, with Leslie W. Morgan and his devoted people. A building is needed at Harnsey. I wish I could say how greatly it is needed. This need is realized fully, I am sure, by the self-sacrificing pastor and his royal English wife as well as by their noble people. A building fund has been started and is growing. A suitable edifice will be secured. Of this I have no doubt. Even as things are, in respect to a suitable building, the congregation, under the courageous and wise leadership of Brother Morgan, is steadily gaining ground.

The old city of Chester was visited Monday, June 10. John Bage is the efficient pastor. We were most hospitably entertained at "Ashfield" by the well-known Whalley family. Their place is a good, old-fashioned, capacious English home, thoroughly English, you know! The young pastor at Chester is a royal fellow. His wife is a real helpmeet. To say that we were delighted with our reception, with the apparently good condition of the church, and with all that we saw and heard in this old Roman town, is to put the matter mildly. There is a fine class of men and women in the Chester church. The congregation has a good building, well located. The pastor and his wife are persons of culture and consecration.

From Chester, filled with joy, we proceeded on Tuesday, June 11, to Birkenhead, where again, as in each of the places already named, we had a surprisingly good congregation. Our house of worship in Birkenhead is well located. The church owns ground on which a much larger building will, in time, be erected. At present there is no pastor in this "bedroom of Liverpool."

The next day we went over to Liverpool and spent the evening with the Church of Christ in Upper Parliament street. The pastor, Daniel Hughes, was at Lancaster giving an address upon the occasion of the installation or "settlement" of a pastor, a young brother, Proctor I think is the name, a native of England and a graduate of Bethany College. We were entertained by Brother and Sister R. G. Platt, 53 Kingsley Road, whose enthusiastic zeal in the cause of missions caused me to be ashamed alike of my ignorance and coldness. They find unalloyed pleasure and real spiritual profit in entertaining passing missionaries.

From Liverpool we went out to Southport where, in the evening, a quite informal meeting was held with the Disciples on Marnington Road. To renew our acquaintance with the brothers Coop was a great pleasure. We were permitted to enjoy the unstinted hospitality of the Coop families. Brother George Fowler is the efficient shepherd of this flock.

Lord's day, June 16, was spent with the West London Tabernacle. It was a great day. There was an enthusiasm in this congregation that we had not seen in the other churches visited.

Not to unduly extend these notes, my experiences with our churches in old England, and my observations, were full of encouragement. I am thankful that I had the privilege of making this tour. In every place visited I was requested to assure the brethren in America that the Disciples in England appreciate fully the fellowship and help of their American kinpeople. B. B. TYLER.

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The Iowa Convention.

Monday evening, June 17, one of the largest and best conventions of the Hawkeye state was opened in the Central Church of Christ in Des Moines.

The opening address was by C. A. Finch, of Topeka, Kan., representing the cause of Church Extension. It was a splendid address, brim full of good points. It was given under the following outline: Church Extension—1. As related to education; 2. As related to missions; 3. As related to evangelism.

Tuesday morning the various committees were appointed. Then came reports from various standing committees and officers. The treasurer's report was a very encouraging one. The receipts ran to about $13,000. J. M. Lucas, of Des Moines, is the very efficient treasurer. Corresponding Secretary B. S. Denny made a most excellent report, showing great progress during the year. The number added to the churches during the year was probably ten thousand. The Bible school superintendent also made an excellent report, showing that at present the Bible schools are receiving more attention than ever before.

At 10:30 a. m. J. H. Mohorter presented the claims of Benevolence in a telling address. Following Mohorter came the incomparable Rains, with an appeal for foreign missions. He divided his discourse into the following sections: 1. The workers on the foreign field. 2. The work. 3. The money used. It was a telling address and moved all hearts.

Tuesday afternoon was devoted to Bible school interests. R. H. Ingram, of Perry, presided, and brief but practical addresses were made by the following persons: Arthur Long, Finis Idleman, Mrs. E. H. English, Fred Macy, G. B. Van Arsdall and J. H. Bryan. All said many good things. Perhaps the most striking thing said by any of them was by G. B. Van Arsdall, who spoke concerning the Bible school and evangelism. He said the Bible school properly conducted will enable the converts to stick. The converts who are not taught in the Bible school are likely to be just stuck on to the church. Those who are taught in the Bible school grow into the church and are a part of it. They stick.

At 3:30 on Tuesday came the period devoted to Drake University. The chief address was delivered by D. R. Dungan, who made a splendid appeal for the Christian College, manned by Christian men. Chas. S. Medbury told in a most touching way of the loyalty of teachers and the struggles of students in Drake. Finally President Hill M. Bell spoke briefly of the noble purpose and outlook of Drake.

Tuesday evening, S. H. Zendt, of Oskaloosa, delivered an able address, touching upon the practical problems of our progress.

Wednesday forenoon was devoted to business and three good addresses. The first address was by Frank S. Ford, of San Francisco, who appealed to the people of Iowa for help in rebuilding the stricken city. The second speech was by A. L. Orcutt in support of our old ministry. The third address was by H. A. Denton, on behalf of the American Board. He made a flashing, forcible, flaming and furious speech, aroused the convention and tallied one for home missions.

Wednesday afternoon was devoted to two symposiums, one on Christian Endeavor and the other on Church Problems. Those who spoke on Christian Endeavor were, E. E. Mack, F. E. Smith, Lew. C. Harris, Brother Corbit, and W. T. Fisher.

D. W. Hastings presided during the symposium on Church Problems. Brief addresses were made by C. H. Strawn, A. B. Cornell, G. A. Hendrickson, E. A. Hastings, and B. W. Pettit. A paper prepared by B. F. Hall, of Woodbine, was read by J. A. McKenzie, of Council Bluffs. Perhaps the most stirring part of this symposium was the address by G. A. Hendrickson, telling how he recently helped to work a great reform in the government of his city, Shenandoah, Iowa.

The C. W. B. M. doings began with the Wednesday evening address by Elliot I. Osgood, who gave the clearest conception of Chinese developments yet heard by this scribe. It was a great address, and did much good for foreign missions.

The ladies continued their convention all through Thursday. The address by the President, Mrs. A. M. Haggard, was received with great favor, as was the report of Miss Annette Newcomer. The C. W. B. M. made great progress during the year, largely increasing its membership and raising about $20,000.

The convention came to an enthusiastic close on Thursday evening, with a sermon by Mark Wayne Williams, of the West London Tabernacle.

Some Things Done.

The State Bible School Association, which had been in existence as a separate institution for many years, was dissolved and its work laid upon the shoulders of the State Missionary Board.

This board was instructed to employ a man to look after the two interests of Iowa Bible schools and Iowa Christian Endeavor societies.

In reference to the list of questions submitted by the American Board, the convention favored taking the home and extension offerings together. It opposed merging the boards of Ministerial Relief and Benevolence, and declined to recommend the proposed scheme of national management of state missionary work.

The old Board of Directors was re-elected: J. Mad. Williams, President; S. H. Zendt, Vice-President; J. J. Grove, Recording Secretary; J. M. Lucas, Treasurer; B. S. Denny, Corresponding Secretary. The board had done such excellent work that everybody felt that a re-election was absolutely demanded. B. S. Denny was chosen as Corresponding Secretary for the tenth time. He has done a great work, and is growing more efficient year by year.

The newly elected officers of the convention are as follows: Chas. S. Medbury, President; G. B. Van Arsdall, First Vice-President; Arthur Long, Second Vice-President; T. J. O'Connor, Secretary; S. B. Ross, Assistant Secretary. Dr. D. R. Dungan presided over the sessions of the convention and did much with his tact and good humor to make it one of the most pleasant assemblies ever held in Iowa. It was his twenty-first missionary convention presidency. At a meeting of the convention Thursday afternoon, held in the lecture room while the C. W. B. M. was holding the main auditorium, Brother Dungan took occasion to say "good-bye" as the presiding officer. He spoke touchingly of his service in former days, of his seventy years, of his lonesomeness without the dear wife, of his love for the brethren and faith in them, and of his hope to be with them in a greater convention on the other shore. And then, while singing "God be with you till we meet again," the convention filed past the old hero and grasped his hand. The singing did not go well,—there were too many tears,—too many voices were choked with emotion; but it was one of the touching occasions of a life-time, never to be forgotten by those who were present.

Prof. Percy M. Kendall, associate to Finis Idleman, the new pastor of the Central Church, led the convention music, and he did it in a most effective manner.

Brother Idleman, who was just recovering from a siege with typhoid fever, was in the convention, but not yet able to resume his usual activity. He was fortunate in having such an efficient associate as Brother Kendall, who led the forces of the Central in thoroughly and carefully entertaining the convention. One evening the music was led by the Philo-Christos Club, a class of thirty or more young men. Several other times the convention was delighted with the singing of the Trier Sisters, a ladies' quartet, consisting of two pairs of twins from the same family. They are fine singers.

The convention voted to try the assembly plan for next year. It will convene on the Thursday following the Drake Commencement and continue in session one week. It will use the Des Moines Chautauqua grounds and buildings.

Much more might be said of this convention. Some names which should have been given are omitted. But time is hurrying me, and with an apology for defects, this report goes to the mail.

H. D. WILLIAMS.

Louisiana State Convention.

On the evening of June 27, in the city of Jennings, after the last address had been made and the benediction pronounced by John A. Stevens, the retiring state evangelist and corresponding secretary, while the congregation stood and sang that dear old song, "God Be With You Till we Meet Again," from every side could be heard the remark, "The best state convention ever held in Louisiana."

Never before has there been gathered in this state so large and enthusiastic a body of workers as at this our twelfth annual convention. Never before have we had at a state convention so many men of prominence, or listened to addresses of such great merit. To give even a condensed report of the speeches delivered would take up more space than we can ask, so this is omitted. All who know the men who took part in this great convention, however, will be left in no doubt as to the pleasure and profit derived by those fortunate enough to listen to them.

E. V. Zollars, President of Oklahoma Christian University, was on the program for the opening night, but was prevented from reaching us, and the hour was given to J. T. Ogle, of Paris, Texas, who spoke in behalf of the work of church extension. It would be hard to find a man who could hold the attention of his hearers more perfectly than does Brother Ogle. Acquainted with his subject, in sympathy with its aims and ideals, on fire with zeal for the growth of its resources and powers, he made for church extension friends of all who heard him.

On Wednesday morning the president of the convention, F. M. McCarthy, of Leesville, made his address. Brother McCarthy is a veteran in our ranks, experienced in the workings of all the various departments in close touch with all the needs of the state, and his address was a thoughtful and carefully prepared effort. May the future hold many years of usefulness for him. His faith is still as bright as in the days when his eyes were brighter.

Roy Linton Porter read an inspiring paper on "Our Young People," which was one of the good things of the convention. Brother Porter is one of the strong young men in the brotherhood, and his work in the past gives the fullest assurance of a still greater one in the future. If Baton Rouge secures him to assist in the mighty work of faith which they are undertaking, their labors are half performed, for he will never rest or falter until the loyal disciples of that city can praise their God in a house of worship free from debt.

Our faithful treasurer, W. C. Scott, of Cheneyville, made his annual report, showing in detail the receipts and disbursements of the board. Careful business methods characterize the work of Brother Scott, and we are to be congratulated on having so energetic and competent a Christian business man for this responsible position.

The report of the state evangelist and corresponding secretary, John A. Stevens, was read and adopted. This showed the splendid work done during his term. We cannot speak in too high terms of Brother Stevens.

The C. W. B. M. held their session on Wednesday afternoon, and a report of their work will be written by their officers.

Wm. B. Shaw, of Georgia, spoke on "Our Helpless." It would be impossible to fitly describe this address. It was a nappy blending of humor and pathos, and was altogether one of the most impressive addresses made. Brother Shaw endeared himself and his work to our hearts.

Then came J. J. Morgan, of Ft. Worth, Texas, who had for his subject, "Foreign Missions." Brother Morgan is a store-house of facts, as well as a good speaker. A large congregation heard him gladly, and no mat-

ter what their predilections were before, they are all for foreign missions now.

G. A. Faris, editor of the "Christian Courier," of Dallas, Texas, was present and preached the sermon of the evening on Wednesday. We do not believe there was anything during any of the sessions of the whole convention that gave more help and pleasure than this sermon by one of the great preachers of the Lone Star State.

Otis Hawkins, of Crowley, spoke on "The Great Rice Belt and Its Needs."

The "Biggest man in Louisiana," G. F. Bradford, the minister for the church at Lake Charles, spoke to an appreciative audience, taking for his subject, "Ten Reasons Why Some Preachers Fail." This was good. Brother Bradford is a new man among us in Louisiana, and we were all "sizing him up"—this was quite a job, for he is a big man in every way—but the verdict is, "We like him; we are glad he came; we hope he will stay."

Then as a fitting climax to the greatest convention ever held in Louisiana, came the address of H. A. Denton, representing the American Christian Missionary Society. Brother Denton's reputation as a pulpit orator had preceded him, and when the hour arrived for his address on "Home Missions," every seat was filled and a crowd stood on the outside of the house looking through the windows and doors, and listened with rapt attention to the fine address.

The utmost harmony prevailed in all the business sessions, and an earnest desire was evinced to further advance the work in this state.

The new State Board is composed of the following men, and organized as herein given: President, Prof. W. R. Dodson, Baton Rouge; Vice-President, Dr. J. F. Smith, Leesville; Secretary, Roy Linton Porter, Cheneyville; Treasurer, W. C. Scott, Cheneyville; Otis Hawkins, Crowley; Claude L. Jones, Shreveport; H. M. Polsgrove, Jennings; G. F. Bradford, Lake Charles; Wm. M. Taylor, New Orleans; Brown Funk, Jennings; Judge J. R. Thornton, Alexandria. This board met at once and proceeded to map out a plan of campaign for the future. Otis Hawkins, of Crowley, was unanimously called to be state evangelist and corresponding secretary for the ensuing year, and will perform the duties of these offices.

The committee on resolutions returned their report, expressing the thanks of the convention to the Jennings Church and people for their hospitality and entertainment; to the "Picayune" of New Orleans for its courtesies; to Brother Holmes, of Beaumont, for a beautiful illustrated song, and to Brother and Sister Stevens for their labors with us.

OTIS HAWKINS,
State Evangelist and Cor. Sec.

South Dakota Convention.

The twenty-third annual convention of the South Dakota Christian Missionary Society was held in Parker from June 20 to 23, inclusive. The splendid program was carried out according to schedule, with a few minor changes. It was the expressed opinion of delegates from a distance that they had never attended a convention that for quality surpassed the Parker convention.

The music was led by Mrs. Julia R. Hackman, of Sioux Falls, assisted by others. The music was excellent throughout. F. M. Rains, of Cincinnati, represented the Foreign Christian Missionary Society and delivered the opening addresses, kindling the fires of enthusiasm, which burned throughout. The Christian Woman's Board of Missions was represented by Mrs. Louise Kelley, of Emporia, Kan. Mrs. Kelley has a national reputation as a speaker and worker. She delivered two splendid addresses. J. H. Mohorter, of St. Louis, represented the National Benevolent Association, and spoke on the Biblical Basis of Benevolence. No one who heard him can doubt that God's hand is in his call to that work. H. A. Denton, of Cincinnati, represented the American Christian Missionary Society, and delivered a stirring address and preached a strong spiritual sermon on Sunday afternoon. Lawrence Wright, State Evangelist, preached the Convention sermon on Sunday night. His message was warmly received. Wm. R. Roe, of Verdon, preached a helpful sermon Sunday morning. The Communion service was conducted Sunday, 3:00 p. m., by J. H. Reeves, of Carthage, and O. A. Swartwood, of Miller. J. B. Moore, of Aberdeen, gave a very encouraging report as Treasurer. F. B. Sapp, of Aberdeen, gave his report as Corresponding Secretary, delivered an address, and conducted two Bible studies. L. H. McCoy, of Platte, and L. W. Thompson, of Armour, delivered splendid addresses.

The Christian Woman's Board of Missions (in South Dakota) elected the following officers: Mrs. Julia R. Hackman, President; Mrs. Windedahl, Vice-President; Mrs. L. W. Thompson, of Armour, Treasurer, and Mrs. Edith R. White, of Lead, Corresponding Secretary.

The State Board of the South Dakota Christian Missionary Society will be as follows: A. H. Seymour, President; E. E. Headley, Vice-President; J. B. Moore, Treasurer; Wm. Carry, Recording Secretary; Wm. R. Roe and L. H. McCoy, Members at Large, and F. B. Sapp, Corresponding Secretary.

The work in North Dakota is under the direction of this board, and with the continued assistance of the National Boards, the work will go on in the Dakotas with increased vigor. The next State Convention will be held in Armour, S. D., in June, 1908.

It is expected that a special train will run from the Dakotas to Pittsburg in 1909, when the great Centennial Jubilee will be held.

F. B. SAPP.
Aberdeen, S. D.

Minnesota State Convention.

The Minnesota Annual State Convention was held at the Portland Avenue Church of Christ, Minneapolis, June 17-20. The attendance was larger than at any previous state convention in this state. The people of the Portland Avenue Church proved themselves a royal host in their entertainment of the delegates. Ample provision had been made for the comfort of all. The convention was a feast of good things from start to finish. The convention opened on Monday evening, June 17, with a C. E. rally, with Miss Grace Holden, of Duluth, Miss M. Bessie Kirk, of St. Paul, and B. V. Black, of Mankato, as speakers. The music was led by Trafford N. Jayne, of Minneapolis, who was assisted by a large chorus. The social hour following was much enjoyed by all. Tuesday morning was the ministerial program, which opened with the welcome address by Dr. David Owen Thomas and the response by A. P. Frost, of Winona. Then followed an address by A. D. Harmon, of St. Paul, on the subject, "The Forces that are Making for a Change in our Religious Thought, and in what Form will they Cast Themselves when They Crystallize"; also an address by P. J. Rice, of Minneapolis, on "The Mission of the Disciples." Both were very thoughtful addresses. The discussion which followed, led by Baxter Waters, of Duluth, and T. J. Dow, of Minneapolis, engaged the attention of the convention till noon.

Tuesday afternoon was the educational session. A. W. Fortune, of Chicago, spoke on the subject, "An Educated Ministry." This was followed by an address by P. J. Rice on "Our Proposed Bible Seminary." Plans were adopted looking to the establishment of a Bible Seminary in connection with our State University. W. J. Wright gave the address at the evening service, to the delight of all present.

Wednesday morning was the State Missionary program. J. H. Bicknell gave the annual report of the Corresponding Secretary. The report showed forty-six churches in the state, with a membership of 3,198. During the year there were 371 additions, 216 being by primary obedience. The total losses were 246, leaving a net increase of 145. The churches raised for local work, $22,758.61; for Home Missions, $536.30; for Foreign Missions, $662.49; for State Missions, $1,032.57; for Church Extension Society, $285.20; for C. W. B. M., $970.22; for Benevolence, $174.87; for other purposes, $2,830.89. The Treasurer's report showed a balance in the treasury of $347.15. These reports were followed by an address by C. R. Neel, State Evangeliist, on the subject, "The Work of the Year and a Survey of the Field." A Symposium was conducted by A. D. Harmon on the subject, "Facing the Facts," with an address by W. H. Knotts, of Howard Lake, on "Our Successes and our Failures"; also an address by C. B. Osgood, of Winona, on "A Look at the Present."

Then followed an address on Foreign Missions, by F. M. Rains, of Cincinnati, Ohio.

Wednesday afternoon and evening was devoted to the work of the C. W. B. M. After the annual reports and business, the convention was favored with an address by Miss Ada Boyd, of Bilaspur, India. A very pretty exercise was given by four little girls, "How Some Dollies were sent as Missionaries." The address of the evening was given by Mrs. A. D. Harmon, of St. Paul.

Thursday morning was devoted to the work of the S. S., with addresses by A. P. Sprague, Minneapolis, C. B. Osgood, Winona, and A. B. Marshall, Minneapolis. J. H. Mohorter spoke very earnestly of the work of the National Benevolent Association.

Thursday afternoon was devoted almost entirely to the business of the convention. A. L. Orcutt, of Indianapolis, spoke on the subject, "A Neglected Interest."

For the Thursday evening service we had a Symposium on Christian union, with four addresses: "From the Standpoint of the Disciples of Christ," P. J. Rice; "From the Standpoint of the Congregationalists," Henry B. Holmes; "From the Standpoint of the Baptists," Herbert E. Wise; "From the Standpoint of the Free-Baptists," Benjamin Franklin. Altogether it was a very happy and a very helpful convention.

J. H. BICKNELL, Cor. Sec.

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NEWS FROM MANY FIELDS

St. Louis Letter.

Since the preachers have closed their regular ministers' meetings for the summer, we do not see one another as often as before. But I hear that they are having good audiences despite the warm weather.

The young people of the Compton Heights Christian Endeavor Society had a rather unique contest recently. The members of the Young People's department challenged the Senior department to a Bible contest. The contest was to be carried on in three lines of work:—1. The department reading the largest number of scripture verses during a period of four weeks. 2. The department committing to memory the largest number of Bible verses. 3. The department that could quote the largest number of verses in a public contest. As stated, the contest lasted four weeks. Then the two departments came together at the church for the final test,—the quotations. The meeting was open to the public, and many came to enjoy it. After prayer by the pastor, who was chosen umpire for the evening, the reports of the reading and memorizing were given. The report showed that the Senior department had twenty-six to take part in the readings, and they read a total of 66,209 verses; nineteen of their members took part in the memory contest, and they memorized during the time 733 verses. The Young People's Department had twelve members to take part in the reading contest and nine in the memory contest. They read 53,498 verses and memorized 487. While the Seniors read and memorized the most verses, the Young People had the largest per cent according to the number who took part. The final contest at the church was the most interesting part of the whole thing. The representatives of the two departments (not nearly all of the members took part this time, but they will the next time), stood in two rows across the lecture room. There were thirteen Seniors and twelve of the Young People. It was agreed that quotations should be made alternately, like an old-fashioned spelling bee, and when any one could not quote a verse in his turn he should sit down. The side having the largest per cent of its members standing at the end of one-half hour would be declared winner. They were not confined to the verses learned during the contest, but might quote any passage of Scripture they knew. At the end of the thirty minutes not one had gone down on either side. Many of them declared that they thought they could stand another thirty minutes. After a social hour, the meeting broke up with the best of feelings on the part of all who took part. Many of them declared that they had learned more Scripture during the contest than they had in any previous year. I recommend the plan to young people's societies generally. I am sure you will find it enjoyable and profitable for the young people.——Our Christian Endeavor forces had a pleasant visit from our National Superintendent, Brother Hill, July 2d.——Our people are beginning to scatter, but our churches will all be open during the summer, whether the ministers go away or not. We never close the churches in St. Louis. Should any brethren from outside be visiting here during the vacation period, he will find a warm welcome among the brethren.—— The St. Louis letter writer expects to get away as soon as the wedding season is over, so he bows his adieu until autumn. F. N. CALVIN.

St. Louis, Mo.

Georgia.

At the home of the bride, near Griffin, in the presence of about seventy neighbors and other special friends, Wilson Barfield and Miss Marion Manley were united in marriage by the writer, June 19, at 4 p. m. This happy union brings into closer relation two of the most popular families of Spaulding County.——Brother Harrison Jones, of Hampton, will be assisted in his summer meetings by Brother Cuthrell, of Oxford, Ala.——Professor Jim Stephenson, of Alberton, one of the best school teachers in Georgia, died of typhoid fever June 20. The bereaved have the deepest sympathy of their many friends.——Col. T. E. Patterson, of Griffin, who is a member of our State Board, has returned from a business trip to Mexico——J. F. Lambert, of College Park, will be assisted in his summer meetings by Evangelist J. H. Hughes.——A. J. Mize, one of our "Georgia boys," who recently graduated at Lexington, Ky., will hold meetings during the summer at Conyers, Monroe and other points under the auspices of the State Board.——W. B. Shaw, of the Southeastern Orphanage at Baldwin, is attending the Louisiana State Convention at Jennings.——The writer preached at Hampton the fourth Sunday in June. He will preach at Dial, Fannin County, the fifth Sunday.——From present indications, Georgia will soon be a prohibition state. The prohibitionists are enthusiastic over the outlook. E. L. SHELNUTT.

Acworth.

Establishing the Church at Turon.

We have just closed a good meeting at Turon. Lee B. Myers, of Norwich, did the preaching and led the few struggling brethren in a great victory. There were eight charter members left from a meeting one year ago, four others had united with the church in the interim and in this meeting fifty-one were added—thirty-one by baptism and twenty by statement and letter. This makes the work at Turon permanent. A house will be erected and they will have preaching for at least half time. Everybody is happy and stirred as never before.

C. W. VAN DOLAH, Minister.

Hutchinson, Kan.

The Winston-Salem Meeting.

Our meeting began Lord's day, June 2, and closed June 16. D. A. Brindle, of Griffin, Ga., did the preaching, and did it well. I led the songs and our own choir and congregation furnished the music. We have a good male quartet and soloists. At the close of the meeting a reception and social was given to the new members. There were twenty-nine added, and two more who made the confession are yet to be baptized. Of those received ten were baptized, one came by letter, fifteen by statement and three from the Baptists. While the evangelist was ailing the last week, so that he was hindered much in personal work, he stuck bravely to the meeting and preached every night. One family came in that has lived in the city for years. The father and mother enrolled first, then a daughter was baptized. While the parents had been inactive three children had united with the Baptist church. We praise the Lord for this good meeting. Over sixty have been added in this and our meeting last year with Yeuell and the Saxtons, and others are coming in from time to time. There have been nearly one hundred additions in less than two years. The church has not only grown in numbers but in liberality, until every regular missionary and benevolent offering is recognized. J. A. HOPKINS.

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C. C. ROWLISON, President.

The Tent Meeting at Milan, Mo.

Our tent meeting has come to a close here and it has proved to be a genuine revival throughout. About one hundred additions have been made, about seventy-five by confession. O. W. Jones is the capable leader of this generous band of Disciples. Our next meeting is at Glasgow, Ky., where Brother Payne ministers. We will be with our Glasgow brethren in September. I am anxiously looking forward to Bethany Assembly this year, where a great host of our preachers and brethren hope to meet in blessed fellowship.

JAMES SMALL.

The Meeting at Coshocton, Ohio.

The finest meeting in the history of the church at Coshocton, Ohio, closed June 9. It was held in the new building recently dedicated by F. M. Rains. Evangelists Shelburne and Knight were secured and began their work May 12. The church is rejoiced over the results. There were many obstacles in the way of the meeting, among them the sickness of Brother Shelburne, and the absence of the pastor for eleven days on account of the sickness and death of his father. But the meeting was a success and a spiritual uplift to the church and the whole city. Twenty-seven united by letter and statement, one was reclaimed and thirty-nine came by confession, eight of whom have not yet been baptized—a total of sixty-seven additions.

The shop meetings are a very helpful feature. The whole meeting was dignified and spiritual, not pugilistic. We need more such evangelists in the field. J. N. JOHNSTON, Pastor.

Violett at Dallas City, Ill.

It was in every respect a great meeting. We had expected to have the meeting in the autumn, but had difficulty in securing a suitable man. Finally Brother Violett consented to lead us, though he would be taking time from his vacation that he had planned for more than a year.

We had but two months in which to prepare. Too much can not be said of the faith and loyalty of the church. Their zeal and general interest was a great factor of success. The meeting continued for four weeks and two days, with fourteen stormy evenings. One hundred and thirty responded to the invitation and about one hundred were baptized. Brother Violett's preaching was of a high order, yet plain and simple. Oscar Marks, of Canton, Mo., had charge of the music, and our people were highly pleased with him. The thing that was of great moment to us here was the fact that these men went in and out among us, living the gospel they preach and sing.

At a meeting of the church members Brother Violett raised about $300 from the new members for the current expenses of the church, and the church voted a raise of $200 on the pastor's salary.

The Church Board, by J. W. MURPHY.

Great Success at Shreveport, La.

We have just closed a good meeting at Shreveport. We had engaged Brother Harlow, but while on the train en route to this place he was called to the bedside of his son in New Mexico, and we were at our wits' end to know what to do. We learned that A. L. Crim was at Beaumont, Texas, and although we knew nothing about him, determined to try him if he was obtainable. With great reluctance he consented to come. The congregation had been wrought up to a high pitch of enthusiasm for a Harlow meeting, and the change to an unknown man was a damper, and many feared a failure. Still, they determined to have success if possible; and we had immense audiences from the beginning, and gradually Brother Crim worked his way into their hearts. Professor Ridenour, who was singing with Brother Harlow, kept his engagement and added much to the success of the meeting. One hundred and one were added to the church, greatly increasing our strength and power. Claude L. Jones, the indefatigable, organized here eight years ago with eleven members. Now we number 450 and have become a working church.

Shreveport is the commercial center of a large territory, and we expect to make it a center of large religious influence by employing an assistant minister to go out after various missions in this territory.

Our success here is due, under God, to the unselfish devotion of Brother Jones. He stands high with all the people because he lets his light shine. JAMES JEFFRIES.

SCHOOLS AND COLLEGES.

Liberty Ladies' College

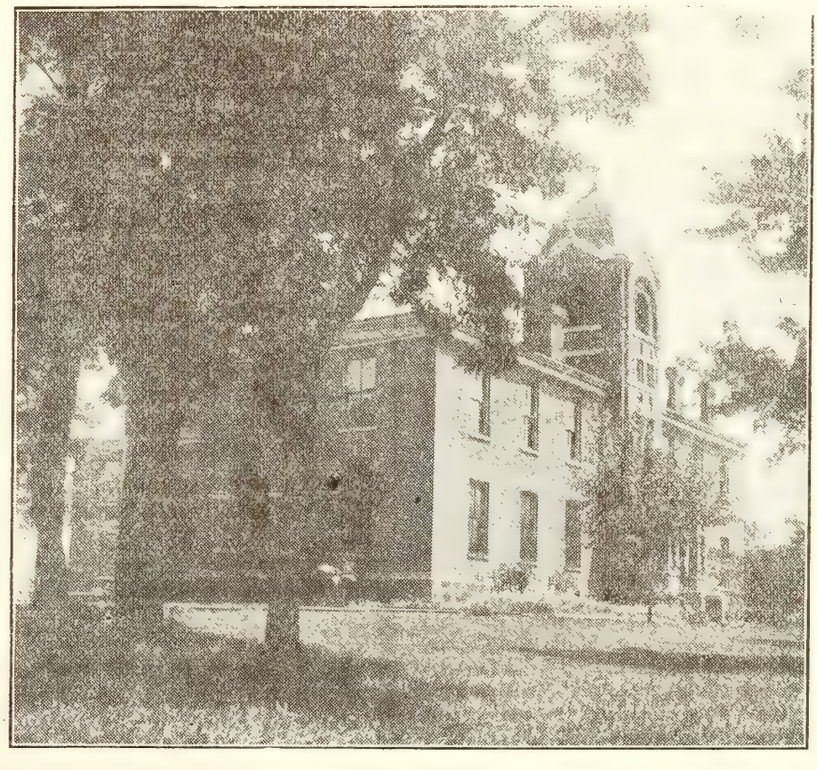
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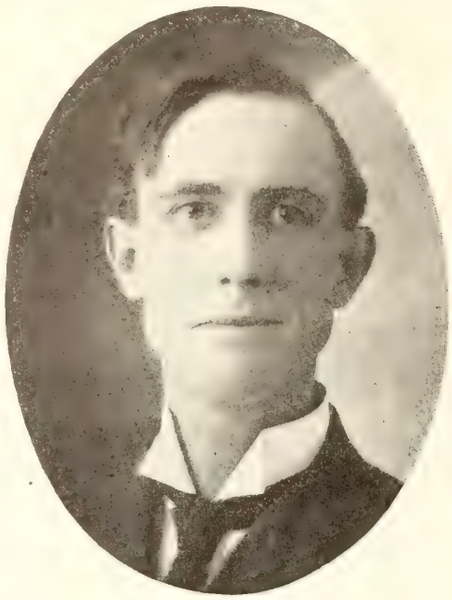


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FAITH AND WORK AT BRYAN, TEXAS.

The Bryan Christian Church has just closed a most successful revival meeting. It lasted thirteen days and there were forty-five additions, mostly upon a confession of faith. H. E. Wilhite and E. C. Tuckerman were our evangelists. Mrs. Wilhite conducted a Bible drill that was very helpful and instructive. The pastor and church are very highly pleased with the work of these successful evangelists.

We laid the corner stone of our new $12,000 church Friday, June 21. This handsome new white pressed brick church takes the place of the old structure that has served the church since 1879. The Christian Church was organized here in 1869 by Dr. Carroll Kendrick, who preached for the church for several years. Among the preachers who have served this church are Williams, Bagley, G. Lyle Smith, Hopkins, J. L. Andrews, Jewell Howard, J. L. Crane, and the present pastor, James A. Challenner. The church has had a checkered history. Many of the best members have moved away or died, and at times there was almost disorganization. When the present pastor took charge, January 1, there was only a handful of members, and they were discouraged and some of them thought of taking membership with other churches. But new life began to show itself, and all resolved to second the efforts of the pastor, and a building committee was appointed, with J. A. Myers as chairman. Plans were laid by them and one rainy Sunday the pastor called for money, and more than $5,000



James A. Challener.



New Christian Church, Bryan, Texas.

was quickly subscribed by those present for the building, and the amount was added to from day to day. The revival meeting was planned, Wilhite and Tuckerman secured, and the above results are now a matter of history. Before this meeting there were but seventy-five members on the revised church rolls. The Bryan church now pays its pastor $75 per month salary, and pays it promptly, besides furnishing a parsonage. The future of the church is exceedingly bright, and the watchword is "Forward."

JAS. A. CHALLENNER, Pastor.

COLLEGES.

Berkeley Bible Seminary.

The seminary has done its mead of service during the past year. The enrollment of students was quite varied: (1) Regular students giving all their time to the seminary, 19; (2) Students from co-operating seminaries, 19; (3) University students taking popular courses, 11; (4) Others, 4; total, 54.

Besides these, Bible Chair work has been done in the local Y. M. C. A. by members of the faculty. The emphasis of interest, however, has been in the strictly ministerial studies in which several of the young men have reached marked distinction. We look forward to the new year which begins August 20 with high hopes. We expect to have an increased faculty and added facilities.

HIRAM VAN KIRK.

Missouri Christian College.

One of the most successful years in the history of Missouri Christian College rounded to a finish at the fifty-eighth commencement on May 30. A class of ten received diplomas from the Academic Department, and one young lady and one young man from the Music Department. J. P. Pinkerton, in his usual happy and impressive style, preached the Baccalaureate and Undegraduate sermons. The Commencement address was delivered by L. J. Marshall, of Independence, Mo., and in thought and delivery was worthy of the speaker and his audience—a practical presentation of right living and a call to duty. Mr. Marshall happily introduced himself to his auditors by saying he purposed in his speech to be practical; he had married a practical college girl, who had taught him to be practical. In illustration, she had made him the promise of a handsome present for a birthday. The day came, but no present was to be seen. Breakfast closed on the morning of the eventful day with only a notice that he must yet wait; church time came, and still no present. At last, a little late, his wife, arrayed in a gown faultless in choice and make, emerged and standing before him in such attitude as strikingly to display the perfection of the beautiful costume she wore, demurely said: "This, dear husband, is your birthday present." There is reason to believe the gentlemen of his audience will remember his speech, especially on birthday anniversaries.

Miss Margaret Davis and Miss Bessie Hull acquitted themselves very gracefully in the valedictory and salutatory essays.

An enthusiastic meeting of the Board of Incorporators was held on Wednesday, when Brother T. H. Capp was continued in his good work as solicitor and financial agent. The receipts of the year were larger than for any year during the present administration.

For the coming year a strong faculty is announced and the course of study has been lengthened to meet university and college entrance requirements. During the summer many improvements will be made in the buildings and on the grounds.

E. L. BARHAM, Pres.

Camden Point, Mo.

William Woods College.

The session of 1906-1907 was by far the most prosperous in the history of the institution. There were enrolled 242 pupils. Of this number 195 were boarders. More than fifty girls were assisted in their education. The curriculum has been adjusted to articulate with the University of Missouri. The faculty represents some of the best institutions in the country, Missouri University, Wellesley and Randolph-Macon College of Virginia.

The departments of music, art and expression are amply equipped. The erection of the D. M. Dulany auditorium at a cost of nearly $30,000 is the crowning improvement of the session. Apart from this more than $7,000 was expended in other improvements. Dr. W. S. Woods at the close of the year gave his check for $9,000 to meet expenses incurred by the growth of the institution. He was also generous enough to duplicate every gift in the erection of the auditorium.

Six acres have been added to the campus, which gives room for four tennis courts and a large hockey field. Other improvements are contemplated during the summer. The patronage of the institution represents fifteen different states. The estimated value of the plant is now $125,000. There were graduated from the institution during the session twenty-seven in the literary department, four in the piano department, one in voice culture and three in domestic science.

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MRS. LUELLA WILCOX ST. CLAIR, President, Lexington, Ky.

Next session opens Sept. 11, 1907.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ventura, June 24.—One addition. Sunday-school is growing.—Dan Trundle.

Los Angeles, July 1.—Three united with the church at Sawtelle by confession and baptism. The outlook is hopeful.—J. L. Sloan.

Canada.

Milestone, Sask., July 1.—An influential man united with the church yesterday. The Sunday-school Foreign Missionary Society offering amounted to $11.80.—A. R. Adams.

Colorado.

New Windsor, July 2.—Our meeting of nearly three weeks closed with twenty-five additions—fourteen confessions, two from other bodies, one reclaimed and eight by letter. It was a good meeting, and S. M. Bernard, of Boulder, preached for us. We have had thirty-six additions since I came in March.—R. H. Lampkin, minister.

Florida.

Tampa, July 1.—During June we had seven additions, making a total of twenty-one during the sixteen weeks I have been serving as pastor.—W. H. Coleman.

Georgia.

Winder, July 2.—We closed a good meeting with sixteen additions—eight by confession.—John H. Wood.

Illinois.

White Hall, July 1.—Four more additions—three by removal and one from another religious body. Thirty-two have united with the church during my labor here this spring. We are encouraged and hope for great things from our meeting this fall.—J. E. Wolfe.

Sullivan, June 30.—There were two additions to-day. All the services are good.—J. G. McNutt.

Nebo, July 1.—At my last service at Mozier there was a confession and a good offering for the San Francisco work.—J. W. Pearson, minister.

St. Elmo.—Three baptisms by A. T. Tinker.—N. A. Walker.

Indiana.

Bicknell, June 28.—A good meeting, led by W. A. Haynes, of Missouri, added thirty-one to the church. H. S. Saxton led the singing. We feel greatly strengthened in every line of work, and are pressing forward to accomplish greater things. We are delighted with the evangelist. There have been forty-six added during the past six months. I was called to Shoals to preach a funeral last week and remained to hold a special service, which resulted in two additions, making 82 additions we have had at Shoals since March 1, though 80 of these came in a ten days' meeting.—M. C. Hughes, minister.

Indian Territory.

Muskogee, July 5.—Two added by statement on last Lord's day, making twenty at regular services during the past few months.—W. W. Settle.

Kansas.

Peabody, July 1.—Two additions. We are encouraged.—George Carter.

Kansas City, July 3.—Six additions to the North Side Christian Church.—James S. Myers.

Kentucky.

Bluebank, Fleming County, July 3.—A church of thirty members was organized at this point last summer, chiefly through the efforts of Mrs. R. H. Yantis, who had conducted a Sunday-school in the school house for many years. G. W. Adkins has just held a two weeks' meeting, with forty-four additions—thirty-three by confession and baptism. A prayer-meeting has been started and the already excellent Sunday-school has been enlarged.—D. C. McCallum, Lexington.

Missouri.

Hines, July 1.—Two additions by primary obedience yesterday.—Thomas C. Hargis, Canton.

Brookfield, July 1.—There were six additions yesterday—five by confession and baptism and one by statement. We are to immerse 12 next Lord's day.—R. E. L. Prunty.

Springfield, July 1.—There were 10 additions to the First Church during June. Churches and the pastors have given us a warm welcome to our new home.—N. M. Ragland.

Moberly, July 1.—One addition by letter at the East Side Christian Church.—E. G. Merrill, minister.

Ohio.

New Castle, June 24.—I just closed a meeting with this church in Belmont county. The people have no building, so we held the services in the G. A. R. hall. The interest was always good. There were no additions, but we have faith these will come later. This is one of the churches where the "anti" spirit is strong, and where good Christian literature ought to be abundantly circulated. Preaching once a month will follow my visit.—Ferd F. Schultz, Beallsville.

Bluffton, July 1.—There were four additions at Pandora, where I am supplying until a minister for one-half time can be secured. Three of these were by confession and baptism, and a U. B. preacher by recommendation.—A. F. Reiter.

Oklahoma.

Crescent, June 27.—In a meeting led by Evangelist C. F. Trimble and Mrs. Edith Steinbrook we have had eight additions, but are expecting a great harvest.—J. H. Lawrence.

South Dakota.

Brookings, July 1.—There was one accession at our first service in the revival here. Brethren worship in a store building. G. W. Elliott is pastor and Mrs. Julia Hackman is leading the singing.—J. P. Childs, evangelist.

Texas.

Center, July 4.—We are in a fine meeting. A. L. Oder, the pastor, had all things ready. There were four additions last night and 13 the first week. We continue and go next to Abilene, Texas, where Granville Snell is at the helm.—Cooksey and Shelton.

Manor, July 1.—Two additions yesterday. Fine interest and we expect much from our soul-winning campaign.—J. L. Talley.

Sherman, July 1.—Crossfield and Saxton have been here six days, with 37 added and the Sunday-school doubled.—J. H. Fuller.

Fort Worth, July 1.—I have just closed a tent meeting with the church at Dallas. Fourteen were added and much good accomplished. I go soon to Alpine for a short meeting and will continue to evangelize for a while. I may be addressed at Fort Worth.—A. E. Dubber.

Utah.

Salt Lake City, June 30.—Two additions.—Albert Buxton.

Washington.

Cunningham, June 27.—At Cunningham, this state, we closed a successful three weeks' meeting with Francis A. Ware as the evangelist. We enjoyed him and his work. It was a busy season in this farming community, but we had 14 additions, making a membership of 40.—G. D. Boller.

West Virginia.

Culloden, June 28.—There was one baptism at Wayne and the Sunday-school is doing well. Brother Ice, of Bethany, will work there in my place during the next three months. I preached six sermons at Grand View, with 12 added by confession and baptism and one reclaimed. The Sunday-school is advancing and the Children's day offering was $31.50.—A. M. Dial.



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Sunday-School

July 21, 1907.

The Ten Commandments—Duties Toward Men.—Exod. 20:12-17.

Memory Verses: 12-17.

GOLDEN TEXT—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

The last six commandments lay down the fundamental requirements of a simple moral code, without which it is impossible for men to live together in civilized society.

One great contribution which Israel made to the development of religion was the idea that religion includes conduct. It is not all ritual and observance. Primitive religion ordinarily exhausts itself in performances designed to secure to the worshiper the favor and help of the deity. This is usually conceived as something akin to magic. By such and such incantations, genuflections and observances, by the burning of incense, the offering of sacrifices or the repetition of approved formulae, the aid of a superhuman ally may be gained. This is the sum total of religion, according to the primitive mind. And with many people who are in other respects civilized this limited idea of religion still persists. The widest gap between the lowest and highest form of religion has been bridged when it has been learned that conduct, morals, the relation of man to man, are the vital part of religion.

This idea the Hebrew people began to grasp at an early period in their development. The commandments contain a strong statement of it. The priests and professional religionists constantly and increasingly emphasized the other side, and it was the work of the prophets to renew the vision of this great truth, though in doing so they often necessarily came into collision with the official teachers of religion. In the later days of Judaism the priestly notion became dominant and the teaching of Jesus, with its constant emphasis on conduct and life, came as a new and revolutionary doctrine.

"Honor thy father and mother." The most fundamental of all social relations is that of the family, and especially that of parent and child. The family is in peril to-day. In the interest of religion, morals and civilization, it must be restored and preserved. Children must honor and obey their parents. Parents must be worthy of the honor and obedience of their children. The relation of parents to each other must be such that the family can fulfill the divinely appointed mission. With the fifth commandment may be joined the seventh, which enjoins personal purity in the relations of the sexes, not only for the sake of the righteousness of the individual, but as a necessary condition of the preservation of the family.

"Thou shalt not kill." Primarily, this is an injunction against actual murder. It teaches the sanctity and value of human life. The prohibition includes the subtler as well as the gross and visible forms of attack on human life. Only in moments of crude passion does the temptation to crude and bloody murder become effective in any man. Most of us never feel it at all. We are restrained by fear, by squeamishness, by good taste, quite as much as by religion or morals. Our sensibilities are unpleasantly affected by the sight of suffering and we have no inclination to dip our hands in blood. But many murders are committed in which the murderer never sees the victim. The most numerous are those industrial and economic murders, whose motive is greed of gain. The sixth commandment backs up the pure food law. It runs with full force against the sale of poisonous "medicines," the maintenance of unsanitary conditions in shops and factories, the failure to introduce known safety-appliances in transportation and manufacturing establishments.

There are two commandments relating to property: "Thou shalt not steal" and "Thou shalt not covet." Next to the sanctity of human life, the progress of civilization requires the safety of property.

"Make ye sure to each his own,
That he reap what he hath sown."

When property is unsafe, the motive to effort is gone, and with that goes a great means of building character.

Theft impoverishes the thief even more than the victim, for it robs him of the salutary conviction that honest work is the price of acquisition. In the same way a successful throw at the gambling table is a great calamity to the winner, for it assures him that work is not the only or even the best road to wealth.

Covetousness is incipient theft. It is the form of theft that cowards practice. Lacking the nerve to take what is not theirs, they yet continue to desire it. Their restraint is fear rather than principle. Like Macbeth, they "would not play false and yet would falsely win." They are at heart dishonest, and to the sin of dishonesty they add the sin of "the unlit lamp and the ungirt loin." If theft is wicked, covetousness is both wicked and contemptible, the crime of little souls.

"Thou shalt not bear false witness." False witness is both theft and murder, for a man's reputation is, in a sense, his dearest possession and in a sense his very personality. The malicious lie is a murderous dagger-blow aimed at reputation, and a base attempt to steal that which impoverishes the victim without enriching the thief.

Midweek Prayer-Meeting

By Charles Blanchard.

The Lawlessness of Sin.

Topic July 17. 1 John 3:1-6.

Sin is lawlessness. "Sin is the transgression of the law." "All unrighteousness is sin." These two apostolic statements cover the whole ground. If there is anything you think is not included in these two scriptures there is still another: "Whatsoever is not of faith is sin." Put in plain language, recklessness is sin. And there is a vast deal of this sort in the world. Pessimism is sin. The men and women, young or old, who have lost faith in God, in themselves, in their fellows, are the ones who rush headlong into riotous rebellion against restraint, in individual relations, in society, in the state. Sin is anarchy. By transposition, anarchy is sin. So, because all government, human and divine, rests upon law. Anarchy flies in the face of all existing laws. Anarchy says that the present organization of human society is essentially wrong. Granting that some forms of human law, of social customs, are wrong, social evils are never corrected by lawlessness. Sin can not atone for sins. Lynching is never justifiable. Blood vengeance belongs to the social age before the reign of social laws. It never was right, but custom sanctioned it, as custom sanctions some evils today, or condones them. The right adjustment of social relations, growing out of our complex civilization, has its perplexities. But anarchy is no solution of our problems, commercial, industrial, social, or otherwise. Lawlessness is sin, always and everywhere. Revolutions are stages in human progress only as they follow the trend of great principles, which formulate themselves into laws at the demands of far-sighted statesmen. Revolutions must follow the beaten paths of duty and high destiny, at the call of faith and freedom, not in reckless disregard of law, but in obedience to the demands of that Love, human and divine, which is the fulfilling of the law.

"All unrighteousness is sin." There is no such thing as purely negative goodness. God is love, and love is activity, energy. Love is the fulfilling of the law, not in any mystical sense, but in a very practical way. Love is the great moral and spiritual force in the universe. Love moves the heart to hope, the hand to toil, to suffer, to give. Love is the fulfilling of the law because it fills the law full of such unselfish deeds, such simple charities, such sublime devotions as shame the pretenses of those who say and do not—the hypocrites in the church or in society or in the state. We need to write it down in our books of social etiquette, in our manuals of citizenship, as well as in our gospel of grace and goodwill, that "All unrighteousness is sin." And we need also to emphasize that other expression of the great apostle, "Whatsoever is not of faith is sin." It is of far wider application than the eating of meats offered to idols. It sweeps the whole field of Christian activities. It sets faith in the forefront of all the victorious forces that make for the elevation of human society and the salvation of the race. The heroes of faith are of the royal families of reformers in all ages, in every great issue, for the advancement of the race and for the final redemption of the race.

How to be made free from sin is the problem of the ages. The manifestation of Jesus Christ in the flesh to take away sin is the supreme proof of the love of God for the world. The apostolic statement is simple and sufficient: "He was manifest to take away sin; and in him is no sin." The acceptance of Christ as our atonement, our sin-offering, the divine-human sacrifice for sin, by faith and obedience, dignifies all our human relations and brings us into the fellowship of the spirits of just men made perfect. It is God's way of perfecting his people, and there is no other way that promises so much and prevails so mightily in the making of manhood, in the refining of womanhood. The philosophy of it is in the statement: "Whosoever abideth in him sinneth not." The proof of our abiding: "He that doeth righteousness is righteous." It is practical.

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The Bible School at Work

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New Movement Sunday-school Classes.

One of the newest and best of all the movements for the increase in the attendance and power of the Sunday-school is that known as the Adult Bible Class Department. This department of the International work was organized at the last International Convention. The movement grew out of the well-known and painful fact that grown-up people have neglected the teaching work of the church almost entirely. They have considered it a place and a work for little children alone and they have felt that adults have no duties toward it nor interest in it. The so-called "Bible Classes" in these schools have been too often a failure and a farce. Small and precarious in attendance, weak in instruction, without purpose or enthusiasm, such classes have stood more as a problem than as a helpful factor in the Lord's work.

It is proposed to change all this. The Adult Bible Classes now existing are to be filled with new ideals, purposes, enthusiasm and methods. New classes are to be started, where there are none, and in many schools which have such classes others are to be added. These classes are to be recruited to the maximum. Numbers give power in spirit and co-operation. This movement is not a mere ideal. It is intensely practical. Many classes are being heard from with several hundred of members each. The movement is advancing rapidly. It is sweeping many hitherto inactive Christians into Christian service. It is doubling many schools. It is reviving many dead churches. It is saving souls. Now there are certain features necessary to the New Movement Adult Bible Class. Here are some of the more prominent of these:

1. Class Organization. To effect this the class should elect its own President, Secretary and Treasurer, and any other officers deemed necessary to conduct its affairs.

2. The class should have a separate room for its meetings, where this is practicable. Where it is not, then liberal space should be given it in the church or hall, so that it may be as little disturbed as possible. Room should be provided for it to grow.

3. The class should have a teacher who is not one of the officers, but whose sole duty should be to teach the class in the same course of lessons pursued by the rest of the Bible school.

4. While the class is to have its own rules and regulations, it is to be a part of the main school, and to move in harmony with the school's plans, and best interests. It is never to "set up for itself" as independent of the authority of the school.

5. The class should have for its purpose the building up of the school. If it adopts a constitution of its own, this should be so framed as to make it auxiliary to the school in all its work.

6. One main purpose of the class should be the enlistment of every member of the church and of all other adults in the community.

7. Every adult Bible class ought to have a number of standing committees, such as a committee to solicit members, one to welcome strangers, one to find employment for those out of work, one to visit the sick, and carry flowers, etc., etc. Committees will suggest themselves as the class faces the needs of the community. One of the foundation principles of action and organization in such a class is to find something for every member to do.

Having been appointed Superintendent of this department by the Interdenominational Sunday-school Executive Committee for Missouri, I desire to do all in my power to promote the movement in this state. I call upon all Superintendents and Teachers to assist me in this work.

Start a class in your school. The way to start is to start. Here are a few hints as to how to do it:

1. Gather up the old class which has fallen apart for lack of definite purpose and methods. Organize it. Give it a name. Start it on a new and larger life.

2. Call a council of all who can be gotten together, and get as many as possible to agree to take up the new movement and try to enlist others. Make it a special work of the school for a few weeks or months. It will pay.

3. Canvass the whole church and community, from house to house for members. Patiently explain it, and get the people to see that it is something different and that it can be done. Get the officers of the church to lead in the movement.

4. Get the minister to preach several sermons on the subject. Give him this for a text: "All the church and as many more in the Bible school."

But I am sure that, once the spirit of the movement gets into the hearts of earnest workers, the way to start will soon be plain to them.

I hope soon to have a supply of leaflets, etc., to circulate, giving information upon the movement. If in any way I can be helpful to any Superintendent, Pastor, Teacher or other worker, write me and call attention to the matter, and the help will be gladly given to the extent of my ability.

J. H. HARDIN, *Supt.*
311 Century Bldg., Kansas City, Mo.

Christian Endeavor

July 21, 1907.

The Last Six Commandments.—

Exod 20:12-17.

DAILY READINGS.

M.	Jesus on Filial Regard.	Matt. 15:4-9.
T.	Murder in the Heart.	Matt. 5:21-24.
W.	Lust is Adultery.	Matt. 5:27-32.
T.	Defraud His Brother.	1 Thess. 4:1-6.
F.	No Liar in Heaven.	Rev. 22:11-15.
S.	Covetousness.	Eph. 5:1-7.
S.	Topic.	

In continuing the study of the relation of the ten commandments to us, we may add to the daily scripture readings Matt. 22:34-40. The whole table of the commandments is summed up in the obligation to love God supremely and to love our neighbor as ourselves. This definition of Jesus should locate us definitely and practically in our relation to these ancient words.

Read also Matt. 5:17-48; Mark 7:8-13; Luke 12:13-21; Romans 13:8-10; Ephes. 6:1-3, 4:25-28. In these scriptures you will find every one of the six commandments of the second table. By these scriptures they are made a part of the Christian obligation. From this reaffirmation of these words we learn to what large degree the old covenant anticipated the New, and to what wide extent the New is indebted to the Old.

Jesus in Matthew 5 insists that it was his purpose to fulfill these laws. He put more meaning into them for us than for Israel. This fact should be given serious consideration. We should not be content with the legal observance of these words, but should seek to know how much meaning Jesus put into them, how much meaning Paul discovered in them, and then determine that we will use them to the full of their possibilities.

What about the fifth? How do you treat your father and mother? Are you fulfilling this injunction which Paul repeats? Is your relation to your parents the stingy honor which the legal obligation calls for, or the abounding honor such as Jesus himself gave Mary and his foster father, Joseph?

Are you keeping the sixth commandment? Young man, do you go out hunting, to fish and to shoot for sport? What right have you to kill for your own pleasure any life which God gave to any humble creature? Young woman, why do you wear a dead bird on your hat? Does your pride compel some one to kill that your vanity may be gratified? If so you are a party to the crime of shedding innocent blood.

What about the seventh commandment? Are your thoughts and desires pure? Jesus is unsparing in his comments upon this commandment. Our modern marriage customs shamefully disregard it. If Jesus knew God's purpose in this commandment, there are many respectable adulterers in our churches.

Are you keeping the eighth? If you are employed, are you careful to give your full time and your best endeavor to your employer? Do you watch the clock and grieve if by chance you do not drop your work on the minute? Are you conscientiously careful to give a full equivalent in all of life's relations?

What about the ninth? Is your word absolutely unquestioned? Do you always keep your promises, if need be, at the cost of serious personal inconvenience? Can you be depended upon to keep your engagements, to fulfill every trust? Are you truthful in your pretensions? Have you one word for the face and another for the back of acquaintances? Are you what you appear to be?

What about the tenth? Are you quiet and content in the place where God has set you? Are you resting your burden of care upon him, or are you fretting yourself in envy?

In whatever way we view these old commandments, given first to Israel, the more we marvel at their content for us. We can hardly conceive a relation of life which they do not affect in the most practical way.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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BIOGRAPHICAL

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Current Literature

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The King's Daughters Year Book. By Margaret Bottome. Henry Altemus Co., Philadelphia.

While primarily intended as a daily companion for members of the International Organization, of which Mrs. Margaret Bottome is President, "The King's Daughters Year Book" is one to be desired by all who appreciate a helpful message for every day in the year. It is Mrs. Bottome speaking as she has spoken for years, saying on every page that all one needs is to find out how lovely and lovable God is, telling of the sunlight of our Father's love, how He Himself may be put into everyday affairs, and how one may be faithful in even a few things.

The Vest Pocket Standard Dictionary of the English Language. By James C. Fernald, L. L. D.. Funk & Wagnalls, publishers, New York. Cloth, 25c; flexible leather, 50c. Index, 5c additional.

We are glad to call attention to this excellent little book and point out a few of its features, as follows:

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4. The inclusion of irregular verbs with their principal parts all grouped together in one section.
5. The inclusion of a chart of the States, territories and possessions of the United States, with population, capital, date of admission or acquisition, etc.
6. The inclusion of prefixes and suffixes.
7. The gazeteer is more than a list of names of places with population. It is the only descriptive gazeteer published in a vest-pocket dictionary. It includes the names of all the cities in the United States having a population of 10,000 or more, and all foreign cities of 40,000 inhabitants. Every state of the Union is included with its area and capital, as well as every other important state throughout the world.
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One Vacation. By E. Orlo Moore. Christian Publishing Co. Price, 50 cents.

Mr. Moore's little book is being well received. The St. Louis daily papers have given it very favorable reviews, and the Denver "Republican," giving about a column of space to it, says: "The book is descriptive of a journey over the 'Moffat Road,' and is already meeting with a large sale. This book dwells upon the trip from Denver to the crest of the Continental divide. It gives several beautiful views of the line between Denver and Sulphur Springs, including the scene at the crest of the divide, where banks of eternal snow remain during the entire summer."

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People's Forum

Mrs. Eddy's Teaching on Sin.

To the Editor of THE CHRISTIAN-EVANGELIST:

In your paper of May 9, you published a very scholarly article by Rev. J. M. Rudy, entitled, "Some Dangers of Christian Science," which I have read with much interest. The only danger, however, that I can find suggested is that Mrs. Eddy teaches the unreality of sin.

It is not my desire to enter into a theological discussion regarding the teachings of Christian Science, or the correctness of the same, but I would like to call the attention of your readers to just exactly what Mrs. Eddy means when she calls sin unreal.

Briefly, the Christianly scientific fact is that nothing is real except that which God created. The Bible tells us that "All things were made by him; and without him was not anything made that was made." Mrs. Eddy teaches that the things made by God must be eternal because God is infinite. She teaches that if God made everything that was made, and in the end saw that it was "very good," he could not have made anything that was evil. Hence, sin could not have been made by God, and is, therefore, unreal. Mrs. Eddy also teaches that man is spiritual, and that the spiritual man "made in the image and likeness of God" can no more sin, or be sick, than can God in whose image and likeness he is made.

Now then, in speaking of mortal man, so-called, because there is no other way to describe the material man, Mrs. Eddy sets forth very clearly how he is the result of sin. But mortal man—that is, the material man that is born in the flesh—is no more a spiritual reality than is sin; and "the spiritual reality" all through Mrs. Eddy's writings is declared to be "the scientific fact." Mrs. Eddy teaches, therefore, that sickness, sin and death are unreal—that is, spiritually unreal—because God did not make them. If he had made them, they would be eternal, and no one would be able to escape them. Jesus not only taught us how to escape them, but he destroyed sickness and sin; and, if they had been of God, the Father, the Son certainly would not have destroyed them, because he said, "I come not to destroy, but to fulfill."

In closing, I might state briefly that Mrs. Eddy teaches that sin and sickness are overcome by one and the same metaphysical process, namely: by understanding the spiritual unreality of both. You will also find in the tenets of the Christian Science Church that Mrs. Eddy declares that "the belief in sin is punished so long as it lasts." All through Mrs. Eddy's writings she further teaches that the only way for mortal man to realize the unreality of sin is to cease sinning, and to further realize his absolute unity with God, Infinite Good.

It is unfortunate that there is not a more spiritual language than the one commonly employed, in which those who desire to write of spiritual things can express themselves. In order to grasp the full meaning of the letter of Mrs. Eddy's teachings, it is absolutely essential to imbibe the spirit. Very sincerely yours, JAMES A. LOGWOOD,
Publication Committee for the State of Missouri.

[We are glad to give Mr. Logwood an opportunity to present Mrs. Eddy's view of sin, which is a very good test of the scripturalness and power of any religious system or movement. The statement that "nothing is real except that which God created," so far from being "the Christianly scientific fact," is no fact at all. Cities, railroads, steamships, constitutions and governments are made by men, and are all very real. This is not saying that they are eternal. Reality is not the antithesis of eternity. "The things that are seen are *temporal* (not *unreal*), while the things that are unseen are eternal." Sin is the abuse of human freedom and is a reality, or else there would have been no provision made for man's redemption from its ruinous consequences. Sin was not made by God, but God made man free and he abused that freedom by disobeying him. It is not "the belief in sin," that is, in the *reality* of sin—that is "punished so long as it lasts," but *sin itself*, and the *love* of sin. The mission of Christ in the world, and his death for our sins, emphasize the awful reality of sin as the deadly foe to human happiness and well-being. We regret to say that Mrs. Eddy's writings do not show that she has grasped the New Testament idea of sin and the divine remedy therefor. The idea of unreal sin is sure to lead to an unreal Savior, to an unreal atonement, and to unreal forgiveness; in a word, to an unreal Christianity.—EDITOR.]

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

LILLARD.

On Wednesday morning, May 8, after a serious surgical operation, death came to Mrs. John T. Lillard, one of the most widely known and generally beloved women of our city. Mrs. Lillard, who before her marriage, was Miss Sallie Williams, was born January 4, 1854, in Clinton, Tex. Two years later, she came with her parents to Bloomington, where she resided ever since. Her father, the late Hon. Robert E. Williams, was for many years a leading lawyer of Central Illinois, and her mother, whose maiden name was Martha Smith, possessed a beautiful character of winsome strength. On October 15, 1878, Miss Williams was married to Mr. John T. Lillard. Their wedded life was ideal in its happiness. Six sons grew up to useful and vigorous manhood in the refining and ennobling influence of that home. These sons are Robert W., of St. Louis; Thomas M., of Burlingame, Kan.; Erwin R., of Chicago; Paul; John T., Jr., and Charles Parke Lillard, of Bloomington. Besides these sons, Mrs. Lillard leaves one devoted sister, six brothers and her husband, to hallow the memory of her beautiful life. Mrs. Lillard was for more than forty years an aetive and loyal member of the First Christian Church of Bloomington. She possessed a sincerely and devoutly religious nature. From a child, she knew and loved the Scriptures, and in her home the Bible was read and revered as the great Guide Book of Life. Mrs. Lillard's faith was of the triumphant kind—the kind that says, "I do not ask to see the distant scene, one step enough for me." She trusted God and believed in his promises implicitly. When the crisis was confronting her, she met it as becometh a Christian. No one had more to live for, yet she said, "Whether I live or die, I am sure it is all right. God's will be done." For many years Mrs. Lillard kept a journal. It has been my privilege, as her pastor, to see some of its pages. On nearly every one is to be found evidences of her genuine, yet unostentatious piety. Following are the entries for four New Year's days: "January 1, 1904, Friday. As I begin my new year I cannot but feel anxious as to what is in store, but I can only pray God to give me grace and wisdom to meet the days as they come to me." "January 1, 1905, Sunday. God grant this may be a year filled with health and prosperity and happiness, and best of all with true love and God's peace for me and mine." "January 1, 1906, Monday. Another year stretches before me and I enter it with a heart full of gratitude to God for his many blessings and tender loving kindness. I have an overpowering sense of my own unworthiness and an intense desire to improve." "January 1, 1907, Tuesday. As I 'take my pen in hand' to begin my New Year's record, my heart is overflowing with gratitude to God for his wonderful kindness. I have a keen sense of my unworthiness, and a great longing to make the record of this year a more faithful record, to make it fuller of kindness and service to others." Mrs. Lillard was kind. Those who knew her best, say that if she ever wounded the feelings of a single soul, it was unintentional, and had she known it, pain would have been her portion. She was gracious. She was unselfish. It was just like her, while lying so ill in the hospital to share her flowers with a friend in a nearby ward in the same building. It was only characteristic of her lifelong gratitude to make the dying request that some token of her appreciation be given to each of the hospital nurses. But it was in her home that Mrs. Lillard's love shone luminously. Her's was a home-keeping heart. This mother was to these six sons all that great word can mean. She was a companion to each of them. She entered into all of their plans with zest, and when they needed sympathy, they went straight to her great mother's heart and found nealing and comfort. It is greater to be a good mother than to be anything else.

"A mother is a mother still,
The holiest thing on earth."

The funeral services were held on May 11, in the First Christian Church, in the presence of a large assembly of friends and relatives. The writer had charge of the services and was assisted by J. H. Gilliland, who for many years was Mrs. Lillard's pastor. The services were beautifully simple. The quartette choir sang, "The Home-Land," and "They are Gathering Homeward, One by One." At the suggestion of the family, the writer read, as the basis of his address, the following verses from First Corinthians, thirteenth chapter, which set forth in epitome the character of Mrs. Lillard:

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

"Rejoiceth not in iniquity, but rejoiceth in the truth.

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth."

EDGAR D. JONES.

PATTERSON.

Miss Ella Patterson died at the home of Mr. was Mrs. Lillard's pastor. The services were 3, 1907, after an illness of ten days of pneumonia, aged 51 years, 1 month and 7 days. Her early life was spent in and near Concord, Ill., at which place she became a member of the Christian church. Her life was a continuance of the profession she made in becoming a follower of Christ. The larger part of her life was spent in Jacksonville, Ill., as a nurse in the State Blind Institution, the Passavant Memorial Hospital and as a private nurse. When the Old People's Home was organized, she became the first matron, serving two years. She then came to Monmouth, Ill., to be with her parents in their declining years, and here took up the work of private nursing again, her services being in demand almost constantly. While caring for a pneumonia patient, she contracted the same disease, which caused her death. Her earnest Christian life, her close adherance to the faith and her tender care of sufferers made her a friend of all with whom she made acquaintance. "She went about doing good." D. E. Hughes, minister of the Monmouth, Ill., Christian church, officiated both at the home in Monmouth and at the church in Concord, Ill., where the remains were taken and put to rest. Her sisters, Miss Gertrude Patterson, Mrs. C. J. Burton, Mrs. Cora Halpin, Mrs. Clara Brockhouse and Mrs. Mary Filson, and one brother, William, and her father and mother are left to mourn her loss.

STOW.

Albert Cheney Stow was born July 5, 1810, at Munroe Falls, Summit County, Ohio, and died within two miles of the place of his birth, June 6, 1907. He lacked only twenty-nine days of being 97 years old. His ancestry was English on both sides. Lord Thomas Stow and Rev. Calvin E. Stowe, the husband of Harriet Beecher Stowe, were of the same family, only a little nearer the beginning. When William Stow, Albert's father, came to Ohio in June, 1809, he made the journey with his family with a yoke of oxen and one horse, and was over forty days on the road.

Albert was 24 years old when he married Almira Barrett.

Religiously, Mr. and Mrs. Stow were raised by Presbyterian parents, and were for several years members of the Presbyterian church, but since about the year 1846, sixty-one years ago, they have been faithful members of the Church of Christ, at Stow Corners. For many years Mr. Stow was one of the officers of this congregation. He was one of the real pioneers of Summit County, and his death has brought to a close one of the longest marriage records in the state and the nation. Nearly seventy-two years ago Uncle Albert and Aunt Almira were married.

Mr. Stow was trained to service as a farmer. In this community his life was an open book. Whatever faults and weaknesses he had were clearly seen and known by his neighbors and friends who for many years have lovingly called him Uncle Albert. He was a man with convictions on all subjects to which he gave his attention.

F. M. GREEN.


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The Home Department

"Not as the World."

By E. A. Child.

Chapter III.—Modern Faith.

The ride from the railway station was a brisk one of about two miles, during which the president had opportunity to rehearse the affair briefly, saying as they drew up to the steps of the dormitory:

"James has done more for this institution, by his manly stand, and this tragic ending, than a generation of preaching could have possibly done."

Crowds of students stood in hushed attention to know the latest word, and the doctor came out into the hallway saying: "He fell into a calm sleep about an hour ago, and it is my judgment that we had better not allow any one to go into the room, or to make any disturbance until some change may seem necessary. His life depends upon it, and even his friends will no doubt give up the pleasure of seeing him for an hour, if it means his life, I am sure."

"Ladies, this is Dr. Reid, who is a returned missionary from Turkey.

"Doctor, this is James' mother, and this is a trained nurse who will be in attendance at Mrs. Gordon's request," said the president in a subdued tone.

"What have you done for him, doctor?" was the first question the mother asked.

"Upon examination I found three ribs badly stove in, which I succeeded in bringing to place as I had not hoped to do at first. His frozen hands I have had bandaged properly after finding that the frost had disappeared from them in a marvelous way, which I do not understand. Were it in the days of miracles I should say that one has certainly been performed. I was at first positive that they were frozen so badly that it would be necessary to amputate them. But we can tell better after finding how great a region of the flesh has been and still is involved. However, I do not anticipate that such a course will now be necessary, owing to the rapid change that has seemed to be coming over the patient since about a quarter to ten."

Mrs. Gordon and the nurse exchanged significant glances, while President Brown led the way to the drawing room, and seated them before a glowing fireplace, where a dozen nimble hands were ready to take their wraps.

"On learning that you are a returned missionary, doctor, I am confident that you will be in sympathy with what I am strongly impressed to confide to you at this, the beginning of our acquaintance," said Mrs. Gordon.

"I am a firm believer in the Word of God, and have been led to hold the promises as literally true and applying to those who, in Christ, claim them by faith. I accept all that Christ has purchased with his redemptive blood, as belonging to me and my children. Not that I can claim any superior right or exclusive privileges which may not apply to any redeemed soul who has accepted the finished work of the Cross, but relying entirely upon what Christ has been made to us, as Paul puts it: 'Wisdom from God, and righteousness, and sanctification, and redemption, even the redemption of our bodies,' in this life while God has a purpose for us here in the mortal frame."

"I am glad to have the privilege of hearing this, my good woman," said the doctor, "and of becoming acquainted with an exponent of these views, particularly one who lays the basis with such certainty upon the word of God and the redemption of Christ. Kindly proceed to state your position. I have long wanted to know this way more certainly, but I confess to having had serious doubts thrust upon my mind by the inconsistencies and vagaries of certain would-be exponents of this doctrine, and have been rather inclined to hold it in abeyance."

"Just so, doctor. Satan has ever been alert to counterfeit the true coin of the Kingdom, and thus either use it to his own purpose or debase its currency with the children of God. It has ever been so with all truth in the time when there was great need of its proper emphasis, the evil one has tried to destroy its force by making it seem false to those to whom it was sent. Thus it was with Him, who was the truth. Satan blinded the hearts of His own people, that they received him not, but to as many as received him, he gave them the wisdom of God and the power of God, for healing and holy living, even to them that believed on his name.

"Doctor, he is just the same to-day. His seamless robe is beside every bed of pain, the same as is his saving power extended to every one who calls upon him for salvation from sin.

"The prophet Isaiah foretold his mission as that of Savior from sin and healer from sickness. And the inspired Matthew quotes Isaiah as authority, when setting forth the mission of our Savior upon earth, in these words: "His name shall be called Jesus, for he shall save his people from their sins." Such was the Emanuel, or God-with-us, of which Isaiah in another place spoke. And he also foretold 'He himself took our infirmities and bare our sicknesses.' And when the Apostle Matthew saw them bringing unto him the sick at evening, when he healed all that were sick, he recalled that it was in fulfillment of Isaiah's words. (See Matthew 8:16, 17.)

"Truly, doctor, Jesus Christ is the same yesterday, to-day and forever, for he is the Lord, who changes not.

"If the ills are not removed then it must be because God wills them, or because we have not complied with his will. In either case it would be inconsistent to seek release other than by submitting to the will of God, as revealed in the volume of the written word.

"Upon this basis the true believer can with confidence take his stand, and expect the Father of our spirits and the framer of our bodies to do for him abundantly above what he can ask or think, according to the promises.

"I do not say that persons to whom this faith has not been given, can do it, until they have surrendered at least to the will of God completely. It is said by our Master that the world could not receive the Holy Spirit, because it would not see him nor hearken to him. 'Not as the world' you know is the motto of God's children, and yet he is rich unto all who call upon him in sincerity. Yea, he has promised that whosoever comes unto him shall in no wise be cast out.

"I am satisfied, doctor, that multitudes do not come to him for salvation, much less for healing, because they have not so been taught. Error has obtained. It is generally taught that these things have no place in the world to-day because they have been supplanted by medical science.

"It could be as reasonably affirmed that the power for regeneration has been recalled since these schools of science and knowledge have met the needs of man through culture and ethical training."

"Would you do away with the physician then, in this holding?" asked the doctor.

"No," was the quick reply. "For the consecrated man of God there is great need to-day, to do as you have doubtless done in hundreds of cases. Not to give poisonous drugs, as a rule, but to enquire into the actual needs of the system and build up weak constitutions by proper nourishments and advice as to hygienic living. Even to pray the prayer of faith and teach the sick to rely upon the omnipresent Christ, for salvation, healing and clean living. To say as did Jesus: 'Behold thou art made whole: sin no more lest a worse thing come to thee.'

"I am not sure, doctor, but that the coming man is to be a physician. A man who can see the unseen and who will stand between the living and the dead and proclaim the way of life more abundantly."

"I can not tell you, Mrs. Gordon, how deeply thankful I am for this talk, which I have been drinking in in silence," said President Brown. "I, too, with Dr. Reid, have long wanted to hear this message. There is one question I desire to ask. Pardon me, but does not the absence of evidence to confirm this doctrine, in these days, militate against its reception, and make it quite probably a thing of the past. We have been teaching these years, you know, that such signs were given as a seal to the Master's mission, and as he fulfilled that, these were no longer needed and apparently had ceased."

"I will answer your question by some others," said Mrs. Gordon. "Does God's word teach it? It does not matter so much what man thinks or teaches, we ought to 'seek unto God on behalf of the living,' says the prophet. 'To the law and the testimony, if they speak not according to this word, it is because there is no light in them.'

"Have we not a record for four hundred years after Christ ascended, of this power? Has it not been held and taught by the few all down through the ages? Martin Luther, John Wesley and others have left us records of answered prayer for the sick in their times. And even in our own time we are not without many infallible proofs, and yet the absence of these would not disprove the doctrine any more than would the absence of conversion disprove the plan of redemption. Would it not rather prove the unfaithfulness of men? Shall we not

count God true and faithful to his promises, and leave the limitation with man?"

"I confess that I see the point, madam, and I am fully satisfied with your exposition," said President Brown. "There is yet one question I will ask you: Would not this practice, if perfected, procure immortality in this life? Beg pardon," said he, in the same breath, "I see the answer to my own question. It did not in the time of Christ, nor in the days of his apostles, for those who were raised from the dead and healed from sickness, died, else they would have continued to this present time."

"No, there is a limit in the Word, wherein it is appointed once for man to die, and we are only encouraged to ask according to the will of God. I regard the New Testament as his latest and perfect will. We are limited there with a provision for the final sleep of the faithful, but not until their work is finished, when they 'depart to be with the Lord,' 'and their works do follow them.' But, gentlemen, you will excuse me, I must be with my precious boy. I am trusting the Lord to spare him to us. That assurance was certainly given to me in the words of the Savior for Lazarus. We got it as we came: This sickness is not unto death, but for the glory of God that the Son of God may be glorified thereby."

The doctor led the way to the room where James was resting. Mother Gordon kneeled at the cot and kissed the bruised lips softly, and then with her hand upon his forehead she lifted her gentle voice up to God in prayer: "Father, thou who didst not spare thine only begotten Son, but gave him freely to redeem the world from sin and sorrow, I thank thee that thou hast spared my son, through him, at this time, even as thou hast granted thine handmaiden's prayers while she was yet calling. O Father, in the name of Jesus the Christ, let this recovery be speedy, and in full accord with thine own plan.

"Thou hast said in thy precious Word that if thy spirit dwell in us, he shall quicken this mortal body by his indwelling. By the power of thy mighty spirit let thy work of restoration in this bruised body be complete in thine own time and for thine own glory. Amen."

At the sound of her voice James seemed to arouse as from a sound sleep, and spoke the last words after her, "For thine own glory, Amen."

As he opened his eyes he saw his mother's face and looked bewildered. "It is mother, Jamie," said one with that tenderness which a mother's voice can alone command. "O, mother, I have had a wonderful vision and seemed to see and hear things which I can not tell about."

"No, Jamie, dear, do not try to now, you are too weak."

"Oh, yes, I remember," said he, as he stopped and thought. Lord, forgive them, they were under the influence of rum. I pray that they may repent and turn from their sins to God," he continued.

"Yes, yes, dear, but you must not talk nor exercise yourself now; mother is with you and you are safe. Sleep again."

So saying she gave him a nourishing drink and soothed his brow and he slept as soundly as a babe.

"If he sleep he shall do well," quoted Mrs. Gordon, for she seemed to do everything in accordance with some passage of Scripture, which found expression upon her lips as naturally as her common conversation.

Turning the lights down she beckoned the doctor aside and held a whispered conversation with him.

"His case is a marvel," said the doctor. "Under similar circumstances I have found the fever high and the patient delirious for days. And often in cases as severe as his was I have known them to collapse within a few hours. Perhaps I had better remain until morning, in any event, to satisfy myself of the results."

"I shall be pleased to have you follow the case carefully," said Mrs. Gordon. Upon which President Brown requested the doctor to take a spare room near by. This he did, and Mrs. Gordon and the nurse rested upon cots near the patient.

(Continued next week.)

Legal "Dont's" for Wives.

1. Don't sign or indorse a note or agree to be surety for any debt, unless you are willing and can afford to pay the amount yourself. Nevery vary from this rule even in the case of your husband, your father, or your dearest woman friend.

2. Don't write your name on a blank piece of paper. Many women have done it and bitterly regretted it for the rest of their days.

3. Don't give an unlimited power of attorney to any one. If it is absolutely necessary to give one at all, be sure that it is given only for what it is needed, and limit the time as much as possible.

4. Don't do anything in business matters "for politeness," which your judgment tells you you should not do.

5. In short, don't give any promise or sign any paper whatever until you are sure you know the legal effect of it on yourself and your family.

6. Don't write anything, even in a friendly letter, which you would not be willing to have used as evidence in court. On the other hand, don't destroy any letter or paper which may have a bearing on a business matter.

7. Don't consent to your husband's assigning his wages. Don't make it necessary by extravagant living.

8. Don't buy furniture, books or anything else for which you can not afford to pay cash. If you think of buying on the installment plan, first estimate what the interest will amount to and add it to the price of the goods; then find out the cost of goods of the same quality at a cash store and compare the figures. Realize that you own none of the goods bought on the installments until you have paid for all, and that a failure to keep any portion of your agreement may cause you to lose all that you have paid.

9. Don't keep people, rich or poor, waiting for money you owe them. I could tell you some true and tragic stories, which would make an overdue dressmaker's bill a veritable nightmare to you.—*Good Housekeeping.*

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"Getting Top o' Things."

By Belle Kellogg Towne.

The wind went straight through the brown cornstalks still standing in the field, causing them to shake and shiver, and went straight through the thin jacket of little Ben Gamble, and the thin, plaid shawl of little Maggie Gamble, trotting along by his side, causing them to shake and shiver.

"We can stand it, Meg, 'cause we know that part of endeavorin' is to stan' things we don't like, an' not make a fuss about it."

"We won't make any fuss!" piped little Meg in as chirky a voice as she could make go through her chattering teeth, and she gave a jerk to her shrunken red mitten, to draw it further over her wrist.

"It's hardest for ma. She hasn't got a lot o' folks standin' up close to her like we Endeavor felows have, makin' it ten times easier gettin' over things than though we's just alone, has she, Meg?" And now it was Benny's teeth that chattered, and Benny that strove to make his voice chirky.

"But those were awful nice sausages, weren't they, Ben, that Mr. Myers had hangin' up?" And the chirkiness in little Meg's voice was gone now, and a sob was in its place, and tear number one rolled down the chapped cheeks, and tear number two quickly followed.

"Now, see here, Meg. If you're goin' home snivellin' 'cause you can't have hot sausages for supper, when ma wants 'em just as bad as we want 'em, an' she havin' to bear the disappointment 'cause Mr. Tyce didn't give us the money for the shirts, I ain't goin' a step further. I'll take a cut to Ned Trundell's, and help make that woodchuck trap, an' you can tell ma just what you like." Straight as a bean-pole stood Ben, his head bridled, and his black eyes snapping. The little bosom under the plaid shawl quivered, and tear number three tumbled down.

"I guess I can stan' it, Ben!"

"Course you can stan' it! What do you go there to those meetin's at the schoolhouse for, pretendin' to be one of them Juniors, an' right down in earnest 'bout gettin' through things honor bright, if you can't stan' a little thing like sausages left out o' supper?"

"But there won't be no supper without we get the sausages; ma said so!"

"Huh! You trust ma for that! She never did get up a stump yet; an' if she did, I guess one supper more or less don't count for much. But it's bad enough havin' to tell mother we didn't get the money, after her sittin' up half the night to get them shirts done, without goin' home blubberin'. Don't we say, every time we stan' up an' repeat that pledge with the rest o" them, that we'll try to do—at least, that's the sense of it? And now you ain't tryin' no more'n one that don't take a pledge. You can try hard enough, Meg, if you want to."

The words were very masterfully spoken, but, for all that, Ben lifted a corner of the blue-checked apron under the plaid shawl, and wiped the tears away from his little sister's face as tenderly as a mother might have done.

When at last the tears stopped, and, after a sob well-nigh as big as the little girl herself, a long breath of relief was drawn, he said, helpfully:

"There, I knowed as how you could do it, if you only got a-top o' it. There is a great deal in gettin' top o' things, Meg, and we can get top o' not havin' sausages for supper, I reckon, even if our stomachs be a little hankerin'. And you see, if we get top o' it, then ma'll weather it; 'cause if she thinks we don't care, then she don't care—that is, not nigh so much."

And, having thus spoken, the brave little man clasped his sister's roughly mittened hand, and together the two trudged forward.

Fifteen minutes later they reached a weather-beaten house on the edge of a clearing; and, opening th door, Ben said quickly, as if bound to have the worst over:

"Here we are, ma; but you will have to wait for the money, 'cause Mr. Tyce ain't home."

The pale, tired-eyed little woman, placing the kettle over the cracked stove, turned quickly.

"Oh, didn't you get the money?" Almost despairing was the voice, and tears sprang to her eyes, but the next instant she turned that her little ones might not see the disappointment mirrored in her face.

"Oh, now, ma, 'tain't as though we weren't sure of it when he comes back," said Benny, bravely, taking a step toward his mother, and looking up pleadingly into the swimming eyes.

"But I am so tired, so faint. It is such a hard, bitter life!" And then she caught sight of Benny's brave look, and Meg's pitifully patient one; and, swift as a flash of a wing, the light came back to her face, the lips parted in a smile, and a beautiful touch of color swept the cheeks.

"Bless you, dears! If you can bear it, I guess I can." She reached and took the children in her arms and kissed them; and, though there were tears in the caress, Ben tossed his cap to the ceiling, crying exultantly, "Didn't I tell you, Meg, as how if you an' I stood it, ma would?"

"It's hardest for you, ma," put in little Meg, her face shining as she saw the success their effort had met with, "'cause you haven't got a lot of 'Deavorers standin' up close to you, 's Ben an' me has!"

"I guess I have!" said the mother, proudly, and now there was a glad, sweet ring in the voice that seemed to show defiance to any want or privation that might be in store for them. "If anybody's better backed by Endeavorers than I am, with Ben and you standing close, I'd just like to see them!"

Then they laughed, all three of them. What mattered it that there was not a sumptuous supper to be spread. Had they not each other, and were they not all Endeavorers, endeavoring to stand close to one another?—*Junior Endeavor World.*

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

New Orleans.

March 24. On the train coming from Marshall, Texas. Have ridden all night in the chair car. Wonder how people feel who ride in Pullmans? I suppose they are bloated with the pride of wealth and ease. At 9 o'clock last night we backed into the important city of Shreveport. Our car has a little smoking room with seats for only five gentlemen. Apparently every man on the car wants to sit for a smoke; they come and look in and go and come again. The first five occupants never budge, and one of them doesn't smoke. They pretend not to see the wistful faces that flit and hover about the narrow door. At 1 o'clock this morning we enter Alexandria, La. It is a town of such importance that it deserves a description. Looking from one side of the car I see a row of electric lights; from the other, a line of bulky freight cars. While the train waits I hear the trill of frogs. Fireflies hover in the gloom. Far to the right a great heap of straw is afire,—golden streamers, with a heart of blood-red. Evidently a live city!

I am anxious to see how Louisiana looks, but although it is morning, nothing is to be seen. A heavy vapor covers everything. Just below Baton Rouge Junction, coffee and sandwiches are brought on, the waiters plunging out of a white cloud. At 6 the mist begins to roll in great balls. It drifts over flat lands. The sun, like a sharp-edged blade cuts through, here and there, and you see its silver gleam before the vapor billows over it. Now the dense whiteness wraps itself about every car window, and now the sun-blade comes chopping through again. The car rushes on, the sun triumphs, and flat fields spread out before you, marked by deep parallel ditches. Between the ditches are green plants about a foot high; sugar cane. That is all you see for miles and miles; sugar cane and ditches, with occasionally a great stretch of water which is not a swamp, but a rice field. Here is the Mississippi river—the same old river it was when I was born near it some summers ago; doesn't seem to have grown any. The train starts across the bridge and suddenly stops. I poke my head out the window with the air of an experienced traveler and see the water racing along in front of the cowcatcher. In fact we are not upon a bridge, but a ferry boat. Here is a double ride,—train and boat at once. Of course this is mere child's play to our gulf-vovage soon to begin, but one may enjoy it while affecting stoicism.

New Orleans! The city of history, romance and song. We go into the dirty little waiting room with its flies and dust, and try to find out about our steamer; it will sail, we hear, in two days. We secure a hackman who puts Jebly's tricycle in front, and away we go to the steamship company's office to find out for sure if the steamer will sail in two days. Our hackman is named Mr. Buckley. He is a gray-haired boy of about 60, full of inexhaustible monologue. As he drives us along he keeps the stream flowing. When the wheels and hoofs do not deafen us, we sometimes catch a few of his words. We drive across a dock where baled cotton, pressed and unpressed, stands waiting for its steamer. A ship is moored at the edge of the dock with the staircase reaching to the dusty boards; just such a one as we will sail on. A lady carrying a valise comes to the foot of the stairway and a midshipman, or second mate, or something waves her aloft, just as we shall be waved aloft when our "City of Mexico" sails for Tampico. As Mr. Buckley drives us from the rougher part of the river district, we gather that he is telling us about the time the Yankees were in the city. We get the word "Carpetbag." Also from his gusty eloquence a few phrases are wafted to us indicating that he does not believe the mosquitoes played any part in the yellow fever plague. "It was all graft," he says, addressing his horses, "all a political job." It was no use telling him we couldn't hear what he said. When we came to the steamship office and went up, we found to our dismay that the boat sailed only twice a month, and it had left only the evening before. Oh, Gravette, Gravette! If thou hadst not kept us there nine and a half hours! So there was to be no gulf-voyage after all; we couldn't wait; there was a pressing need to make the round trip as soon as might be. With gloomy hearts we came back to the hack and found Mr. Buckley talking to his horses. He was simply bubbling over with words and he had to keep wiping his mouth with the back of his hand. His eyes twinkled, and a wise old smile was always running along the wrinkles about his mouth. I think it made him glad just that he was Mr. Buckley.

We would have to buy new tickets from New Orleans to Mexico City—by land. And Morton didn't have enough money to get his; and Jebly and I didn't have enough to lend. So we went to a telegraph office where Morton telegraphed home for money. In spite of our disappointment, I think his telegraphing for money sort of cheered him up. It sounded so prosperous. And it was something to tell about. "When I was in New Orleans I telegraphed home for money," etc. Before securing a rooming place we decided to hunt up a Plattsburg man who lived in New Orleans. He was not a man that had ever spoken to me if he could avoid it when we both lived at home in Plattsburg. I don't mean that he disliked me in the least, but our spheres of life were so remote that he hardly knew I was on the earth. Still, it seemed the thing to hunt him up while in this foreign land. So we drove twenty blocks along Canal street and then plunged into the French quarter and bounced and dumped over the cobble-stones while Mr. Buckley burst into one hilarious reminiscence after another for his sole edification. I wish I could have heard one of his thousand tales from start to finish, but as he always addressed his face to the horses, sometimes a block would be passed before his words came down to us. At last we came to the address of our old-time acquaintance, and great was my pleasure to learn that he was out of the city. We were spared the pains of pretending to be glad to see each other. We were driven out of the French quarter back the twenty blocks of Canal street, and came to the St. Charles Mansion where we had already secured our room. We gave Mr. Buckley $5, at least half of which was spent on going to see the man we didn't want to see, and he left us with regret and with urgent request that we call on him at 721 Julia street, whenever we wanted to spend another $5. "If I'm not there, leave word with the old woman," he said. I forgot to tell that as he was driving us through a tenement district in quest of the man we had once seen, the boys in the street shouted after us, "The bobba is looking fah you! The bobba is looking fah you." As we did not understand this, the boys set out on a run after us, shouting, "The bobba is aftah you!"

Mr. Buckley was immensely delighted, and shouted down from his high seat that I was the man the bobba was looking for. I wanted to know who the bobba was. "You'll have to excuse those boys," he said with tender pride, "they're just full of mischief. If they see a man wearing a straw hat before Easter Sunday,—that's next Sunday,—they cry, 'Dewey, boom! Dewey, boom!' And they keep crying it till the fellow generally is glad to get off the street. Same way, when a fellow has pretty long hair, they say that the bobba is after you." That evening I went to a "bobba" and had my hair cut.

The St. Charles Mansion has an elevator and that was convenient for Jebly. We occupied the same room. There was a pretty fireplace, a little window high from the floor with iron bars, though one must have scaled a pretty long ladder to have been in danger of falling out, and another window, opening like the door, upon a balcony that circled round a court. It was a large room and well furnished, for $1.50 a day. We laughed at the mosquito-bars swinging over the beds, for April was some weeks off. "I'm not going to sleep under that thing," said Morton. I asked the elevator boy if there were any mosquitoes. "No, sah," he answered. It looks like there might be, for it is as hot as August at home, and half the gutters are open sewers. As you drive along beautiful broad streets, you see the green and yellow water standing under sluggish scum on either hand; and you smell it, too. No wonder there are no wells in the city! People who do not use the city water have cisterns standing in their back yards upon posts. They look like enormous barrels, iron-hooped. However, the city is spending $18,000,000 in putting its sewerage under ground, and about half the work is done; while immense ditches and canals show where the good work is going on. We had an ill dinner at a restaurant, then went to

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the station to find that our train left at 11 the next morning. "By that time," says Morton, "I'll have the money I telegraphed for." And I thought he strutted just a trifle. Coming from the station—not the dirty one,—you pass a green hill embroidered with full bloom roses. Four stone terraces rise from its summit, and from them a high pillar; upon the pillar stands the figure of a man with folded arms. It is Lee. His stone face looks upon beautiful St. Charles street with its huge palms and magnolia trees, behind which rise imposing buildings with graceful balconies and cool separated columns.

That night we went down St. Charles street to where it empties into Canal street, the main thoroughfare and dividing line of the city. Canal street has four street car tracks in the middle, and every one of them is doing business all the time. On each side of the tracks is a carriage way, about 75 feet wide. A double row of electric lights go all the way up and down Canal street for more than three miles. Apparently nobody had gone to church, for the scene was one of endless variety and countless multitudes. The four lines of street cars were whizzing, jangling bells and flashing in a bewildering manner. More pretty women than I had seen in all my life were crossing the street or passing in misty clouds of fluffy white up the pavements. A phonograph in front of the Thaw-White Moving Pictures was giving us, "Here am I, waiting in the church." Automobiles were flying past on their way to Toulane street, where the opera house may have been open. The shop windows were on Sunday night display and showed first class lines in stock. There were innumerable ice cream resorts, all in full swing. The customary line of hacks were drawn up beside historic St. Charles hotel. But after all, the most interesting element of all the brilliant scene was the feminine touch of remarkable beauty. There ought to be some way to get it scattered over the country. This concentration of charming grace and appealing features is all very well for New Orleans, but what about those who live in Arkansas? When we went back to our room late that night, and the streets were level dreams for Jebly's tricycle, we sat down in our room to talk about it. At first it seemed that the zizzing of the electric cars was still ringing in our ears, but in a mighty short time we discovered that what we heard was the song of the night mosquito. He was in the room in great evidence. He was all about us. He was after us. So we fled for the hills, that is, the swinging bars that hung in festoons from the attic ceilings of our beds.

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Adopting a Grandmother.

By E. H. Stratton.

A group of girls stood in the school yard as the democrat wagon went by briskly, drawn by a big gray horse which was one of the "town pair." In the wagon sat the man who ran the "town farm" and a patient, white-faced old lady, while a small hair-covered chest occupied the place of the back seat.

"They are taking old Mrs. Goodell to the poorhouse," said Kate Adams in a hushed voice.

"Yes, you know her husband died last week and the folks say she mustn't live there alone, so I suppose they have coaxed her to go. Nobody wants to board her, though father says likely her house will sell for enough to keep her as long as she lives," added Amy Ames, with a pitying look at the tremulous old face.

"It's the poorhouse all the same if her board is paid, and she'll never feel right there," nodded Jennie Annas.

"It's too bad, that's just what it is!" cried impulsive Nellie Ellis. "Have you forgotten what nice times we always had at their house? I haven't. If her son and daughter had lived she never would have been going to the poorhouse. Dear me, it is awful to get old and have no friends! Love is what she needs."

"Yes, she did everything to make us have a good time—always, girls! Now she is old and friendless and no one seems to think of making her happy. I know she would rather die than go to the poorhouse to-day," said May Winship, with a questioning glance around the circle.

"Well, say it! We all know you are thinking of something," exclaimed Belle Hughes.

"And the sooner you tell it, the sooner we'll know," laughed Nettie Stetson.

"Yes, I have a plan—but you may not like it," admitted May. "People adopt children, why can't we adopt a grandmother? We could make Mr. Goodell's lot easier to bear."

"What a queer notion! Explain it, if you please," cried Kate.

"It is simply this, girls. Some of us can go to see her every day. We can carry her books and fruits and flowers. We can fix her room so that it will be cozy and cheerful, and—*we can love her,*" returned May earnestly.

"It's the love that she needs most—and she is such a dear old lady!" nodded Belle. "I think she might like to have her room filled with her own things, instead of selling them as I heard talk of. Father is one of the overseers, and I can manage that."

"There are seven of us—one for every day in the week," said Nettie, eagerly. "I mean that we can take one day for our especial one, when we must run in to see her anyway, and go as often as we can besides."

"But when and how shall we adopt her?" asked Belle, with a nervous laugh.

"To-night, after school," said May, emphatically. "There's no use in putting off a good thing. Then she is sure to be lonesome to-day, you know. We can ask the folks at noon, but I'm sure that they will all be willing."

The bell rang and they rushed into the schoolroom, their girlish faces bright with the excitement of a good deed. That night Mrs. Goodell, who had ben summoned to the matron's room on some pretense, returned to find her own room wearing a strangely familiar aspect, and met the smiling, loving glances of seven girls.

"We remember all the good times we used to have at your house, and we've come to adopt you as our own grandmother," said May, as they crowded around her.

"What! Perhaps I'm a leetle hard of hearing—but I don't understand this," protested the astonished old lady, their soft kisses thrilling her white cheek.

"Why," exclaimed May, laughing and crying at the same time, "we've adopted you, and now you're our grandmother! You are our Grandma Goodell as long as you live—and we hope it will be a long, long time."

"And we're coming to see you every single day, and make you as happy as we can," added the others in a breath.

"God bless you, dearies," was all the poor old lady could manage to say.

"And then there was a wet day of it," Kate told her mother that evening. "She cried and we cried, and when she looked around and saw the things that father carried over, the cried all the more, and so did we! Then she kissed us all and declared that she was crying for joy! O, how easy it is to make folks happy!"

And Grandma Goodell lived for three long, happy years, blessed by the unfaltering love of the girls who adopted her that day.

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By scratching on the chair,
Or a light, respectful pat—
If you're a cat.

You are not to make a fuss,
If you're a cat.
Though there's fish upon the plate,
You're expected just to wait:
Wait politely on the mat—
If you're a cat.

—*Teacher's Magazine.*

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

We are going to give another ice cream social for our orphan, just as we did last summer. When Charlie's mother was dying, one of the last wishes she expressed was that her little boy and girl might be educated. The little girl, Bessie, is now living with a family in southern Missouri, who are giving her all necessary care; but Charlie has never been adopted, and as he has only one limb he is not able to take part in the rough-and-tumble game of life, such as usually engages boys left without parents and without a cent in the world.

That is why the Advance Society is trying to educate Charlie. We want to make that mother's prayer come true. And if we are able to do it, it will be God answering the prayer, after all, won't it?

But it's pretty hard to interest people in an orphan whom they have never seen except upon a printed page. However, lots of people have taken interest in Charlie—children in particular—and I have received mites from all over the land to be used in buying his clothes and mending his crutches, and paying his way to visit his sister and to take other much-needed rests from the close city life.

This year I wish you would do a little extra for Charlie, and I will tell you why: It was a great disappointment to him, naturally, that he didn't get to take a vacation and a trip to see Bessie. He didn't complain, but I know it was a pretty severe test to his courage, because I know how I'd have felt had I been in his place. But the ladies of the Orphans' Home need him to help them move into their new quarters, so he has to stay in St. Louis. It will be all the same to him a hundred years from now, of course, but he must worry through these years before he gets to where he won't care.

But there is something for Charlie a good deal more important than vacations, and that is an education. He would rather have that than anything else, and it is we who are trying to fit him up for a useful life. Last year we gave him an ice cream social on August 3. Everybody who couldn't come (and nobody came) sent 10 cents for a saucer of the best ice cream in Bentonville. The brand of the ice cream was called Charlie's Education Fund. That ice cream took in $179.05. That's a pretty good nest egg for an education, but there'll have to be some more eggs laid before we can hatch out a business course of any great extent. Besides what was taken in at the social, he already had an education fund which had been drained for other expenses till it was down to $48.40. Therefore, Charlie has at present, toward an education, $227.45.

Now, let's raise that. Who wants to have a hand in educating an orphan? Who wants to be one among thousands who are joining together with their dimes from Japan to Seattle to help a little boy make a true man? Then come to our ice cream social, August 3.

Of course, nobody wants you really to come, you know. This is the way you do it: You conclude to buy a saucer of ice cream at this social, and you send me the price for that saucer, knowing that you'll get no ice cream, and I put the money in Charlie's education fund. You say, "But I want some ice cream!" Surely you don't expect to get sure-enough ice cream at any kind of a social, do you? That frozen mixture isn't made of cream. No, no. You go to a social to have a good time, and if you can't have a good time by coming to this one (in imagination) I don't know where you would be satisfied. You won't have to sit in a hot room, or listen to instrumental solos, or hear long and tiresome speeches. You can just get up and go whenever you please. Now, do come!

You say, "But what am I going to get for my fifteen cents?" (Please note how artfully we have introduced the subject of what's to pay). What do you get? Not cornstarch and blue milk, doled out by the gill, to be sure; but the satisfaction of knowing that you are helping the helpless, and that if you hadn't sent that 15 cents for a saucer of ice cream Charlie would lack just that much of knowing all about book-keeping and shorthand and typewriting, and partial payments, and those other distressingly useful matters that help to make life worth living.

You say, "But why do I have to give 15 cents for a saucer, when last summer I only gave 10 cents?" I don't know what makes you so full of dispute and contention to-day, but I can answer you without hesitation. It's the Pure Food law. Everything has gone up. Not that the food is purer, but there is a law, and out of respect to it we must charge higher for things. The 10-cent magazines are now selling for 15 cents, and we are obliged to charge 15 cents for this ice cream because we want to get Charlie educated, and the price of education has gone up like everything else.

Last summer some gave ice cream socials in the towns where they lived—socials where real ice cream was eaten—for Charlie's benefit. The people were told all about Charlie, and they came and bought the ice cream, and when the ones who were giving the social had paid themselves for expenses, they sent what they had cleared to me to be put in the rest of our social receipts. That was a great help. Couldn't somebody reading this give a little social to neighbors and friends, and get something together bigger than 15 cents? Give your social on August 3, or as near that as you can, and let us hear from you.

Pleasant Valley S. S., Kingfisher, Okla.: "This $3.07 is our Children's day offering for Drusie. When the children heard about her all wanted to give their contributions to her. We are a small union Sunday-school in the country. We know all about the Av. S. and send best wishes."

A friend, Carthage, Ill.: "I must write and tell the Av. S. that I do love to read their letters, though I am old. God bless and keep them faithful. I hope Charlie will decide to stay, at least part of his time, with those who have done so much for him. I send a small contribution, to be equally divided between Charlie and Drusie." (I don't think a $1 bill as small as you do. Your hope is granted in respect to Charlie. He decided he ought to give up his vacation and help the ladies of the Home).

Sadie Pugsley, Woodbine, Iowa: "I send my sixth and seventh quarterly reports of the Av. S. I fear, however, they have not 'advanced' very much, for I find a week missing between them, and I intended to keep four consecutive reports." (This miss of a week will not seriously interfere with the year's work). "I can't remember how it happened, so I will lay it to the weather, although I don't live in Arkansas, either, I am thankful to say. I send my respects to Felix." (Nothing but this remembrance of Felix could have soothed my feelings after that kind of a fling at Arkansas. What there is about Iowa to make people so self-satisfied I never could find out).

Mary S. Hord, Gower, Mo.: "My class (Class No. 2) of the Grayson Bible school have collected a number of Sunday-school cards and papers, which we will send Drusie as soon as you give us her address.

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O. Garrison Kitchen, of Louisville, in sending his weekly offering, usually of 50 cents, writes: "This, in the name of love and advancement of my fellow being. The Lord be praised. May he accept it as my humble way of showing appreciation for his bounteous kindnesses. Through the Av. S. for Drusie, that dauntless little spirit of God, or to any one to whom it may do its tiny bit of good."

The 393rd to join the Av. S.—that was way back in 1898—was Donnie Swift, of Billings, Mo. She was a little bit of a girl then, and her older brother, who sent in her name, was only 11. It was in the summer, in June, that they sent in their names as members, and now in the summer, nine years after, comes a well-kept Av. S. report from Donnie Swift. I am prouder than I can tell of these old members who still show an interest in the Av. S. Also comes Grace Everest, of Oklahoma City, with her tenth report. She secured one of our prizes last year.

Drusie R. Malott, North China: "Perhaps some do not know that soap is quite a luxury here in China. Only the officials and higher classes in China use it. The masses can hardly afford good water, much less soap. This was impressed upon me the other day when the woman who does my sewing told me she had no soap in her house, and that whenever she washed her little boy's head, or needed water for any particular purpose, she had to send out on the street and buy hot water. Hot water can be bought for several cash a can—a third or fourth of a cent of our money. How thankful you of the homeland should be for blessings which often you do not think of at all" (unless they get in our eyes. I hope no little boy who gets his head washed often will be wishing himself a Chinaboy). "May 27 the schools are dismissed for the summer, as that is wheat harvest this summer. Each year there is a certain date set for wheat harvest, and everybody that possibly can harvests on that day. Those with no grain of their own wait around the edges of fields till owners have finished gathering, then all rush in with their rakes, and oh! what a cloud of dust! You can hardly see the gleaners, but it doesn't take long for them to clean up a small Chinese field. I send loving greetings to all who help by prayers, words of encouragement, or gifts."

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Many a young woman who deserves a good man for a life companion has jumped in at a tender age and married a Johnny and gone through life embarrassed the rest of her days, observes the sapient and kind-hearted "Webb City Register." Johnny is all right as an ice cream boy, and as a slot machine with which to get chewing gum and bonbons, but when it comes to measuring up, in after years, with the men who do things and whose wives make up the budget of satisfied ones, he is down and out before the race starts. Girls, if you must marry, and you must if you would be happy, be sure and marry a man, or at least what is going to be a man.—*Exchange.*

Turning Knocks into Boosts.

Ike Newton fell asleep. An apple bumped into his slumbers. Ike rubbed the bump and looked at the apple. Then he discovered the law of gravitation. A Philadelphia man slipped on a banana skin and slid into a train of thought on the sidewalk. While people were laughing at him that Philadelphia man was looking at the banana skin. He was a professor. He had a laboratory. He bought a nickel's worth of bananas and started experimenting. Then he discovered that from the soft, white, creamy pulp he could make breakfast food, sugar, flour, cakes and candies, paper, alcohol, coffee, cloth, an imitation of scrambled eggs, an imitation of veal and mutton, an imitation of figs and raisins, a banana butter and a banana bread.

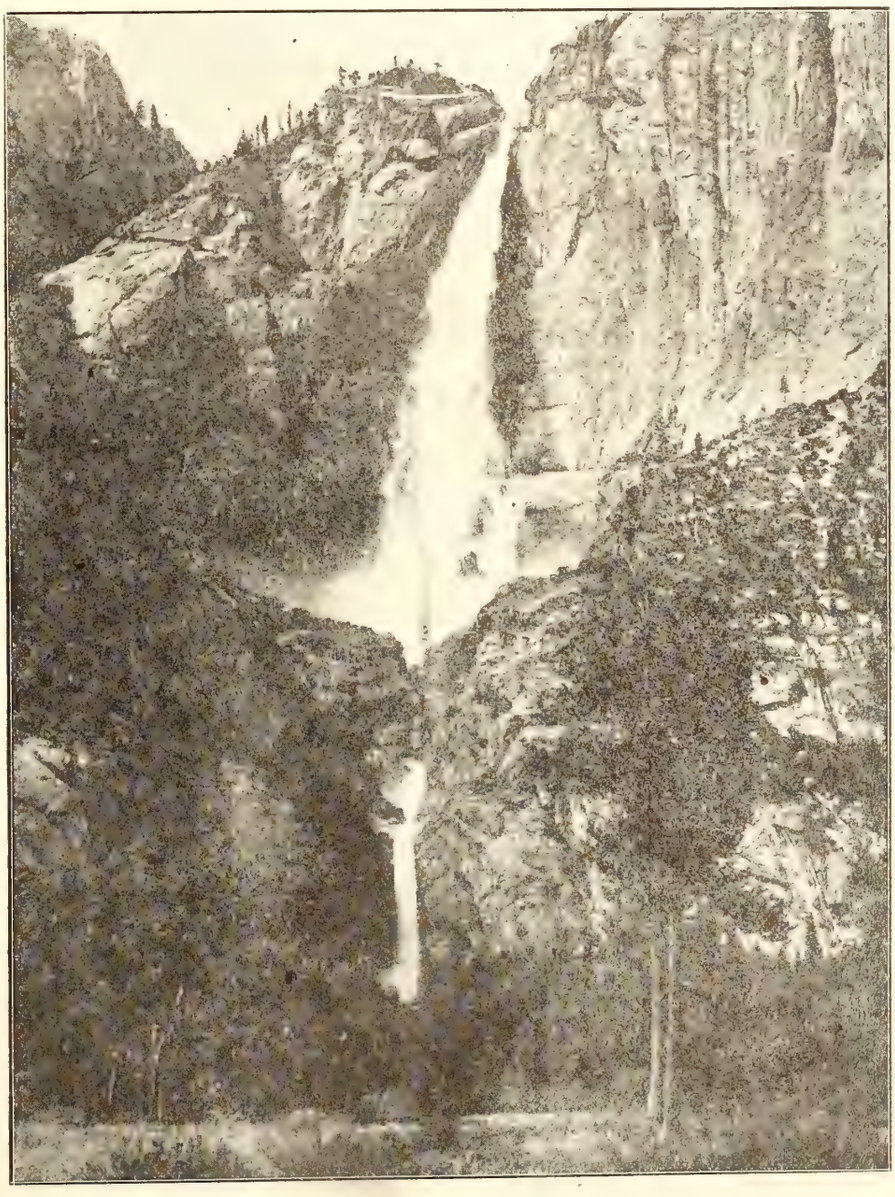
In his case the skin game was profitable. Here's a lesson that fortune and success are not merely knocking at your door; they are barking at your shins, digging you in the ribs, trying to uppercut and jab their way into your understanding. The next bump you get, don't call down maledictions upon it. Grab it by the hand, draw it to you and begin to get acquainted. Maybe it's a boost.—*Exchange.*

Volume XLIV. Number 29.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 18, 1907.



And He said unto them, Come ye yourselves apart into a desert place and rest awhile.

The Christian-Evangelist

J. H. GARRISON, Editor
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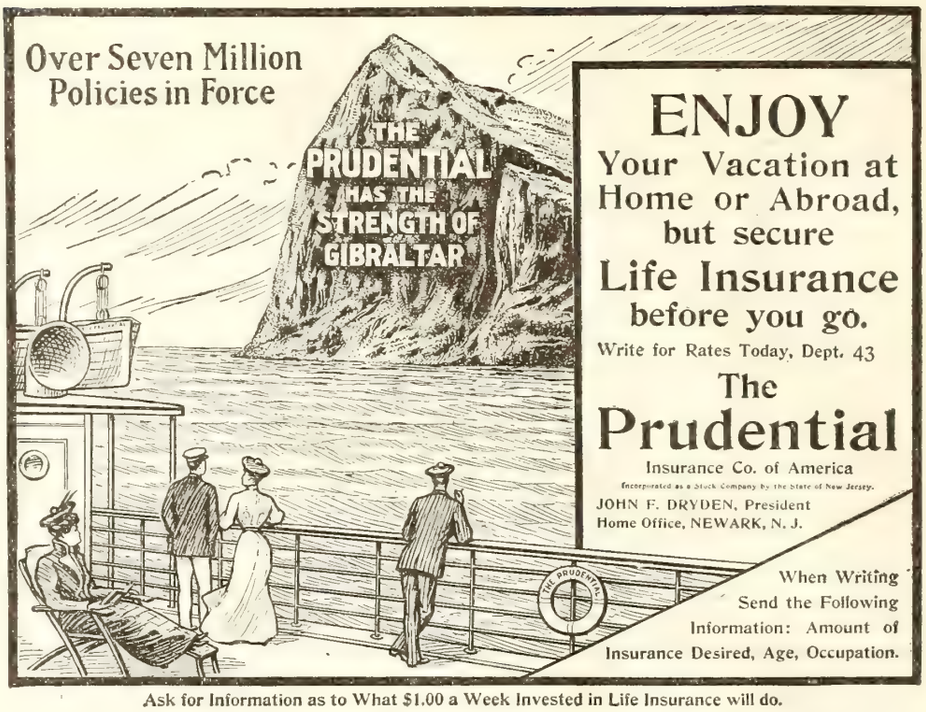
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Marion, Ill., W. W. Weedon, pastor..... 5
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WHAT OUR FRIENDS ARE SAYING.

—Enclosed find $1.50. I love THE CHRISTIAN-EVANGELIST and must have it in my home.—Mrs. Laura Crigler, New Franklin, Mo.

—I love the paper and hope I shall be able to continue reading it many years. I wonder why I did not begin long ago.—Mrs. J. C. Pyle, Peoria, Ill.

THE
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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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A World-Wide Training-School

IN EXPRESSION, IN SERVICE, IN FELLOWSHIP.*

By Francis E. Clark

The key-word of Christian Endeavor is *Training*, training in expression, training in service, training in living; training of the heart, training of the mind, training of the tongue; training of the boy and girl, training of the young man and woman; training to make men and women, training to make citizens, training to make effective Christians; training in the church, training for the church, training by the church.

The successes of Christian Endeavor have come in proportion as this thought has been developed; its failures have resulted from ignoring this principle.

I have just returned from a long and arduous pioneering journey in the "Neglected Continent," neglected to the last by Christian Endeavor as well as by other Protestant forces; but I have found that there, among the Andes and on the pampas, in the busy cities of this Continent of Opportunity, a far better name for South America, as well as where Christian Endeavor has been known and prized the longest; there as well as here and everywhere else, I say, the supreme work of the Society is training the church of the future.

In city and country, in the north and south, in the jungles of India, in the ancient walled cities of immemorial China, on the coffee plantations of Brazil, on the slopes of the Andes as well as the Rockies, among the Alps of Switzerland and where the Taurus Mountains lift their snowy peaks in the air, on the sunny shores of Australia and the multitude of Islands that dot the south seas, in the East Indies and West Indies, on the banks of the Mississippi and the Ganges and the Congo and the Danube and the La Plata, in every continent, in every clime, yes, in every nation of every continent, is heard every week the voice of Christian Endeavorers in prayer and praise and testimony.

What does this tremendous fact signify? It means that Christian Endeavor is a great world training-class in the *expression* of the religious life. It means also that there is a distinct need felt in the hearts of young Christians for such expression of the religious life. As the bird must sing, and the flower must bloom, and the lover must express his affection by gentle word as well as deed, so the young Christian must express his love if any love for God is in his heart; and the Endeavor meeting gives him his opportunity.

This expression should be sane, sensible, sincere. It had come about especially in Anglo-Saxon lands that Christians, particularly young Christians, had become tongue-tied and dumb in the expression of their love for Christ.

The pledge, always voluntarily taken, came to the rescue to unseal their lips, to touch dumb tongues as with a coal from the altar of God; and our sons and our daughters began to prophecy as in the days of Pentecost. While we do not insist on the use of this formula or any other special form of words, I venture to say that the little phrase, "I will take some part aside from singing in every prayer meeting," has done more to restore the idea of the healthy expression of the religious life to its normal place in the church of Christ than any other twelve words that have been uttered or written, simply because they have brought into this training-class of expression so many millions of conscientious scholars.

But, again, the Society has been far more a *doing* society than a *talking* society. Multiply the 70,000 societies by five, the average number of committees, and that by five again, the average number of members on each committee, and you will approximate the number of workers, who are also scholars, in this school of applied Christianity, the number who are being trained every week in actual, practical, definite work for Christ and the church; and, as these committees frequently are changed, twice this number, probably, in the course of the year go to this training-school of service.

But such figures are cold and tame compared with the glowing, human, Christlike work for which they stand. The uplifting meetings planned for, the souls won, the music that thrills, the sanctuaries that are beautified, the poor who are relieved, the sick who are visited, the prisons that are entered, the children who are made happy, the sailors who are cheered, the money that is secured for philanthropies, the pastors who are encouraged, the missionaries who are supported—all these things are being accomplished, while at the same time the doers are being trained for still larger service in this practical school of activity, a school that is never closed, that takes no vacations, that goes on in spring and summer and autumn and winter in every corner of every continent, quietly, unostentatiously training its scholars for the larger service of the days to come.

But because Christian Endeavor aims to be such a comprehensive training-school let me urge my older friends not to put all the burdens of church and mission upon the shoulders of the young people, and lay all sins of omission at their door, as some are inclined to do. There are older people as well as younger in the church. There are fathers and mothers as well as sons and daughters. If the congregations fall off, if the Sunday-school is diminished, if the week-night prayer meeting drags, if the missionary collection is smaller, I have known some ministers and churches and missionary secretaries to charge all deficiencies on the Endeavor society, forgetting that primarily the society is a training-school, and that they do not expect scholars while they are at school to do all the work of trained graduates. As well might you expect the boys in the grammar school to be the chief breadwinners for the home and leading citizens of the State.

However, we will accept the challenge made by even these unreasonable demands, and so far as in us lies we will, even while we are at school in Christian Endeavor, do the work of to-day, which is the best training for the larger work of that of to-morrow.

Once more, the Christian Endeavor movement is a great world-wide training-school in *fellowship*. One would think that Christian fellowship would be spontaneous, as in the early days of the apostolic church, and need no training; but sectarianism has been rampant and unrestrained so long that we need special training to get back to the first principles of Christianity. In the providence of God Christian Endeavor interdenominational unions have become established in every land. To-day here in Seattle our international union of the United States and Canada begins its convention, every session of which will be a training-class in Christian brotherhood.

Is it for nothing that God has established in all the world three thousand schools of Christian brotherhood, otherwise called Christian Endeavor unions? I cannot believe it. In His infinite wisdom He saw that the time was ripe for a new union of the forces of evangelical Christendom. Sectarians have fought against His plan, for sectarianism dies hard. Rival societies have been started to destroy this brotherhood, and in some places they have succeeded for a time; but on the whole, through our national, international, State, and local unions, every one of which is a training-school in interdenominational and international fellowship, the cause of Christian fraternity has gone steadily forward; and the outlook for its final triumph among the torn and rent divisions of Protestantism was never so bright as now.

But we cannot rest on our oars. The battle is only half won. The nations are still building ironclads. Some denominations are still fighting against the brotherly spirit of the times, which is the spirit of unity in Christ.

*An abstract of the annual address of the President of the United Society of Christian Endeavor, delivered at the Twenty-third International Christian Endeavor Convention, Seattle, Wash., July 10, 1907.

Current Events

The Peace Conference.

It is tolerably certain that the Peace Conference at The Hague will not discuss the question of the limitation of armaments. The representatives of the United States will not introduce the topic because, for one reason, such a proposal is felt to be inappropriate as coming from the nation which already has the smallest per capita armament of any of the great powers. It would seem like insisting that all the others should come to our standard of military and naval equipment. But there are some important things which the Conference can do. One thing, which will probably be proposed by our representatives, is an agreement that the property of combatants, when not contraband of war, shall be exempt from seizure or molestation. It is important not only that war between two nations should produce as little disturbance as possible in the commerce of the world, but that it should interfere as little as possible with the ongoings of ordinary commerce of the nations which are at war. During our war with Spain, our Atlantic seaports were for a time congested with merchandise awaiting shipment which the owners were afraid to ship for fear it would be captured by the Spanish fleet, which was supposed to be cruising somewhere within striking distance of the Atlantic coast. England ought to be a strong supporter of such a proposal, for, more than any other nation, she is dependent for her daily bread upon the maintenance of a continuous supply of imported foodstuffs. England would starve to death in a few weeks if this supply were cut off. To be sure, England's immense navy is tolerably well able to protect British commerce, but it is a legitimate task to impose upon any nation to have to protect her food supply by war vessels. The rules of civilized war forbid firing upon the noncombatant citizens or subjects of an enemy. But is it not as cruel to starve a man as to shoot him? As Shylock truly said: "You take my life when you do take the means whereby I live." Long before we learn how to get along without war, we ought to be able to solve the much simpler problem of limiting the suffering which war entails to those who are actually engaged in it. Any agreement among the nations which will render war less of a disturbing influence in commerce and in the lives of the great masses of the people, even when their governments are fighting, will be a step in the right direction.



National Educational Association.

The fiftieth convention of the National Educational Association is being held this week in Los Angeles. This organization represents the teachers of the entire country, and its annual gathering brings together from ten to twenty thousand from all parts of the land. The association not only meets to hear addresses and discuss the current problems, but encourages systematic investigation of educational matters. Among the projects which the association has undertaken for the coming year are these: To devise a plan for teaching morals in the public schools; to investigate the practicability and the methods of industrial education in rural schools; to get a consensus of the best current opinion as to the proportion of culture subjects and "practical" subjects which should be included in the curriculum and the time which the combined school and college course should occupy; to study the causes and remedies for the shortage of teachers; to report on provisions for exceptional children in the public schools. Steps are being taken toward the affiliation of the association with similar organizations in other countries for the formation of an international association.



Mayor Schmitz Convicted.

Mayor Schmitz, of San Francisco, whose trial on the charge of extortion has caused almost as big a shake-up as the earthquake of last year, has been convicted and sentenced to five years in the state penitentiary. The Board of Supervisors, who have been in charge of the affairs of the city while Schmitz has been in jail and under trial, have passed a resolution declaring the office of mayor vacant by reason of the conviction of Schmitz, and have elected Charles Boxton as temporary mayor until a special election can be held to choose a man to fill out the unexpired portion of Schmitz' term of office. It has not often happened, even in the voluminous annals of American municipal graft, that the chief executive of an important city has appeared as one of the principals in an affair of this sort. It is greatly to the credit of San Francisco that the case has been handled so boldly and promptly, and with so little disposition to whitewash the culprit with the mistaken notion of saving the city's good name. The fact that San Francisco has had bad government, and has been victimized by an unfaithful public servant, is now known to all the world. But the world knows also the much more important fact that San Francisco does not willingly submit to that sort of thing. The city and its reputation were never in better condition than they are now, with the processes of material and moral reconstruction in full swing.



Hard Times Ahead?

Mr. John D. Rockefeller, a gentleman of reputed skill in matters of finance, asserts that the present condition of prosperity can not last, and that it is time for all of us to retrench, economize and shorten sail in preparation for the coming storm. Other financiers only less eminent than Mr. Rockefeller, tell us that there is not a cloud on the financial horizon and that, so long as we behave ourselves, there is no reason why the era of prosperity should not be indefinitely prolonged. The slump in the stock market is not taken very seriously by the people who deal in values and buy and sell real things for real money. For the first six months of this year the records show a considerable percentage of increase in bank clearings, railroad earnings, bank deposits and the output of the most important branches of manufacture. The Adams Express Company finds it necessary to lighten ship by throwing overboard ballast to the extent of a 200 per cent extra dividend. The great corporations, in spite of their scare about federal control, are planning large issues of stocks and bonds. The mania for speculation is about the only alarming symptom. An era of excessive speculation is always just above the falls. Perhaps this is what agitates Mr. Rockefeller. To the orderly soul of a man who has contrived to get the profits of successful speculation without the uncertainties incident to it, the blind gamble in stocks must be a horrifying spectacle. Mr. Rockefeller, when summoned into court before Judge Landis the other day to give information upon which the judge could assess a just fine against the Standard Oil Company, did not know the amount of the capital stock of that company, nor the lines of business in which it was engaged—except that he had the impression that it operated some oil refineries—nor did he know anything about its relation to other companies which are currently reputed to be in reality parts of it. Perhaps we should not attach too much weight to the gloomy prognostications of one who is so ill informed about even his own business.



A Cure for Discourtesy.

The task of enrolling the ten thousand teachers now in session at the National Educational Association at Los Angeles is not a light one. Perhaps the clerks at the enrollment bureau would have quite as good an excuse for getting impatient and cross and uncivil as does any postoffice clerk or any other public employe who has to stand at a window and answer the same set of questions four hundred times a day. But the secretary of the N. E. A. has a way of preventing his clerks from getting cross. He says: "These bureau clerks have my orders to lay down their pencils and go away to a room by themselves for rest the moment they get to the place where they can not give a courteous and kind answer and explanation to any question by any person." Barring exceptional instances, it is only the tired clerk who is uncivil. Of course there are those who are unaccommodating through sheer laziness or inborn grumpiness or defective early training, but generally the cause is mere weariness. And the cure for weariness is rest. Would it not be a paying business proposition for the proprietors of large stores to have rest rooms to which their overstrained clerks could occasionally retire to recuperate their depleted stock of good nature and courtesy?



Ahead of His Time.

President Buchanan is not now looked upon as a very able statesman or a very successful president, but a letter which has recently been discovered and published shows that he was half a century ahead of his time on the question of public officials receiving railroad passes. The letter, in spite of its ancient date, reads like a very modern document. Here it is:

Washington 24 March 1859.

Dear Sir:—I return the free ticket which Mr. Giddings has directed to be forwarded to me for the Northern Central Railroad, with as many thanks for his kindness as though I had accepted it. It has been the practice of my life not to travel free on any railroad, being opposed to the whole system of granting such privileges to individuals not connected with these roads.

Yours very respectfully,
James Buchanan.

Buchanan was right, as of course we can all see now. But it required a good degree of sagacity as well as of principle to see it in those days when there was no visible imminent peril from a "railroad power" in politics on any large scale. And yet the President must travel, we expect him to travel in a somewhat stately style, and the salary which he receives will not pay for that sort of travel. Congress ought to make an appropriation for traveling expenses or increase the salary of the office.

Editorial

Union Among Immersionists.

A forward step has been taken in the matter of union between the Baptists and Free Baptists in an agreement which has been reached by a joint committee, by which their foreign missionary work may be done by the same organization. It is agreed that "The American Baptist Missionary Union shall conduct the foreign mission work of the two denominations, and shall use on its literature as its secondary descriptive title, 'The Foreign Missionary Organization of the Northern Baptists and the Free Baptists.' The terms of membership in the Union shall apply without discrimination to all churches and members of churches now included in the two denominations, and all honorary and life members of the Free Baptist organization shall be transferred to the Missionary Union. The Free Baptists shall have representation on the Board of Managers of the Missionary Union in proportion to their church membership, and shall have three members of the executive committee of the Union. There shall, also, be an assistant corresponding secretary in the foreign department of the Union from the Free Baptists, and for the earlier years of the Union a field secretary for work among the churches."

That is certainly a most decisive step, and its unanimous approval by the Missionary Union at the annual meeting in Washington, it having been first suggested by the representatives of the Free Baptists, would seem to indicate its general acceptance. We notice further that the Home Mission Society of the Baptists has submitted a plan to the Free Baptists, whereby they may unite in their home mission work. The plan involves the taking up of the general work of the Free Baptist conference by the Home Missionary Society, collections taken from Free Baptist churches, and members and churches to be admitted to membership on the same terms as those of Baptists. This plan does not propose to "have anything to say about the doctrines or practices of the local churches, nor attempt to decide about the union of churches in places where both denominations have churches, nor to interfere with the title or control of any property now or hereafter held by the Free Baptist church." This consolidation of mission work is to go into effect, if approved, January 1, 1909, and it is suggested that in states where the Free Baptist membership is 25 per cent of the Baptist membership that the consolidated societies use the name "United Baptists," and as a subtitle, "Union of Baptist and Free Baptist Societies."

These movements in connection with the action of the Baptists and Disciples in Winnipeg, recently noted in our columns, and the union of the Baptist church and the Church of Christ at Kenora, Canada, indicate a strong tendency toward the union of those who hold to believers' baptism, a regenerate church membership, the freedom of the local churches, and the New Testament as a sufficient rule of faith and practice. Such a consummation would be clearly in harmony with our Lord's prayer for the oneness of his disciples.

Who, Then, Is Free?

In a conference on Sociology, held at Sagamore Beach, a summer colony on the shore of Massachusetts Bay, sixteen miles south of Plymouth, one of the speakers, Rev. Leighton Williams, D. D., whose address, it is said by a reporter in "The Watchman," of Boston, "made the most profound impression," said: "I do not think any man is really free until he has conquered his fear, until he has conquered his pride, until he has conquered his selfishness." It can hardly be said that this is too high an ideal for a citizen of the kingdom of God, and yet it is bound to raise the question, in every candid mind, "Am I, then, a free man in Christ Jesus?" Who of us can say that we have entirely conquered all fear, all pride and all selfishness?

It is easy to see that so long as we fear death, or poverty, or loss of personal influence, or the defeat of the cause of righteousness, we are not wholly free. The man who has been lifted up by faith in Christ into fellowship with him, sharing his spirit, and catching something of his vision of God, and of humanity and its needs, has gotten beyond the region of these small fears which hamper and harrass the soul. Likewise the man who is proud of his intellectual powers, of his ancestry, of his social position, and of his spiritual attainments, is the victim of a limited vision of what is real greatness and power, and has not yet entered into the freedom which comes through the truth.

And what shall we say of selfishness? Who of us is free from its contaminating and blighting influence? Who of us is controlled in all his plans and purposes by the unselfish desire to promote human good and extend the reign of righteousness and of peace among men? Who of us can say, "Through Christ I have conquered self, and I am no longer seeking simply my own good and happiness, but am equally concerned for the welfare and happiness of my fellowmen"? What a world this would be to live in if selfishness were indeed conquered and all of us should seek his neighbor's good no less than his own!

Are we not all compelled to say, with bowed heads, as we face these questions, candidly and honestly, in the language of Paul, "I have not yet attained; I am not yet perfect, but I am pressing on toward the goal for the prize of the high calling of God in Christ Jesus." But let us see to it that we are at least *pressing on* toward that ideal freedom which includes our complete deliverance from fear and pride and selfishness. This freedom can only be found in Christ, for whom the Son makes free is free indeed.

It Does Mean "Immersion."

He who can make a great statement that is both striking and true we respect. Sometimes, however, writers use forceful language without any foundation for its content. When an editorial writer writes such a sentence as the following, "It is beyond question that in the New Testament 'baptizo' does not mean immersion," he writes himself down as either misinformed, prejudiced or perverse, for beyond question in the New Testament "baptizo" *does* mean immersion. But the editor of the "Southern Presbyterian" says it does not. His reasons for his ex-cathedra statement are not such as we need now discuss. And as he is not fond of lexical authority we will not quote for his instruction such writers as Liddell and Scott, Thayer and Cremer, who, with a hundred other writers on this theme, agree that immersion is the primary meaning of "baptizo." The writer in the "Southern Presbyterian" does not quote a single authority in support of his statement, but drifts off into a discussion of Catacomb pictures and a statement that the baptisms of the Day of Pentecost could not possibly be by immersion. It would not be a difficult matter to reply to this argument, but the man who makes it would not permit himself to be convinced by us. We prefer to give a few quotations at random from some modern writers—the opinions among the older writers are just as one-sided in their support of the fact that baptism was an immersion—and not one of these writers we quote is, we believe, a member of a denomination that practices immersion. Take, for instance, Professor McGiffert, himself a Presbyterian, we believe. In his "Apostolic Age," page 542, he says: "The ordinary mode of baptism in the Apostolic age was immersion." To quote altogether a different style of authority, take the eminent European scholar, Professor Wernle, who says baptism was "preceded by a profession of faith, a confession of sins and prayer to Jesus, then the pure water cleansed the body and soul alike, and when the disciple *came forth from the water* he was accounted pure and a brother." ("Beginnings of Christianity," Vol. 1, page 133). For lack of space we must now be content with one more quotation from a modern authority. The "New International Encyclopedia" (1902), has this to say in its article on baptism: "In the primitive church the ordinary mode of baptism was by immersion, for which purpose baptistries began to be erected, in the third and perhaps in the second centuries."

We can not understand why a man of any common sense will, in the face of the scholarship of the world and the simple meaning of language, try to give the impression that immersion was not the orig-

inal mode of baptism. We can understand why people, who belong to churches that have for years tolerated pouring or sprinkling as valid baptism, may argue that these may answer the purpose. When such elderly men as the editor of the "Southern Presbyterian" shall be taken from the arena, this will, we opine, be the only argument that will be presented in favor of the position of those who have abandoned, as a regular practice, immersion. But any one who is familiar with the history of the changes down the centuries knows that there is no real justification for changing, either in mode or significance, a rite authorized by the Master himself, and practiced universally in the primitive church, to a way that robs it of the beauty of its meaning and does dishonor to the man who would rather have it an "easy ordeal," than go down into the watery grave and rise to walk in newness of life with Christ Jesus our Lord.

Union Through Non-Ecclesiastical Christianity.

Dr. Francis Clark, in his presidential address delivered at the Christian Endeavor Convention at Seattle, very rightly characterizes the Endeavor movement as making for Christian unity. Indeed, one of the signs of the times is what one of our exchanges speaks of as "non-ecclesiastical Christianity," referring to the organized religious activities outside of direct relation to churches. Without a question such institutions as the Y. M. C. A. and similar organizations are strengthening their stakes and are promoting that Christian fraternity which is on the road to union. But the "Congregationalist" sees danger in this growing strength, for it believes this means a growing weakness for the church from which, in practice, if not in sympathy, these organizations are more and more withdrawing. Our contemporary says:

> What is the chief reason why the Christian Church is thus being shorn of its power? Plainly because our times demand that Christians shall work together. They can not work together when under the direction of rival organizations. Therefore Christian men and Christian women have formed associations to provide for the religious, educational and social needs of their communities. Half a score of denominations in a city of 10,000 people are struggling to maintain one or more churches each, in part by providing advantages so much superior to the others as to be strengthened at their expense. In one church a popular preacher, in another an expensive choir with elaborate musical entertainments, in a third a costly edifice left by some dead saint, depletes the congregations of the others, and calls itself prosperous.
>
> The only way in which the Church of Christ can renew her youth and vigor is for her members to get together in practical service. If they can not thus get together in the church they will unite outside of it, as they are doing. Unity in spirit with rivalry and division in labor is not the unity for which our Lord prayed, nor is it any real unity in the eyes of sensible men and women. The time has arrived when Christians in earnest can get together in the enterprises which they regard as essential to their Christian service. If the churches would survive as ecclesiastical organizations, they must unite in administering such enterprises.

It seems to us that this statement is an answer to the apparent hopes, if not the beliefs of Dr. Clark and thousands of denominationalists whom he voices when he says that thousands of Christian Endeavor conventions have been held, each one a training school in denominational comity and that they will continue to be held until sects, though still loyal to their own tenets, together wage war for the conquest of the world to Christ. And yet Dr. Clark seems to see a broader vision, for addressing the Endeavorers almost his last words were: "Glory in your fellowship and let no ruthless sectarian hand snatch it from you, for it is a training school for the universal brotherhood which one of these days, please God, will fulfill the Lord's last prayer that they 'all may be one as thou, Father, art in me and I in Thee, that they all may be one in us.'"

When our schools of theology are disclaiming sectarian names and our young people see some good in their neighbor we may have a hope that we are making progress towards a day when there will not be six sectarian churches in a town of a few hundred inhabitants and that there will be no "Christians of many denominations," but that they may all be one.

Notes and Comments.

In this hot weather season, when the temptations to forget the good precepts are especially strong, let us recall the following incident, which shows how a sermon was preached by proxy. A minister tells the story:

> I happen to own two dogs. These dogs in the two years of my earlier itinerant ministry were in constant use. They consequently became well trained, were the pride of their master and objects of praise on the part of all who saw them work.
>
> About a month ago I loaned them to a Christian man to take a load to the creeks. On his way he met a man who, like all other dog-mushers, was accustomed to seeing dogs work only under the whip and vile cursing of the driver.
>
> He stopped my friend and said to him: "That's a fine team of dogs you have there. That leader obeys every word you say to him, and you don't have to yell your lungs out either. Are they yours?" My friend said, "No, they belong to a preacher in town."
>
> "Ah now, come off, what you giving me? Those dogs don't belong to any preacher. You don't mean to tell me that a man has trained those dogs without swearing at them, do you?"
>
> "Yes, I do, and what is more they just got in from an 800-mile trip. They are neither tired nor poor."
>
> "Well, well, if a preacher can do that well with dogs, guess maybe he could tell me something worth while out of the Bible. What's his name?"

Following our comment on Mr. Logwood's statements of Mrs. Eddy's teachings on sin, we quote the following editorial note in the "Interior":

> Another proof that the Christian Science hierarchy—the coterie of men who "run things" in and around the "mother church" at Boston—are deliberately making over their religion even in the lifetime of its founder, may be cited from an article by W. D. McCracken in a recent number of "The Arena." Mr. McCracken is first reader of the "mother church," and probably the best known of the official lecturers of the cult. As may be judged from these facts, he is a very high hierarch. In this article he undertakes to define to the apprehension of the uninitiated the sense in which "science" uses the term "unreal." He says: "Paul, the great apostle, divided sharply between the eternal (real) and the temporal (unreal),—and so do Christian Scientists. Whatever phenomena then show the qualities of eternity and indestructibility, they call real; but phenomena that reveal themselves as passing manifestations only, they class among the unreal. Disease fortunately can not be counted among the eternal and indestructible manifestations of the universe. Disease is therefore unreal in this metaphysical sense, and only in this sense do Christian Scientists deny its existence. The same reasoning applies to the concept called sin. Christian Scientists do not then deny the existence of disease, of the material body and of sin as universal beliefs of the human race, but they affirm the unreality of these concepts, using the word 'unreality' in its metaphysical sense." This is at least intelligible. But by this token it is totally untrue to "Science and Health." Mrs. Eddy was never guilty of being logical, and certainly never intended to be understood in any "metaphysical sense." When she pronounced all material things imaginations of "mortal mind," she meant it literally, and imagined herself to have said something tremendously profound. But, of course, no intelligent person can accept such nonsense, and necessarily when intelligent persons who identify themselves with the church arrive at its philosophy, they are obliged to reconstruct it into something with a semblance of reason to it. Mr. McCracken's distinctions are exceedingly superficial and his definitions amateurish, but it is some satisfaction to know that the spread of the cult is not everywhere attended by total intellectual eclipse. If we must have Christian Science, let us have McCracken's reformed kind.

Dr. Cuyler finds this reason for the paucity of conversions: It is that men of the world see too little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, earnest and noble life, inspired by the Spirit of Jesus Christ, and nothing repels like the daily contact with those who preach Christianity and make it odious.

The editor of the "Religious Telescope" has been reading of a certain Unitarian preacher who lost his position in a certain pulpit because of his baggy trousers. There were some very fastidious members occupying the pews and the seediness of the preacher became an eyesore to them. The editor's observation is that the world is fast passing beyond that stage where it regards a patched coat and soiled shirt as signs of saintliness. A few years ago some ministers were not averse to bragging on these things in the pulpit, some of them claiming, too, that they had never rubbed their backs against a college wall. The editor of the "Telescope" says: "The world has no particular use for a dude, for that is a bundle of nothing veneered over with pretension, nor does it fall in love with a man who prances around the pulpit desk on rhetorical stilts. That only means that he is trying to make words take the place of good sense and a well-prepared sermon." Ministers, as well as other men, should dress in taste and remember always that cleanliness is next to godliness. A man may be forgiven if he does not spend much on his clothes, but there is no excuse for him if he does not use soap and water. We agree with the "Religious Telescope" that a minister can dress neatly without being a fop and that the genuine mark of the saint is a holiness of character which has been attained by daily communion with the Father.

Probably the reason some subscribers are so slow in paying for subscriptions, says the "Examiner," is explained by an anecdote told by a countryman. On being introduced to one of his customers, he said with a musing air: "I don't think I know you, do I?" "Well, you ought to," was the reply. "I have traded with you for twenty years." "Always paid your bills, perhaps?" "Of course." "That accounts for it, I know the others."

Editor's Easy Chair.

Pentwater Musings.

After a succession of several bright days, in which the sunshine lay like the smile of heaven upon lake and wood, the heavens became overcast last evening with clouds, and a gentle rain came on which continued all night, its patter on the roof forming an ideal accompaniment for sleep. This morning the clouds continue to drip, and each leaf and blade of grass is bowed under its weight of moisture as it drinks in the refreshing and fertilizing rain of heaven. The sandy soil along this shore requires a large amount of rain, and the green, thrifty trees which crown these hills and ravines show that Nature has not withheld her generous showers. These rainy days have their function to perform in our lives as well as in the natural realm. There are moods of the soul in which dark, cloudy days, and the falling rain dripping from the eaves and the trees, are even more welcome and more in harmony with our feeling than the brighter days with cloudless skies and radiant sunshine. Not only is it true that "Into each life some rain must fall," but on most lives, at one time or another, the storm beats pitilessly from leaden skies. We are bound to believe, however, that just as the rain is as essential to the life and beauty of material things as the sunshine itself, so our troubles and disappointments, our sorrows and heartaches, have their necessary functions to perform in the strengthening of our faith and in the perfection of our characters. To understand that "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory" is to find the key that unlocks the mystery of God's dealings with us.



It is wonderful how the all-encompassing Spirit of God, ever seeking to gain admission into the hearts and lives of men, uses not only the incidents of our human experience but the scenes of nature to impress us with God's nearness and goodness, and to draw the soul into sweeter accord with the divine will. Louisa M. Alcott gives us this interesting bit of religious experience: "I remember running over the hills just at dawn one summer morning, and, pausing to rest in the silent woods, saw, through an arch of trees, the sun rise over river, hill, and wide green meadows, as I never saw it before. Something born of the lovely hour, a happy mood, and the unfolding aspirations of a child's soul brought me very near to God. A new and vital sense of his presence, tender and sustaining as a father's arms, came to me then, never to change through forty years of life's vicissitudes." The Editor recalls distinctly a somewhat similar personal experience, dating back to the days of our Civil war. Sleeping one night in an upper story of a hotel in one of our southern cities, he awoke in the morning, after a refreshing night's slumber, and looked out through the window upon a scene of wonderful beauty, over the river near whose bank the hotel stood, and over the surrounding plain, all bathed in the radiance of the morning light. A new sense of God's goodness and of the beauty of the world which he had made, came over him, and there was an overwhelming feeling of gratitude and thankfulness for the divine love which seemed to enfold him and to warm his heart, as the sun was warming the earth. The memory of that scene, and of the emotions which it excited, has come down the years with us as one of the bright spots in those dark and stormy days. Was it not God sending a message of his love to a young man, far from home and amid dangers, moral and physical, through the shining river and the fair landscape, and seeking to renew and strengthen his allegiance to him?



Is there not a suggestion here of one of the important functions of a summer outing? It certainly affords an opportunity for coming into closer contact with Nature in her varying moods, and learning that God has other messages than those we read in our Bibles, or hear from our pulpits, by which we may be profited. It is the ceaseless repetition of the same things and the same experiences in our lives that makes life seem dull and prosaic. One of the blessed things about the summer outing is that it brings new scenes and new experiences with their new and more vivid sensations and impressions. Hence, our lives are enriched by such experiences, our horizons widened, and we come back home, when the outing days are over, with a new appreciation of the old home, and with a new set of memories and impressions which will abide with us, and a better understanding of the different ways by which God speaks to us and seeks to influence our lives for good. Those glorious sunsets and occasional sunrises which you beheld; that storm advancing over the lake, with all the colors of the cloud reflected in the lake below; that scene of quiet and beauty in the still woods, where a little group of friends had a picnic together; that fishing expedition on which you went; the stories told around the campfire at night; the new acquaintances which you made; that quiet hour of meditation along the sea or lake shore, or through the pathless woods; the opportunities you had on the Lord's day of meeting with other worshipers of God and joining with them in prayer and praise, and many another pleasing incident, will abide with you as a permanent possession as you take up the thread of your regular duties once more, and life will be sweeter and happier and, perhaps, longer, on account of them. Therefore, do not begrudge the time or money spent in a summer outing.



One need not be a prisoner in the particular spot which he selects as his summer home, though should he be so fortunate as to select these peaceful pines of Pentwater for his resting place, he will be loath to leave them even for a day. There are always little side trips to places of interest, round about, which one can take to avoid any monotony in his summer outing. Our household took such a trip on one of the loveliest days of the past week, going by the steamer "Kansas," which plies between Chicago and Pentwater and up north as far as Manistee. Our trip was to Ludington, twelve miles above Pentwater. We were prompted partly by business and partly by the pleasure of the ride up the lake near the shore-line, which, on a bright day, is a delightful ride. Ludington is quite a city and, like most of the cities along the shore, has gotten its start in the lumber business. Lake Hamlin is near there, a famous fishing resort, but we had only time to go out as far as Epworth Heights, headquarters for Methodism for these parts, where a summer Chautauqua is conducted. It is rather a pretty place, but lacks the splendid beach which we have at Pentwater and some other natural attractions. We returned home in the evening by a smaller vessel, over a lake so delightfully smooth that our young people were deprived of the interesting experience of *mal de mer,* or sea sickness, which we had promised them. On another day we put our supper in a lunch basket, and in the middle of the afternoon rowed up Lake Pentwater a mile, anchored at a place that promised good fishing, and got a nice string, including black bass, calico bass and perch. When supper time came we used the boat for a table, all-out-of-doors for a dining room, the lake for a finger bowl, and kept up the fishing, taking our turn with the fish in biting, until we had eaten one meal and secured enough fish for two others. Then we rowed back home over a smooth lake, reaching "The Pioneer" before dark, with no supper to get and no dishes to wash but, alas, with fishes to clean! But that is another story.



Speaking of cleaning fish, why, in the name of reason, has not some Yankee invented, long before this, some quick and easy method of getting fish ready for the frying-pan? This is the one cloud upon the sky of our domestic happiness a Pentwater. If there ever should be any family jars, aside from those which contain peaches and small fruits, they will result from this fish-cleaning business. Not one of us takes to it. A law has been suggested by the female members of the household that each one clean all the fish he catches, but the injustice of this to the *legal* head of the house will be apparent at once to our readers. This rule has the effect of a high tariff, which is likely to prove prohibitive if rigidly enforced. Now, Izaak Walton, so far as we remember, always just turned over his trout or chub to the cook and that was the end of it—until it came to the table. This was the "ancient order of things," and we are in favor of restoring it! The hot weather of the past week in the cities has caused a large number of inquiries from prospective visitors to this resort. Already a good delegation has arrived from Chicago, and others are expected in a few days. The great demand here is for cottages for rent, and on this we are short for the present; but there are good hotel accommodations in the village, at a very reasonable rate, and there is still room at the club house on our lake front. We are anticipating an unusually full season at these Pentwater resorts, and a sort of boom in Garrison Park.

"My Sanctuary" By Claris Yeuell

High up on Lookout Mountain, overlooking the valley below, through which a creek winds in and out in deep folds, is my sanctuary. It is surely founded upon a rock, and is itself a great gray cliff on which the tender and affectionate mosses cling in happy homage, thus affording cushioned seats more luxurious than those of which the Orient boasts.

The trees throw their arms around it caressingly, and one growing out of a joint in the center of the rock serves as a steeple. This is a delicate, dainty-fingered pine, so tender and pitying in appearance—even its leaves fall in consoling silence. A wild honey-suckle vine, appreciating the friendly aspect, creeps up it, and fastens its curling tendrils around the branches.

The bell which rings from this steeple is the voice of birds. The mocking bird, so generous with his song, rests on the topmost bough and "shakes from his little throat floods of delirious music." The chimes peal out until the stars welcome the night, when the full chorus of "insects pour forth their music in untrained harmony," the katydids taking the lead. The wind sings softly to the trees and plants, but breathes more ardent whispers to the shrinking pine. To the right in a little hollow is a clear stream which smiles as it slips over the amber pebbles, but laughs outright as it leaps the precipice in its course.

Growing up from a ledge below is a brusque, unpolished appearing hickory nut tree, but on examination it proves to be very warm-hearted, for a family of chipmunks, or ground squirrels, live in it, and this still more generous tree furnishes them with winter rations. Many a nut have I eaten here, and have wondered as many times which had the better right to them, the chipmunk or I. To be perfectly frank I have not decided yet.

How refreshingly sweet and dear are the memories of this cool retreat!

Here one may be with his head resting upon a green pillow of moss, and look into the soft serenity of sky and see the multiform clouds visit to and fro. As the eye becomes accustomed to looking upward it can discern the wild bee as it unswervingly flies to its home tree. Each piece of nature's handiwork contributes its mite towards making this place ideal; the flowers breathe sweet lessons, the birds pour forth entrancing song, the stones preach sermons, and the leaves of the trees clap their hands in acclamation. In this sanctuary the retirement from man gives the voice within more opportunity to become audible; the gentler attributes of one's nature spring freely in the quietness and the genial influence inhaled from the woody solitude; and Socrates' command, "Know thyself" is obeyed. An "Easy Chair" is here, inlaid with grasses soft and green and rocked by gentle zephyrs, to a seat in which our Editor is invited. A tripod also, on which his assistant may be seated, free from the importunities of irate and impatient correspondents. Come one, come all—but not all at once—its solitude is its chiefest charm, and worship with me in "my sanctuary."

A TOUCH OF NATURE.

Vacation Among the Pines

By Cephas Shelburne

Charlotte Perkins Gilman, in "A Sensible Vacation," says: "It seems to me as if this earth was planned for vacations, there is so much land suitable for them—beaches and mountains, and such inexhaustible water!" You can't plow beaches and mountains and the lake and the sea. God has left us these for our outings, and a precious heritage they are. Michigan is a great outing ground. To her many beautiful lakes among the pines come the tens of thousands for the cure of hay fever, throat, lung and other troubles. Set in a fringe of evergreen and surrounded by primeval forests is Long Lake. Here the tired preacher, in his "Uneeda Rest" cottage, finds a complete change amid the scenes and forces of nature, and feels this touch of nature and real life that makes even the best books and pulpits stale. Here, fragrant with the scent of the sweet-fern, wintergreen and balsams, and sifted through the pines, the breeze comes to us across the lake bearing the ozone of life—nature and man have met, "Then all there is in earth and sky blending in rapturous harmony"—this is health, *real health*, when one feels the pulsing throb of nature. Yesterday I held converse with an "old camper" in the eighties. He had every summer for sixty-two years pitched his tent by the Michigan lakes. I ventured a little talk with him about the "other world." He thought this world good enough and the other world would be lacking in his idea of a heaven if there were no Michigan lakes there. I could only comfort him with "the sea of glass." Summer always carries him back to his lonely haunts and his soul's refrain is:

"There's a sound that rings in my ears to-day,
That echoes in vague refrain,
The ripple of water o'er smooth-washed clay,
Where the wall-eyed pike and the black bass play,
That makes me yearn in a quiet way
For my old fly-rod again.

"Back to the old home haunts again,
Back where the clear lake lies;
Back through the woods
Where the blackbird broods,
Back to my rod and flies."

People in this hurrying world of ours have little communion with nature and know all too little of her free, open, honest ways. We hie away to the haunts of fashion and artificial amusement, these artificial fancies which do but profane the sanctity of nature, and we come back tired, disgusted and all out of sorts. But nature never disappoints, never deceives, never leaves us worse of body or soul for her companionship.

"Just safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in.
Deeper than hunter's trail hath gone
Glimmers the tarn where the wild deer drink;
And fearless and free comes the gentle fawn,
To peep at herself over the grassy brink."

Go with me by the lake or the river's brink, stand amid the tall spruce and hemlocks, and let us "list to Nature's teaching." Possibly, yea, certainly, if you have the poetic instinct, this little summer's vacation-touch of nature may awaken within us a deeper love and a firmer faith and a more beautiful consecration than a twelvemonth of precept within closed walls or from the printed page. He who holds converse with sweet nature knows God's "latest thoughts of beauty"; better knows "what God and man is," and has a larger conception of God as his Father. "The glory of the flower is the glory of God," and when we converse with and commune through the flowers then it is we shall have a deeper sense and a firmer faith in the ever-presence of God. To stand amid the evergreen trees and listen to the moan of the winds; to pluck the flower and behold its beauty and smell its sweets; to open the clam shell and find its pearls; to pick up the acorn and feel the mighty pulsations that throb and are hidden away in a single burr; to pull from the flag-bay the "cat-tails" and nearby the "water lily," and to know that

"In the mud and scum of things
Something always, always sings."

All this is to learn that a vacation among the pines is worth our while, is health-giving and thought-provoking, and with all the rich treasures she brings to body and soul still—

"There's a language never spoken,
There's a song that's never sung,
There's a stillness never broken
By the sound of mortal tongue.

"There are waves upon thought's ocean
That shall never touch life's beach;
There's an innermost emotion
That is stranger to our speech."

If on a morning when summer's new life is flushing the veins of the earth, we stroll into the fields or the forests, and give ourselves up to what lies about us, nature has much to teach us. Nature is vocal with sweet sounds, musical with bird notes, the rippling brook, the fall of cataract, the crinkled grain bending and swaying golden-headed before the meadow's whisperings. "With chattering voice the cedar speaks, crouched grey on the barren hills," in contrast with the deep-toned mountain pine, while the waves, white-crested, shoreward come, bringing paeons of praise to him who is "above all and through all." Of books

and libraries there is no end, and their study becomes weariness of the flesh:

"Shakespeare in my pocket, lest I feel alone;
Lest the brooding landscape take a sombre tone?
Good to have a poet to fall back upon!

"But the vivid beauty makes the book absurd;
What beside the real world, is the written word?
Keep the page till winter, when no thrush is heard!

"Why read Hamlet? What's Hecuba to me?
Let me read the grain-field, let me read the tree,
Let me read mine own heart, deep as I can see."

Time was when men dreaded the deep mountain valleys, the wilderness and the lonely mountain summit. To-day men flee into the fastness of the mountain, pitch their tents by the lily pond and 'mid "the leafy tongues of the forest," and in the solitude and majesty they find there breaks in upon them a new sense of the Infinite. Our eyes are opened and we cry, "O wondrous world of God!" To-day I wandered far into the wilderness. I sat on the shore of Little Bass Lake, as round as a well and as deep, fringed with pines, birch, balsams and firs.

It is evening. The shadows grow longer and stretch their lengths across the pond; the heavens are mirrored in the smooth lake; a shy duck floats double, "duck and shadow"; across the pond, on an old snag, is perched an eagle, while but a few rods away the familiar kingfisher darts for his evening's meal; at my feet are the lily-pods and the water lilies nod and slumber; a dull thud in the water, and we are startled by the muskrat that is taking a plunge, while the ringlets on the water indicate the point where the black bass is having his sport; happy birds hymn the goodnight song and fly away to drowsy evergreens to tuck their tired little throats beneath a folded wing. Down in the pond we hear the bullfrogs, while across the long, lone marshes comes the call of the whippoorwill, and from a neighboring tree the hoot-owl informs us that he is on night duty. Mid these scenes and sounds and evergreen boughs, with none to stand guard but the stately pine trees, I am in the heart of the forest, and, surrounded with this magnificence, and in this companionship of nature, I am overwhelmed in this marvelous wisdom and beauty till my soul is full of longing and my lips are moved to prayer:

"I love the woods.
Oh, give me but that leafy bower
On which to build my simple cot,
And I'll not ask for palaces,
Nor murmur at my lonely lot."

The Vexations of Vacation

By James Mudge

Some who see this caption will at once say their chief affliction is the absence of vacations, or their exceeding smallness when they come, and the paucity of purse that compels them to forego a thousand things which would fill their cup of happiness to overflowing. I sympathize with this feeling, having been there oftentimes myself. But I venture also to say that, after all, man is not so entirely the creature of circumstances, but that he may conquer outward conditions and win a real delight where limitations would seem to forbid it. It is with our leisure hours, be they few or many, as with those of activity; we may get much or little out of them in very close proportion to the amount of character we put into them and the manner in which they are managed.

Does vacation need vindication? We trow not in the case of the reflective. It is abundantly evident to those who think that to labor without intermission or relaxation through all the weeks of the year lowers the quality as well as lessens the quantity of the total output, and tends to multiform deterioration. A holiday rightly conducted may be a holy day in a higher sense than is commonly comprehended, ministering most effectively to the building up of body and soul into fitness for the service of God and man. But the right conducting is of primary importance. It is easy to spoil a holiday and to so misuse it as to defeat its essential purpose. To make it wholly satisfactory and successful, a good deal of planning is needed and is quite worth while. Also not a little independence of mind. Many people go to certain places and do certain things simply because others have found, or at least have professed to find, a joy in so doing. This is manifest unwisdom, for tastes greatly differ in this matter, and to follow fashion in it is most foolish. Whatever a man may feel constrained to do in conformity to custom when confined to his usual routine, let him by all means break away and exercise his freedom when released from the grind and drive of daily toil. If the sea charms him, or the mountains, the country or the woods; if he prefers to fish or shoot or drive or ride, so far as means permit let him indulge in these propensities. What can be more stale and wearisome and every way absurd than to come back from the one outing of the year bored, fatigued, disgusted, the opportunity missed, the very design of the endeavor defeated?

There should be a close relation between the vocation and the vacation. That is one way to avoid vexation, with its accompanying vitiation and consequent vituperation. It hardly needs to be said that change of scene and of employment is vital. The current of thought must be broken. New surroundings must awaken fresh emotions. The stress of life, the accent of impact of feeling and reflection must come from and fall on a different place. Then there is refreshment, recuperation, readiness to take up the burden again in better shape. He who has no vocation at all has no right to any vacation, can not indeed know what it means in its true sense. Only he who has earned by toil the respite which crowns it can enter into the joys of the release from application.

But I started out to speak of the irritations and annoyances which so often are permitted to mar our holidays and to present a few thoughts that may be helpful to some in this matter. For one thing, it is well to set forth with moderate expectations, not looking for Paradise to burst forth at the next turn of the road. "Blessed are those," it has been said, "who expect nothing, for they shall not be disappointed." Without going quite so far as this, let us at least moderate our hopes, our desires, our anticipations. It is not possible that all affairs can be pulled off to our liking. Total depravity may not exactly inhere in inanimate things, but there are certain to be occasions when we shall be tempted to think so. And the depravity of people will unquestionably come within our purview during our peregrinations. Trains will not always keep to their schedule. Conveyances will occasionally break down. Storms will interfere with our most cherished plans. Folks will be inconsiderate, thoughtless, selfish, obtuse to our desires and heedless of our needs. There will be difficulties which we had not looked for, interruptions that have no apparent justification, obstacles well nigh insuperable. What travelers have not been tried in this way? And how variously they have met these trials! Some are unperturbed. They take it as a welcome challenge to their ingenuity. They like a spice of adventure, something out of the common, not cut and dried. They find a stimulus in coming up against situations out of which they must work a way for themselves. Their spirits never fail. They are equal to any emergency and take a pride in so being. They rise to the call. They are serene, buoyant, cheerful, hopeful. Others—how easily cast down and disturbed, how full of complaints and evil prognostications, how hard to suit, how quickly upset, how unreasonable in their demands, what a sharp thorn in the side of those responsible for the excursion, how difficult to smooth over.

It is a keen test of character; much keener than is commonly afforded when we are so hemmed in by necessity and custom and routine that we have little freedom of choice or opportunity for showing what we really are. We learn what our friends are by going on a journey with them; we also discover ourselves. It may be turned—this latter part especially—into a most helpful means of grace. If we are chagrined and mortified at our manifest lack of self-control, if we are distressed at being so readily distressed, it may be made a prelude to decided improvement. On the other hand, if we ride the waves triumphantly we have a better right to self-congratulation or to magnifying the grace of God than before we had thus proved the grace. Christians have a chance to honor their Master under such circumstances in a way that is sure to be appreciated. They can scatter so much sunshine that the source of it will not be mistaken. They can speak helpful words, minister to minds uneasy, put a bright aspect on things doleful, minimize troubles and be the life of the party. Vexations may thus be turned into vivifications of low spirits, verifications of the promises of God and vocalizations of his praises.

Happy is he and wise who can plan his vacation so skillfully as to get out of it the largest returns of health and abiding benefit with smallest cost in money and fatigue. Still happier is he who is so rich in God's love, so plentifully dowered with a contented spirit that when he is deprived of that which he sees many others enjoying finds no murmur rising in his breast, but lays hold of the many sources of satisfaction still left him and chants his pean of praise to the All-Father with undiminished fullness of peace.

THE STORIES OF JUAN

By W. E. Garrison

These are the stories that Juan told me as we two sat by the camp-fire in the Canon de los Frijoles. Behind us rose five hundred feet of sheer cliff, honeycombed with the cave-rooms where Juan's ancestors had lived when the Caesars ruled in Rome. The half-moon slipped slowly westward just above the south wall of the canyon which faced us. The fire burned low, and the candle which I had set in my cave-room shone flickeringly through the narrow doorway and made a wavering spot of light on the opposite cliff which the moon left in deep shadow. We were deep in the heart of the cliff-dwelling country, a place of mystery, more mysterious still by moonlight, where any wild legend seemed more true than the most accurate deductions of science. In such a place, the presence of an Indian scarcely breaks the solitude. He becomes part of the scenery. But Juan and I were bound together by the experiences of many long trips through the mountains and the desert. Together we had sought out many an ancient and obliterated trail, found many a forgotten ruin, and endured the inconveniences of many a dry camp.

Around the camp-fire, conversation began. We had seen the tracks of a bear that afternoon up the canon and were planning to go after him before daylight the next morning.

The Coyote Woman.

"Juan", I said, "The people down at Zuñi say that the bears and coyotes and rattle snakes and all the other animals are really men, and that, away back in their own estufas where they hold their councils, that they take off their snake-skins or bear-skins these and look and talk just like other men. But if anyone happens to surprise them, they jump into their animal skins again in such a hurry that the man who saw them can't be sure whether he really saw them or just imagined it. Do you suppose it is really true that the animals are just a kind of men with animal skins on?"

"I don't know if it is or not," said Juan. "But the old men in the Pueblo say that some men can make themselves look like animals when they want to."

"Then I should think there would be danger of their being killed by the hunters."

"No, they can't be killed. Even if they got shot in the heart, it makes no difference. They run off just the same. Not many of these people live now, though. They were long while ago."

"You know," he continued, "there used to be pueblo up near Santa Cruz, 'bout three miles up the arroyo. You know where those old walls are. What they call it? Yes, San Cristobal de Santa Cruz. That's it. Some of those Indians after while went to live at Pueblo Bonita in Chaco Canon, and then they went out to Moki-land."

A pause. "Yes," I put in encouragingly, "they live in the Pueblo of Tewa now, on the First Mesa, and the Mokis call them the Keepers of the Trail."

"That so? Well, once when they lived up by Santa Cruz, there was a man there had a wife that could make himself like a deer, coyote, bear, snake, anything he please. This woman, he used to go round in the woods like a deer or bear, and sometimes men out hunting they shot her. She fall down like dead, but she always pull the arrow out right away and get up all right and run off, so they never kill her. Of course they never knew it was this woman. And the man that had her for his wife, he never knew she did this.

"Well, after while she die, all by itself. About one or three months after, her husband went out hunting. It was winter time and snow all over the ground, and that night he had to sleep out in the woods. While he was eating his supper a coyote come up to him and ask him for something to eat. So he throw a piece of cornbread and a piece of meat to it, and the coyote eat it. Then the coyote ask, don't you know who I am? And the man say, no, I don't know who you are. And the coyote say, I was the woman that was your wife that die month or two ago. Then it run away and don't say anything more.

"Well, you know that round mesa just below San Ildefonso. Well, there was a man had a trap down by that and the next morning he found a coyote in it and it was dead when he got there. The other man was there, too, the same time. They went to skin that coyote, and when they cut it open they found that same piece of cornbread and piece of meat that that man gave to the coyote that was the woman that was his wife that die month or two before.

"They say she must be witch, so he didn't care very much."

The Koshare.

"Why is it, Juan, that so many of the clans in the different pueblos have the names of animals?"

"I don't know. Only those men that belong to those clans know that, and they mustn't tell."

"How many clans are there in your pueblo?"

"Well, there's Deer, Bear, Turquise, Sun, Koshare—I guess 'bout seven."

"Which one is yours?"

"Sun."

"Does your wife belong to your clan?"

"No. Man always marries outside his own clan."

"Do the children belong to their father's clan, then, or to their mother's?"

"They belong to their mother's clan. Only the Koshare are not like the others. They are not born in it, but in some other clan, and are made Koshare afterward. They have to study a long while and learn many things."

"I suppose it is a great honor to be a Koshare?"

"Oh, yes."

"Who are the Koshares and what do they represent? Of course, I've seen them in the dances, where they have their faces painted white with black lines, and where they make jokes and play tricks on everybody to make the people laugh. But what does it all mean?"

"Well, they represent the Sun. You know all Indians came out of the earth at Si-pa-fi-ne. That must be somewhere up near Ojo Caliente. For awhile they all went naked. Didn't have any clothes at all. The sun was pretty hot and they all got burned brown. Then a man came along with a kind of cap or some pine leaves on his head, and gave the people some cotton seeds and told them when they got along farther south they could plant that and

QUIT WHITE BREAD
Could Not Get Strength From It.

A Yorkstate minister, who is interested not only in the spiritual welfare of his congregation, but in their physical well-being, says:

"I can now do an immense amount of work and feel no fatigue, for the reason that I am using Grape-Nuts food and have quit coffe entirely and am using Postum Food Coffee in its place.

"Myself and family are all greatly improved in health. We have largely abandoned the use of white bread. Upwards of twenty-five persons have changed their diet, on my recommendation. It is gladly given, because I know, from personal experience, whereof I speak."

It is a well-known fact that white bread is almost entirely composed of starch and this is difficult of digestion by many people particularly those who have weak intestinal digestion. The result of the use of much white bread is a lack of brain and nervous power to do mental work and it also creates intestinal troubles, because the excess of starch ferments in the intestines and makes the condition right for the growth of microbes; whereas Grape-Nuts food contains the needed starch, but in a predigested form. That is, it is transformed into grape-sugar in the process of manufacture, and delivered in the packages, ready cooked, and in such shape that it is immediately assimilated without hard work of the digestive organs.

The food also contains the delicate particles of phosphate of potash which, combined with albumen, is used by Nature to make the gray matter in the cells of the brain and the nerve centres throughout the body, in order to give strength and ability to stand long and continuous work. "There's a Reason." Read, "The Road to Wellville," in pkgs.

raise cotton, and make some clothes out of that. This man that gave them the cotton seeds was the Sun. He went along with them for awhile, and whenever they got tired or didn't feel good and wanted to stop before they got to the right place, he danced and sang and played tricks and did things to make them laugh. That's why the Koshare do those things in the dances now and paint their faces white. They stand for the Sun that gave the people cotton to make clothes out of and made the people feel happy while they were going from Si-pa-fi-ne to the place down here where they live."

Montezuma.

"Well, Juan, you said that all the Indians came out of the earth at Si-pa-fi-ne. Did the white men come out of there, too?"

"No; just the Indians."

"Where did the white men come from?"

"I don't know. You're a white man. You must know."

"But where were the Indians before they came out?"

"Down below. There must be some kind of earth down there where they lived before they came up to this earth. I don't know what it is like, though. I guess people go back there when they die, if they've been good. If they have been bad, I don't know what."

"Didn't you tell me once that Montezuma was born at Ojo Caliente?"

"Yes; right at Ojo Caliente."

"That must have been soon after the people came out at Si-pa-fi-ne."

"Yes; not right away, but pretty soon. They hadn't gone very far, but the Pueblo Indians had gone off one way and the Navajos and Utes and Apaches another, so they were not together any more.

"You know, when all the Indians came out of the earth, of course the Pueblos came out first, then the Utes and Navajos and Apaches and the others. One day, before they had gone very far, the Navajos and Apaches and Utes got to throwing stones to the Pueblos, and the Pueblos said because they did that they would always be fighting. And you know those Indians always have been fighting, but the Pueblos don't fight very much.

"Well, a little while after that the Pueblo Indians were around near Ojo Caliente and all the people went up in the mountains to gather piñon nuts. There was an old woman and her daughter went out with the rest, and the old woman got tired and sat down under a tree. After while a man that she didn't know came up and asked could he speak to her daughter. She said all right. So he asked how many rooms they had in their house. She said two. Then he gave the girl three piñon nuts and told her to go home and put one piñon nut in the first room, the other in the next room, and to swallow the other without mashing it, and then to go to somebody else's house and not go home till next day.

"Well, the old woman and her daughter went home and did what the man say, and the girl swallowed the third nut and then went to somebody else's house. Next morning she went home. She went into the first room and found it full of corn, and she went into the next room and found it full of beans. Well, then, she knew she was going to have a child, and about noon Montezuma was born. This girl was his mother. I guess he didn't have any real father. I don't know who that man was who gave her the piñon nuts. I ought to ask the old men about that so I know.

"In six days Montezuma had grown to be a man. Well, one day he was walking around Ojo Caliente and he met God. He stopped and they shook hands, and God asked him who he was, and he said he was Montezuma, the Indians' god. Then God asked him what food he had for his people, and he said corn and beans and deer and bear and turkey and all kinds of wild animals. You know they got the corn and beans from those two piñon nuts I just told you about. Then Montezuma asked God what kind of food he had for his people, and he said wheat and cattle and sheep and chickens. Then God asked Montezuma what he had to shoot with, and he said bow and arrow and lightning. Then Montezuma asked God what he had to shoot with, and he said gun.

"Then they arranged for God to come to see Montezuma in Ojo Caliente, and have a big feast. So Montezuma had his people all get ready. They cooked blue cornbread and beans, and a kind of pudding made out of corn, and Montezuma whistled on a kind of whistle that he had and the deers and wild turkeys came in and they killed them and cooked them. When they got all ready God came and they had a big feast. God ate all those things and told Montezuma it was all right, very good. Then Montezuma said he like to eat God's kind of food. So God got up a big feast and had wheat and beef and sheep and all those good things. Montezuma ate and said it was good, and said he would like to have those things for his people.

"Then God said he would like to see Montezuma shoot. So Montezuma took his bow and arrow and shot into a tree, and the arrow went in 'bout that far (measuring off about two feet)—no, I guess 'bout that far (one foot). Then God shot with his gun and the bullet went in about the same. Then Montezuma shot with his lightning, and it knocked the tree all to pieces. God said that was too strong, he mustn't use that. If he let his people use that, pretty soon there won't be any people left in the world. So Montezuma say all right, he won't use his lightning any more if God give him his kind of food, wheat and cattle and sheep, for his people.

"So they do that. Then Montezuma say he has to go way south where there's a big lake. I don't know where it is. But sometime, he say, he come back again to his people, and while he's gone he want God to look out for them. And he say, too, that if God don't take care of them, and they get in trouble with other people, then he come back again right off and use his lightning anyway.

"That's the way old men told the story to me. I don't know if it's true or not. Now tell me where your people come from."

GIVER of all joy, our loving Heavenly Father, let our quiet times and hours of rest be filled with a delightful sense of Thy presence, and grant us health in times of pleasure that we may not offend against Thy law of love. Give us to see more of Thy thought in the beauty of the earth and of Thy purpose in the lives of men. Increase our sympathy with our brothers in their pleasure and their pain. Renew our strength, quicken our faculties, that we may be better fitted for the work Thou hast given us to do. We thank Thee for Thy fatherly love and care in the days gone by, for wayside mercies and for the satisfactions and compensations of our work. To Thee be praise for Thy continual goodness and for our hope of the eternal life with Thee. In the name of Christ, Amen.

A SMALL SECRET

Couldn't Understand the Taste of his Customers.

Two men were discussing the various food products now being supplied in such variety and abundance.

One, a grocer, said, "I frequently try a package or so of any certain article before offering it to my trade, and in that way sometimes form a different idea than my customers have.

"For instance, I thought I would try some Postum Food Coffee, to see what reason there was for such a call for it. At breakfast I didn't like it and supper proved the same, so I naturally concluded that my taste was different from that of the customers who bought it right along.

"A day or two after I waited on a lady who was buying a 25c package and told her I couldn't understand how one could fancy the taste of Postum.

"'I know just what is the matter,' she said. 'You put the coffee boiler on the stove for just fifteen minutes, and ten minutes of that time it simmered, and perhaps five minutes it boiled. Now if you will have it left to boil full fifteen minutes after it commences to boil, you will find a delicious Java-like beverage, rich in food value of gluten and phosphates, so choice that you will never abandon it, particularly when you see the great gain in health.' Well, I took another trial, and sure enough I joined the Postum army for good, and life seems worth living since I have gotten rid of my old-time stomach and kidney troubles."

Postum is no sort of medicine, but pure liquid food, and this, together with a relief from coffee, worked the change. "There's a Reason."

Read "The Road to Wellville," in pkgs.

How to Have a Working Church—II

By George L. Bush

In the selection of persons who are to lead in any department of the church or to serve in any official capacity, great care should be exercised. It is not wise "to push into prominence conceited people who happen to have large purses or social conspicuousness." The best workers often come from homes of humble social rank; no one should be given such position "unless he has earned it by consecration to the Master's service." There are cases where the church has done some costly experimenting by making an officer out of a man in the hope of enlisting him in the work and keeping him out of sin; or some worldly-minded, pleasure-seeking woman has been given a class in the Bible school with a view to saving her. Unregenerate teachers are responsible for much of the leakage in our schools. Our young people are not likely to be led to Christ by teachers who forsake the prayer-meeting and the revival for the ballroom or card party. Men whose lives are openly at variance with both the letter and spirit of the gospel should not be tolerated upon any church board. The members can not be expected to work heartily under the leadership of those in whom they have little confidence and for whom they have scant respect. A general shaking up and weeding out would help to make working churches out of some who are dragging heavily and wearily along. A place should be found for every member and a determined and continued effort made to put each one to work. Seek to know what each one is best fitted for, and set him to work and see that he keeps at it. Ask the members to do things, repeat the request if necessary, and come back next day with a new one; don't get discouraged, never give up or let up! Consecrated people will ask for something to do, but more timid ones will have to be drawn out. Some ardent souls will do things that are indiscreet, but such are of more value to the church than the overprudent and fastidious sort. While a few may have to be held with a check rein, several will need to be spurred to a better speed. The minister will be pained by the lack of backbone in one from whom he hoped much, and worried by too much jawbone in another. Here is one to be cured of periodical backsliding and there another afflicted with perpetual pharisaism. Thus the good pastor must combine the patience of the mother with her children, the optimism of the teacher with his pupils, the persistence of an insurance agent and the good cheer of an angel of commerce. Such a combination will win, by an enthusiasm that is infectious, a persuasion that can not be resisted and a pressure that drives where it can not lead.

3. A wise organization of the forces. It is still the fashion, in some quarters, to condemn "church machinery." Sometimes good men are led to commit this folly. "This is an age of machinery. Everything is highly organized, in business, education, society and religion. The twentieth century is not the first or the sixteenth; and when it seeks to be any other century but the twentieth it simply makes itself silly. The time has come when the man or the church not alive to the importance of adapting progressive, modern methods to the demands of the day, will surely fail to hold their own. Competition is almost as sharp in the church as in business, and the pastor owes it to the great cause which he presents to put forth every effort, and utilize every legitimate means in carrying forward the work of the church. The one great need in the majority of our towns and small cities and in the rural places as well, is the introduction in modified form, of the modern methods which have been so wonderfully successful in reaching and saving men in the great cities." Many congregations are running in ruts, hoary with age, and the saddest part of it is, that the preacher seems content to let them run on or is afraid of results if he should shake them out. The order of service never varies, methods of work never change, all things continue as of old, the members have gone to sleep and the sinners have slipped beyond their reach. Our people have generally been very much afraid of innovations, and so have been slow about using new methods until their orthodoxy was approved by those who seemed to be in authority. Any plan that leaves most of the members idle and the community without suitable ministry should be abandoned. Methods that do not contravene any precept or principle of the gospel, and have been used with success elsewhere may be safely and should be speedily adopted.

The average congregation of to-day needs helpers similar to the seven men selected by the church at Jerusalem. This committee was chosen at the suggestion of the apostles to meet a real need in this church. It was a "business" committee on "daily ministration." It is hard to find any striking parallel between the qualifications and duties of this local committee and those of the later order of deacons. It is evident that the work had grown beyond the pastoral care of the apostles and these men were selected to assist them in ministering to this growing church. They were more like pastoral helpers to the apostles than any other church workers of our day. Preachers in the larger cities generally have one or more such assistants. They are also needed in the smaller places. If such helpers can be found among the elders and deacons, use these as far as possible, but feel free to select others who possess the needed qualifications and will do the work required. Paul did not hesitate to use women as well as men to help him in his ministry. The number of such helpers should be limited to the size of the field and their duties to its needs. In almost any congregation it is possible to enlist a volunteer band for such service. As an example of this method attention is called to the plan used very successfully by the writer in his own ministry:

> The Pastoral Helpers Band of the Dixon Street Christian Church is an organization which seeks to help the minister do Christ's work in our city. The members visit the sick and the strangers, care for the needy and the distressed, seek to win back the wayward, and enlist the indifferent, secure new pupils for the Bible School, increase the attendance at all the services, distribute literature, promote sociability, let in the sunshine, and in every way possible manifest Christ to Gainesville.
>
> *MOTTO: "Not to be ministered unto but to minister."*
>
> Trusting in Jesus Christ for strength, I promise to devote ..... afternoon each month to service for Christ and the Church, unless prevented by some excuse that I am willing to give to Him. It is understood that this work is to be done under the direction of our minister and the superintendent of the district in which I live.
>
> Signed .....
> Date .....

There is also urgent need for the organization of classes for the systematic study of God's word and practical training in Christian work. Ignorance of the Scriptures is one of the chief barriers to larger service. The members hesitate about undertaking any definite work because of their lack of preparation for doing it creditably. Such classes should give the needed instruction and also provide practical training. There is a wealth of courses.

(To be Continued.)

NOTHING IS LOST.

Nothing is lost! the drop of rain
That falls in silence to the ground,
Abideth still; its soul is found
Transfigured in the golden grain.

Nothing is lost! the lowly flower
That grows unnoticed by the way,
Lives well in praising, its short day,
The God who made it by His power.

Nothing is lost! the falling tear,
The word of comfort, lightly given,
Shall still abide in yonder Heaven,
When earth's rich fruitage shall appear.

Thomas Curtis Clark.

Saint Louis, Mo.

Our Budget

—"Now I am in a holiday humor."

—No man has a right to commit suicide, even if it is by inches, says Edward Everett Hale.

—"God giveth quietness at last," but many people are trying to hasten the Almighty's plans.

—Charles Wagner very truly says: "Because rest is sacred, each of us ought to hold it for himself and others. It is impious not to take thought for others who labor; to give them no truce; to trouble them without good cause."

—In this issue there are some helpful words on the subject of rest and recreation. The American people need to learn how to live. The Editor's Easy Chair tells you of a delightful northern retreat and the illustration on another page shows that it is not too far removed from "vittels" and other things necessary to comfort.

⁘ ⁘ ⁘

—J. C. Meese goes to Shepherd, Mich.

—C. E. Pickett goes to Petoskey, Mich.

—Grant E. Pike has been visiting his parents in Ohio.

—H. A. Pallister is to take up the work at Riverton, Iowa.

—There is to be a new church building at Blacksburg, Va.

—E. J. Bradley has accepted the work at Lampasas, Texas.

—The Bible school at Converse, Ind., is making good progress.

—Work on a new church building at Luther, Mich., is in progress.

—Splendid work is being done at Roanoke, Va., by R. E. Elmore.

—The Pan Handle camp-meeting will be held at Clarendon in August.

—J. W. Holsapple has entered upon the pastorate at Hillsboro, Texas.

—R. M. Messick has gone from Starbuck, Wash., to Salem, Oregon.

—M. C. Wilson has taken charge for half time at Gilmore City, Iowa.

—The congregation at Brighton, Iowa, is enlarging the building there.

—Roy Schmucker will give part time to Galilee, in the Valley of Virginia.

—S. G. Inman is visiting the various churches and evangelists in Mexico.

—The first section of the new building at Golden, Colo., has been dedicated.

—Levi McCash, Lake Port, Colo., has closed his work and is to go to Ontario.

—C. N. Williams has resigned his pastorate at Hampton, Va., to locate in Texas.

—At Tulsa, I. T., M. S. Dunning and his congregation are studying plans for a new building.

—Improvements have been made upon the property of the Second Church, Rochester, N. Y.

—R. T. Maxey, who was a visitor at the Missouri State Convention, writes in great praise of it.

—W. J. Mingus will succeed W. A. Webster at Ninth and Shaw streets, Des Moines, Iowa.

—A lot has been secured on which to build a church edifice at Tinkling, Va. It is a new town.

—The Franklin county, Missouri, co-operative meeting will be held at New Hope Church, August 26-28.

—H. O. Breeden is under promise to the church at Canyon City, Colo., for the dedicatory service, and for a meeting some time in September.

—We regret to learn that S. G. Griffith and wife lost their little boy at sea on the way to Sydney, Australia.

—Philip Hooper, after three years' labor at Henderson, Mich., has left that field to take charge at Pine Run.

—R. A. Boroys, of Kimberlin Heights, will minister for the brethren at Wexford, Mich., during the summer.

—A. T. Fitts, of Des Moines, Iowa, is spending the summer in Georgia, and will hold a meeting or two there.

—R. W. Lilly will remain at Corydon, that church having protested against his accepting the call to Osceola.

—Winona Inman is the new missionary that has joined our forces at Monterey, Mexico. She arrived June 28.

—C. W. Dean, of Grand Rapids, Wis., has entered upon the ministry at the Broadway Church of Pueblo, Col.

The author of our new serial story, who lives and preaches at Meridian, Idaho, has planned for his vacation, which he describes as follows:

"We also began our church house Monday by sending to the hills for lumber. The pastor-minister has purchased a block in the outer edge of town, with a grove of poplar, willow and balm trees; also a small orchard of splendid variety, a fountain of cold water and a fast-flowing stream skirting the property. Upon this he has pitched his tent and dumped his belongings, and will fight it out all summer on this spot and along this line. Others may go to the hills or the seacoast; there is no place like a home of this sort for summer outing. When coming this way, call and get a sip of our new cow's milk and a whiff of our shade and cool water. Take off your boots and wade with our five 'kids' up and down this pebbly stream and let the minnows bite your toes and feel the rippling waters trickle about your bare shins as of yore. O to be a boy or a girl once more, and to have such a home as this! It takes us back to ye days of forty years ago."

—Our type made the new address of C. H. Erenfight to be Eagle Hills, N. Y. It should have read Eagle Mills, N. Y.

—A new church was dedicated at Price's, in North Carolina, just on the Henry county line, by J. A. Spencer.

—Willard McCarthy, of Richland Center, Wis., has received a most cordial welcome from the Berkeley Church, Denver.

—A new church building is now being considered by the brethren at Ennis, Texas, where C. L. Knight is doing such successful work.

—Charles E. McVay will assist with the singing at a short meeting at Claude, Tex., which is to be led by T. J. Giddens, beginning July 21.

—The church at Exira, Iowa, will have C. A. Polson, of Effingham, Kan., to minister to them. He preaches in both Swedish and English.

—C. F. Ladd, of Mendota, Ill., has been called to fill the Rock Falls pulpit until September 1, with a view to locating as permanent pastor.

—Miss Pearl Denham, who has acted in the capacity of assistant to several pastors, has just married Mr. O. C. Miller, at Bloomington, Ill.

—S. G. Fisher, of Woodward Avenue Church, Detroit, Mich., has taken unto himself a pastoral helper in the person of a wife. W. Hayes Miller, of Durand, in the same state, has also joined the circle of benedicts.

—The Virginia State Convention will be held in conjunction with the Piedmont Assembly, July 30-August 2. The place is Gordonsville, Va.

—Dean Haggard, of Drake University, is summering in the Rocky Mountains, and is to give a Bible reading at the Colorado Assembly at Gato.

—The congregation in Waynesburg, under the care of F. A. Bright, has just been presented with a beautiful individual communion service.

—W. L. Dudley is ready to correspond with churches with a view to locating, and desires to remain in Virginia. He may be addressed at Oranda.

—The First Church at Pittsburg is indebted to the Ladies' Aid Society for a handsome new communion table and a desk for the pastor's study.

—J. T. T. Hundley notes with pleasure the co-operation of every church around Hampton Roads in preparation for the great convention at Norfolk.

—W. O. Dallas, a recent graduate of the Texas Christian University, has been engaged as assistant pastor to J. B. Holmes at the church at Beaumont.

—G. R. Hull has entered upon the pastorate at Benton Harbor, Mich., and W. F. Wills, a graduate of Bethany College, has taken the work at Saranac.

—The Bible school at Alliance, Ohio, has just begun a contest with Brother Welshimer's great class, which is to continue during July, August and September.

—The church at Bakersfield, Cal., has abandoned all methods of raising money for any purposes, except by free will offering. Cal Ogburn is the minister.

—N. A. Stull having decided to go to Iowa, Walter G. Carter, who preached several times for the church at Vineland, Colo., has received and accepted a call.

—The congregation at Valley City, Iowa, is sending G. A. Hess, its pastor, and his family to their old home in Illinois, with salary continued and all expenses paid.

—We regret to learn that Flournoy Payne, minister of our church at Rifle, Colo., was taken ill on June 13, and that his sickness developed into typhoid fever.

—The brethren at Longmont, Colo., have called C. C. Dobbs, of Des Moines, Iowa. The pulpit will be supplied until September 1 by E. M. Miller, of Boulder.

—At Fort Morgan, Colo., our brethren have purchased the property of the United Presbyterian church, a brick building centrally located, and seating about 300 people.

—The church at Fayette, Mo., is to take on a new appearance in preparation for the protracted meeting to begin on July 23. Inside decoration will be attended to later on.

—The Southwestern Iowa District Convention will be held at Logan, August 20-22. The Northwestern district will meet in convention at Rock Rapids, August 27-29.

—C. C. Bearden has been telling the citizens of Clarendon, Texas, how they may improve their little city. It was in an excellent article contributed to the local paper.

—The second district convention of Missouri will be held at Odessa, July 24-26. The sixth district convention will be at Canton, July 29-31. Fine programs have been arranged.

—J. W. Ellis goes to Siloam Springs, Ark., to enter upon Bible lectures at the Chautauqua this week. He will give six lectures at the Bentonville Chautauqua, beginning July 21.

—The brethren at Albany, Ore., expect to go to Turner with a clean record, their mortgage having just been burned. The indebtedness has been a heavy handicap for a number of years.

—We have received, too late for other than the briefest notice, the program of the jubilee convention of the California churches, which is to be held at Santa Cruz, July 23-August 4.

—The church at Meeker, Col., has decided to secure a preacher as soon as possible, but the pulpit will be supplied for the time being by Jasper Bogue, who is to go to Drake University in September.

—M. C. Hughes, minister of the church at Bicknell, Ind., writes us that one of the best lots in town has been purchased and a neat parsonage will soon be completed. He reports the work in good condition.

—The Thirtieth Street Church, Newport News, Va., was dedicated on the last Lord's day in June, J. J. Haley assisting. On the same date a new church was dedicated at Mitchell, State Secretary H. C. Combs being in charge.

—F. Douglass Wharton writes from Plain View, Texas, that the brethren there are busily engaged in erecting a $6,000 brick church. The Sunday-school has been reorganized and a strong Ladies' Aid Society started.

—The decision of the Iowa convention to hold the next conference in tents at Des Moines, is a decision that may be followed by other conventions. In the South the brethren think nothing of spending a couple of weeks at a camp-meeting convention in the very hottest weather.

—Sumner A. Martin, who has been acting as city evangelist of the Chicago Christian Mission Society, is ready to consider work in another field, either as pastor or evangelist. He may be addressed at 2136 Congress street, Chicago, Ill.

—The church at Dunmore, Pa., has had a very prosperous year. All the missionary offerings were larger than those of the preceding year. The amount contributed by the members for all purposes was about $5,000. Richard Bagby is the pastor.

—T. L. Fowler has resigned at Minerva, Ohio, to go back to his old home church at Poplar Hill, Canada. That congregation has been after him for some time, and he agreed to return if they would build a new house of worship. This they have done and now claim his promise.

—William Ross Lloyd, who has been supplying A. C. Smither's pulpit, pronounces Grant K. Lewis "a dynamo of energy in this whole country." The Southern California secretary is not a big man in stature, but he certainly has the energy necessary for success in his field.

—It is expected that work on the new house of worship at Colorado City will be begun shortly. William Bayard Craig, who was Chancellor of Drake University when the minister, Brother Bower, was a student there, recently visited the church in the interest of the building fund.

—J. R. Blunt reports progress at Marionville, Mo. All the missionary enterprises have been remembered through this church, which for some years previous had done nothing for missionaries, partly because they had no regular minister and partly because they were erecting a new building.

—At the last meeting of the executive committee of the Foreign Society, Leslie Wolfe and wife of Zearing, Iowa, were appointed missionaries to Manila, P. I.; T. A. Young, Lexington, Ky., was appointed to Japan. Miss Eva May Raw, Marysville Ohio, was also appointed, her field of labor to be fixed later on.

—Finis Idleman was able to be present at the Iowa convention, though he showed the signs of his recent serious illness. Members of the Central Church, of Des Moines, have just given him and his wife a surprise in the presentation of an elegant phaeton. The gift was not from the church as such, but from individual members.

—Talmage Defrees has put out a weekly announcement sheet for the church at Frankford, Mo. We note that he gives considerable space to the San Francisco situation. One reason why many of our offerings are not as great as they might be is that the minister frequently does not understand the art of making announcements.

—We see a report that the church at Berkeley, Cal., has hope of securing I. N. McCash as pastor. Brother McCash has been doing good work for the Anti-Saloon League, having resigned an important pastorate to enter upon the temperance work. Whether he feels the time has come for him to get back to the regular ministry again we do not know.

—A splendid unity is being exhibited by our two churches at Fort Worth, Texas. The buildings are in close proximity, and the Tabernacle Church is pastorless. By invitation from them the First Church meets in their own building for the morning service and at the Tabernacle in the evening. J. J. Morgan, the pastor of the First Church, conducts both services.

—David Rioch and family sailed last Saturday on the S. S. "Furnessia," of the Anchor Line, en route to India. By the way, there are only two children in the family, not three, as announced in THE CHRISTIAN-EVANGELIST some weeks ago. Their visit to this country has been a delight to them and to the brotherhood at large. They go back to do some more pioneer work, and they will be followed especially by the prayers of the Union Avenue Church, St. Louis, Mo., and the East Dallas Church, Texas, whose living links they are.

Did you ever try an advertisement in the **Subscribers' Wants** columns of **The Christian-Evangelist**? Others have, with satisfactory results. Our "want ads." bring returns.

—The editor of the "Christian Courier" does not expect to be in his office this summer, having made arrangements to refresh himself by holding some evangelistic meetings. The change from his office grind will no doubt be a relief to Brother Faris. His son Ellsworth will look after the details that are necessary in the production of the paper. This will no doubt be a change from the lecture work he has been engaged in at the Texas Christian University.

—A. J. Bush has been in a meeting at Stamford, Texas. It is just fifty years ago since Brother Bush was baptized by John McCune in Boonville county, Missouri. From his early days, even before he united with the Church, he felt that some day he must be a preacher. For thirty-five years now he has been a minister of the Word, and under him between 3,000 and 4,000 people have been led to Christ. He writes that he is strong in both body and mind, and that his zeal was never more ardent than now. We rejoice with Brother Bush, not only in the fine record he has made in the service of the Church, but that he is still able to love and serve.

GARRISON PARK,

Pentwater, Mich.

We claim for this new resort what are the essential requisites of an ideal summer resort:

1. Freedom from depressing heat, with delightfully cool and refreshing breezes, coming over the water.
2. Boating and fishing facilities afforded by the presence of Lake Michigan, which the resort fronts, and Lake Pentwater, a smaller lake which lies in the rear of it.
3. Beautiful scenery—a combination of landscape and of lake views, which is unexcelled.
4. Perfect healthfulness of location, and the purest of water.
5. A beautiful broad beach and splendid bathing.
6. Cheap lots on easy terms of payment, with fine views of either lake, and abundance of shade trees.
7. The beginning of a summer colony, on virgin soil, where we may make the conditions ideal for realizing physical and mental recuperation, with religious privileges, in the midst of congenial companionship.

Pentwater is located on the east shore of Lake Michigan, a little over 200 miles from Chicago via the Pere Marquette Railroad, or 120 miles across the Lake from Chicago, and may be reached directly by the steamer "Kansas" which leaves Chicago Monday, Thursday and Saturday evenings, arriving at Pentwater the next morning at seven, or via Muskegon on any evening by the Goodrich line of steamers. The latter connect at Muskegon with the Pere Marquette Railway, and reach Pentwater at 11.15 a. m.

Address Garrison Park Association,

J. H. GARRISON, Trustee,

Pentwater, Mich.

—J. R. Blunt dedicated a new church recently at Stotts City, Lawrence county, Mo. The membership numbers only about 30, with only two male members. T. H. Harland found this little band something over a year ago, discouraged and without leadership, but under his care they have taken on new life, paid off a debt to the Church Extension Society, and have a building free from all encumbrances. They have sent an urgent call for the county convention to meet with them in the autumn.

—G. L. Bush, whose articles on "How to Have a Working Church" we are now publishing, is one of the most popular of our Texas preachers. He is a son of A. J. Bush, who is just celebrating fifty years in Christian service. George Bush is, according to G. A. Faris, who has recently visited Gainesville personally, pursuing his usual methods, and ere long will have a promising mission in the eastern part of the city. Brother Faris writes in enthusiastic terms of the work in Houston, where A. F. Sanderson ministers and at Beaumont, where J. B. Holmes is the aggressive leader.

—We received a communication from Ernest C. Mobley with reference to Brother Tyler's visit to England, but the facts were presented in other letters, which we published. It seems strange in the midst of the excessively hot weather in St. Louis to receive a postal card from Brother Mobley, dated Southampton, June 25, and stating that it was still winter in old England. He reports one of the largest congregations on the preceding Sunday evening that he had had for a long time, and there were five conversions. Remfrey Hunt, missionary to China, who is now at his old home on a furlough, was to preach for him the following Sunday.

—All congregations within ten or fifteen miles of Albany, Mo., are interested in the meetings which Herbert Yeuell and Arthur Wake began last Lord's day. C. H. Mattox, the minister of the church at Albany, writes us that it is expected to follow up this meeting with other meetings, so that the whole county may be evangelized. Last summer stress was laid upon local option, and it carried the county two to one. Brother Mattox will have covered the larger part of the county with special meetings before this campaign opens. A fine location has been secured for a new church building in Albany, and it is hoped that this will be one result of the present effort.

—The foundation of the new church building at New Albany, Ind., is now being laid, and it is hoped to have the building completed by February of next year. We will have more to say of the style of the structure at another time. B. F. Cato has had charge of this work for about three and one-half years, entering upon it when the congregation was almost ready to give up through discouragement, financial incumbrances and other hindrances. During his pastorate there have been 385 new members added, and the missionary offerings are all taken. The congregation is now united and active. This is an excellent report that Brother Cato and the church at New Albany are able to present.

—The last Lord's day in June was jubilee day at Mitchell Park Christian Church, St. Joseph, Mo. A "joyful noise" was made over the fact that the congregation is now out of debt. At the afternoon service the pastors and some members from the other Christian churches, except King Hill, were present, and addresses were made by T. H. Capp, M. M. Goode, D. T. Short, J. C. Wyatt and C. M. Chilton. This church, which was organized in 1897, is a result of a Sunday-school started four years earlier. The present building was dedicated in 1903. The property is worth about $8,000, and C. A. Lowe is the minister who is making things go.

FACIAL BEAUTY PRESERVED

By Cuticura Soap, Assisted by Cuticura Ointment, the Great Skin Cure.

Because of its delicate, medicinal, emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure, Cuticura Soap is believed to be not only the most effective skin and purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet, bath, and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Center, Texas, July 15.—Sixty additions; $1,200 raised for carpet and seating; Sunday-school doubled; A. L. Oder, pastor.—Thomas L. Cooksey.

Special to THE CHRISTIAN-EVANGELIST.

Thayer, Kan., July 15.—Unabated interest here; in thirteen days 65 added; close Friday night, then to Hall, Ind., for a week, then Bolivar, Mo.—Wilhite and Tuckerman, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Lawton, Okla., July 15.—Seven additions yesterday, 84 in first two weeks; house too small.—Roger H. and Clyde Lee Fife, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Marion, Ohio, July 15.—Our two Marion churches are harmonized and will unite for the revival. Forty-two additions to date.—Brooks Bros.

Special to THE CHRISTIAN-EVANGELIST.

Sherman, Texas, July 14.—Crossfield and Saxton meeting closed after sixteen days, with 74 additions.—J. H. Fuller.

Special to THE CHRISTIAN-EVANGELIST.

Hannibal, Mo., July 14.—Hannibal gives six hundred and eighty dollars for San Francisco. Will reach seven hundred. Great church here. R. H. Stockton, St. Louis, gives one thousand dollars, which probably assures meeting R. H. Long's proposition published last week.—P. C. Macfarlane.

Special to THE CHRISTIAN-EVANGELIST.

Hammond, Ind., July 15.—Great Tabernacle meeting a week old with 67 additions; 45 yesterday. A thousand at the women's meeting and fifteen hundred at the evening service. C. J. Sharpe, pastor.—Shelburne and Knight.

Jubilee Service in Denver.

The Central Christian Church, Denver, Colo., has raised $6,500 (will make it $7,000) to pay off all indebtedness, put the church building in first-class condition and make some improvements in the front entrance. The church is prosperous. In less than four years, since the present pastorate began, over 600 have been received into the membership. The Bible school has grown from 150 to 400, the missionary offerings from $100 to $1,300. We raised nearly $10,000 for church purposes last year. The Bible school holds the banner for the Rocky Mountain region, it raised $908.35 on its May rally day. We will give $800 to Colorado missions this year. Colorado is twice as large as Iowa and in all the state we have no more members than they have in Polk county. Colorado is filling up in every part and is prosperous. Vast irrigation projects are bringing a multitude of home seekers to us. No one else will look after this state if we neglect it.

We are planning aggressive mission work for this growing and beautiful city. Our dear old friend, John C. Hay, of Los Angeles, preached for South Broadway in the absence of B. B. Tyler. We have been holding union prayer-meetings, five churches, with the utmost success. Denver will be heard from after awhile. We are getting enthusiastic again. The long depression made some of the Denver members feel old.

WM. BAYARD CRAIG.

Echoes from the San Francisco Offering.

Chicago, Ill.—Enclosed find $23.37 for reconstruction work at San Francisco.—F. J. Bamber, Treas.

St. Louis, Mo.—Hamilton Ave.—We send $150 for San Francisco.—L. W. McCreary, Pastor.

Richmond, Va.—Seventh St. Church makes an offering of $150 for San Francisco Reconstruction.—J. J. Haley.

Frankfort, Ky.—Our offering for San Francisco from First Church, $76.45, is enclosed.—C. R. Hudson.

Bloomington, Ill.—First Church gives $100 for San Francisco.—Edgar D. Jones.

Richmond, Va.—Third Church sends $20 for San Francisco.—Gerald Culberson, Pastor.

Logansport, Ind.—I send you P. O. for $21.50 from Ninth St. Church. The offering throughout the country ought to bring hope and courage to our brethren on the Pacific Coast.—J. H. Craig, Pastor.

Cleveland, Ohio.—Euclid Ave. Church sends $109 for San Francisco. Total offering here will approximate $500.—J. H. Goldner, Pastor.

SUNDAY SCHOOL BANNERS

Will be in demand for all occasions.

We have them from $3 to $7. Send for our complete Banner circular

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittance, to save bookkeeping.

OKLAHOMA FARMS near strong Christian church, cheap. Write A. G. McCown, Carney, Okla.

HASTINGS BIBLE DICTIONARY—Any one having a second-hand set and wishing to sell same, write to I. R. Lines, 812 Lorain street, Toledo, O., stating price.

WHERE WILL YOU SPEND YOUR VACATION? Write to the Christian Outing Grounds Association for their booklet and information. Address, Ellake, Iosco County, Mich.

PHYSICIAN desires to locate in a large community where there is a strong Christian church. Northwest preferred. For particulars, address P. O. box 1396, St. Louis.

PEW SETTINGS for 250 for sale. In good condition. A bargain at $65.00 Must be sold at once as old church is sold. Write, or better wire now to O. D. Maple, 420 Douglas street, Cairo, Ill.

WANTED, POSITION as clerk in dry goods store, grocery or bank, by a most capable and experienced man, in city or town where there is a Christian church. Write Joel Brown, Hot Springs, S. Dak.

THREE ISLANDS for sale in the beautiful "Lake of the Woods." Ideal summer residence. Comprise seventeen acres. Price $1,400.00 for the three. Alex McMillan, box 511, Winnipeg, Man.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

BRETHREN, COME to Western Kansas, the prettiest country in the world, and get a home. Land that raises alfalfa, corn, wheat, oats, rye and barley, sells from $7 to $12 an acre. Cheap rates every first and third Tuesdays. Buy your ticket to Weskan, Kansas, on the main line of Union Pacific. Address Fair Realty Co., Weskan, Kansas.

SPECIAL EXCURSION TO TEXAS—First and third Tuesdays. Cheap rates. We have 300,000 acres of choice, rich valley land. Grasses, grains, vegetables and fruit thrive. We have the three things which make a great country; good water, fine climate and good, deep, rich soil. Will sell on very easy terms. One crop will pay purchase price. Geo. W. Webb, Independence, Mo.

About the San Francisco Offering.

After speaking on Sunday at the First Church, Hannibal, I leave for California. The hearts of the San Francisco representatives and our people in the stricken district are overflowing with gratitude to the great brotherhood for the kind reception they have given our message. It is, of course, too early yet to estimate the result of the offering. We wait in faith and hope and prayer. Brother Ford continues the work in Missouri until August 1. Brother Cave is closing in Kentucky and Tennessee, and Brother Russell has already returned to California. To the brethren of Missouri I beg to say that much depends upon the generosity of their gifts to San Francisco—how much they will understand a little later when announcement of some generous conditional gifts by Missouri donors is made. To the brotherhood at large I would say: If you have not yet taken the offering kindly arrange to do so as soon as possible. We are pleading for an offering from every church. Until we receive this, or a measureable approximation toward it, we can not permit our voice to be stilled. As fast as the funds are received at Cincinnati they will be forwarded to San Francisco, where they are urgently needed. If your church has taken the offering see that it is sent in as soon as possible. If it has not yet taken it, please arrange for it at an early date. Supplies may be ordered from Cincinnati. P. C. MACFARLANE.

Hannibal, July 12.

For Church Extension.

The First Church, Pomona, Cal., has taken out a named fund in Church Extension. This is the first congregation on the Pacific coast to do this. Madison A. Hart is the pastor. The First Church, Portland, Ore., decided on Sunday, June 23, to create a named fund, making the second congregation on the coast to create a named fund in Church Extension. E. S. Muckley is the pastor at Portland. The Portland church was voted a $5,000 loan when they built four years ago, but did not use the money. The First Church, Seattle, Wash., A. L. Chapman, pastor, hopes to begin a named fund in September. This church received a $4,000 loan to build and has paid the loan. Church Extension now has twenty-three named funds. What church will create the twenty-fifth?

Recently the Board of Church Extension received a gift of $200 on the annuity plan from a good sister in Ohio. This is the board's one hundred and ninety-first annuity gift, and the board must receive many gifts on the annuity plan before the time of our Centennial when it is hoped to raise the annuity fund to $300,000. For particulars in reference to this plan address G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

To the Brotherhood of Arkansas:

This is to introduce to you J. J. Taylor, of Lexington, Ky., who has accepted the work of corresponding secretary and evangelist of Arkansas. E. C. Browning, after eleven years of faithful and efficient service, lays down the work and a younger man takes it up. You will give Brother Taylor a royal welcome, I know. He must have something more than a welcome, however cordial. It is support and co-operation that he needs. He will visit you and help you just as fast as he can. Extend to him a loyal and liberal hand.

Little Rock, Ark. J. N. JESSUP.

W. F. Richardson's Anniversary.

An incident at the First Christian Church, Kansas City, Sunday morning, June 30, marked the day as one to be remembered by pastor and people. The occasion was the fifty-fifth birthday anniversary of W. F. Richardson, who is now in his thirteenth year as pastor of this historic church. Unknown to him the pulpit was decorated. As he entered the church for the morning service the entire congregation arose, gave the Chautauqua salute and sang "Blest be the tie that binds." There was then handed to him an appreciation signed by every member of the official board. The selections rendered by the choir were his favorites. This had the effect of deepening the impression upon him. In referring to the incident, he expressed his appreciation and referred to the uniform consideration which had been shown him and his family throughout his entire pastorate. In further recognition of the day a number of brethren and sisters, formerly members of First church, but now having their membership elsewhere in the city, were present. Two of these, having been members of the official board, assisted in serving at the table as they had done in days gone by. All were greatly edified by the spirit which prompted the incident and which ran through every feature of it, as indeed through the services of the entire day. BARCLAY MEADOR.

Ministerial Relief Trustees.

The Board of Ministerial Relief of the Church of Christ is a corporation organized under the laws of the state of Indiana, and, according to requirements of the law and its articles of incorporation, there will be a meeting at the Central Christian Church, Indianapolis, Ind., on Monday, August 5, 1907, at 2 o'clock p. m., for the purpose of nominating persons who shall constitute the board of trustees for the ensuing five years. All contributing members and all duly accredited delegates from congregations of the Church of Christ contributing to the funds of the board have a right to vote.

A. L. ORCUTT, President.

Our International Convention.

Our annual national convention will meet in Norfolk, Va., October 11-17, 1907. We propose to make this a memorable occasion in the history of our brotherhood.

The Jamestown Ter-Centennial exposition in commemoration of the first permanent settlement of English-speaking people in America will present attractions of unusual interest and enjoyment and great crowds will be in this city in the month of October to witness such. We therefore respectfully invite immediate correspondence. We are now in position to make reasonable terms and to secure good accommodations for every one coming.

Take up this matter at once, and make your plans to be with us in October. All accommodations should be secured in advance so as to save inconveniences. Prices at hotels range from $1 up, European plan. Plenty of good homes in private families at $1 for lodging and 35 and 50 cents for meals.

J. G. HOLLADAY,
Chairman Entertainment Committee.
Address 507 Law building.



The above is a bird's-eye view of the village and lake of Pentwater. The lake extends much further, of course, to the right than is shown in the picture, while the channel into the larger lake is further to the left of the picture, near where the boat is seen standing at its dock. The railroad in the foreground is on the same side of the lake as Oceana Beach and Garrison Park, which front Lake Michigan, which is three or four minutes' walk distant. The highest point of Garrison Park commands not only the view offered in this picture, but a much wider one, including a broad sweep of Lake Michigan.

A Good Year for the Foreign Society.

This has been a good year for the foreign society. The hand of the Lord has been present on every side. The great spiritual impulse awakened at the Buffalo convention has not expended itself even yet. The foreign missionary rallies in the early part of the year touched high water mark. The preachers and other leaders took exceptional pains in preparation for the March offering. Extra effort was put upon children's day. To the end of June there had been a gain of 255 contributing churches. Not only so, but there has been a gain of more than $10,000 in the receipts from the churches, as churches. The Sunday-schools have gained $5,978 in their gifts. The annuity account shows a gain of $11,592. And the total receipts for the first nine months of the missionary year amount to $193,232, a gain over the corresponding nine months of 1906 of $16,059. These figures are encouraging indeed. However, there has been a loss in bequests of $7,029, also a loss of $2,548 in individual gifts.

Nine months of the missionary year have gone. We have only three months more before the books close.

Good reports come from all the fields. The schools are prospering. The evangelists report large numbers of additions. The medical staff is doing a mighty work through the hospitals and dispensaries. Many new buildings are in process of erection. Altogether the work moves forward most encouragingly. So far it has been a good year and we press on to its close with renewed earnestness.

F. M. RAINS, Sec.

The receipts of the foreign society for the first eleven days of July amounted to $14,763, a gain of $3,278 over the corresponding time last year. There was a gain of sixteen contributing churches and 119 Sunday-schools. The total receipts to July 11 amount to $207,995, a gain over the corresponding time last year of $19,337. There has been a gain of $8,163 from the Sunday-schools and $11,583 from the churches, as churches. We can certainly reach the $300,000 if every church and school and friend will do his full part.

Missouri Endeavorers, Attention!

For all matters pertaining to this work, pledges, etc., write to *Henry W. Hunter,* the new state superintendent of Christian Endeavor, *Mt. Washington, Mo., Box 43.* Keep in touch with him, he is at your service.

A. C. M. S. Reports for June.

All friends of home missions will rejoice to learn that the total receipts for the month of June was $20,833.66, which is a gain of $2,195.06 over the month of June, 1906. The gain in total receipts from the beginning of our missionary year to the close of June, is $1,263.95.

The offerings from the churches show a splendid increase, the gain in receipts for the month of June being $3,333.51; and the total gain in church receipts from the beginning of our missionary year to date is $4,640.85.

All of this is great cause for rejoicing, and leads us to believe that if we work with a will for the next three months we can certainly report the greatest offering for American missions in the history of the American Christian Missionary Society.

The churches giving larger offerings this year than last aggregate 211; 244 churches that contributed nothing last year have made an offering this year, thus becoming enlisted among those churches who are the friends of home missions.

Remit all offerings to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

An Historic Kentucky Church to Be Remodeled.

The First Church of Hopkinsville, Ky., is now three-quarters of a century old. The house in which it has worshiped during the fifty-seven years just past was given over to the builders to be remodeled on the morning of June 17. The sixteenth of that month being Sunday, the congregation on that day took a loving leave of the dear old place, and the historic church left the historic walls for many alterations to be made before it should come again within them.

The improvement of the old house will occupy several months. Its extent is indicated in part by the accompanying pictures. The building will be enlarged on three sides, and will accommodate, when completed, a graded Sunday-school of 600 members on the first floor, and an audience of 900 members on the second floor; *i. e.,* its floor space will be more than doubled. The house will have a modern equipment, including electric lighting, electric signal system for the Sunday-school, Sunday-school office, Sunday-school postoffice and check room, pastor's rooms, kitchen, parlors and many class-rooms. The style of the house will remain essentially unchanged, it being a modification of an old English type named "Tudor Gothic." It is estimated that the improved property of the church will be worth not far from $50,000.

More than $17,000 was raised within a week for this improvement. No rich person belongs to the church. Within eighteen months the church had already expended thousands of dollars in rebuilding the main building of South Kentucky College and in building the Woman's dormitory of that institution. Nor have gifts to missions and charties suffered any dimunition on account of these special gifts.

There was, of course, much of the sentiment in the hearts of the congregation which would have left the sacred place untouched. The people remembered with a touch of reverential feeling that it had echoed the voices of great orators from Alexander Campbell to E. L. Powell. Those scholar-pastors, Henry T. Anderson and Enos Campbell, stood before their mind's eyes afresh and clothed with a new dignity spoke their effective messages in the familiar place. They heard again in their imaginations Alexander Cross speaking his last words when the old walls were new before he went to Liberia to die for her people. And then they reflected how their fathers and other Disciples in neighboring churches had purchased the freedom of Cross (for he had been a slave), and how Enos Campbell had taught him in his house. And marriage and funeral, and revival and regular services, and representative assemblies of the Church of Western Kentucky had sanctified it. And here they recalled South Kentucky College, the object of the long-continued and tender interest of this church, had its first sessions. And yet, despite these memories, no word of objection has been spoken by any member of the congregation against the improvements. On the contrary, all recognize the changes which are going forward as a part of the just and inevitable price to be paid for a better equipment of the church for its high work.



The Old Building.



The Remodeled Church.

The facts of the congregational life which have suggested and demanded these changes are chiefly the growth in membership of both the church and the Sunday-school, and the enlarging ideals of church life which are cherished by the church leaders. The church numbers now about 700 and the Sunday-school more than 300. From April 1, 1906, to April 1, 1907, the church received more than 200 members. The Sunday-school is growing steadily toward the goal it has set itself, viz.: a membership of 500. But the leaders seek much more than members; and this expenditure of more than $20,000 looks forward to an increase of spiritual efficiency as its chief end. The Sunday-school is to be more carefully graded, its teachers more carefully trained, its classes provided with maps, charts, tables and, when desirable, with separate rooms. The services of the church are to be made more orderly, more solemn, more impressive, more fit to rest the weary, to comfort the sorrowing, to arouse the indifferent, to turn sinners to Christ. The building enterprise is only the beginning of the spiritual enterprise.

What the church at Hopkinsville is doing has conscious reference to her relation to other communities than her own. Owing to the facts that Hopkinsville is the headquarters of the South Kentucky Missionary Association and the seat of South Kentucky College she has exceptional opportunities to make herself widely felt; and she is not forgetful in her present activity of these opportunities.

It is expected that the house will be ready for occupancy again about November 1.

New York State Convention.

In 1863, during the last days of the month of August, I attended a convention of the New York Christian Missionary Society in South Butler, a beautiful village of a few hundred inhabitants, located in Central New York, and last week I was present as a delegate from the Central Church of Christ, Syracuse, at the forty-sixth annual convention of the same missionary society, held in the new $90,000 edifice of the Church of the Disciples of Christ on East One hundred and sixty-ninth street, New York city. I do not recall a single person who was present upon both of these occasions other than myself. The history of the Disciples of Christ in the Empire State could be read with increasing interest were it preserved in printed form since that time.

In 1863 no organizations of the Disciples were in existence in the city of Rochester, Troy, Watertown, Elmira, Brooklyn and Syracuse, although in the latter city the lamented Dr. W. A. Belding had inaugurated a mission work in the city hall early in the year.

A part of the unwritten history of these more than four decades is that Syracuse has two growing congregations—one nearly self-supporting, Troy a large and active congregation and another nearly half supporting, Watertown and Elmira completing in the past year beautiful and convenient church homes, Watertown this year bidding good-by to any help from the state society, Rochester two churches—one practically and the other partially self-supporting. Buffalo now has two of the largest and most flourishing congregations in the state, besides a smaller organization, which is forging to the front as also a mission point or two.

North Tonawanda is fortunate in having two large and active congregations besides the Northern church at Tonawanda. Greater New York now contains six congregations, the youngest of which only is securing any aid from our missionary societies.

Under the supervision and aid of the state society churches in other places have been established, and while the growth has been painfully slow it has been characterized with a permanency that is pleasing.

In population, wealth and enterprise and the concentration of its people in cities the Empire State presents one of, if not the most inviting home mission field in all the states of the Union, and yet for years the Disciples of New York state have been sending their money, their young men, their prayers, their energies and hundreds of individual members into the great West without a murmur.

Outside of Greater New York we have some thirty cities of 10,000 and more population. It is not, therefore, a wise plan and an excellent proposition to missionize and establish churches where the people are and the money is.

This is the feeling of the New York state Disciples to-day and it entered into their considerations at this, their 1907 convention.

In a state with a possible 10,000,000 population and incalculable wealth, can the possibilities for missionary enterprises be greater than here? Is there any more inviting territory, any more enticing promise of productiveness?

No state missionary society, comprising less than fifty churches or 9,000 Disciples can present a better record in substantial numerical growth and contributions to state and other interests than the New York society, and yet it is hampered for means to enter any of our numerous cities. We want the great work to look this way occasionally.

The New York Christian Ministerial Association opened its session on June 25 with B. S. Ferrall (Buffalo), vice-president, in the chair. S. B. Culp, of Watertown, led a devotional service and J. S. Raum, of Troy, made an address on "Incentives to Soul Winning." An interesting paper was presented on "Our Evangelists and the Union Meeting," by M. L. Bates, of New York city, which incited much discussion. The afternoon addresses were as follows: "The Ministry and Secret Societies," by L. S. Cost, of East Aurora; "The Possibilities of Our Work in the East," by L. N. D. Wells, of East Orange, N. J., and the "Mission of the Church Choir," by Anson G. Chester, of Buffalo, the latter containing a vein of rich humor.

In the evening J. P. Lichtenberger, of New York, gave us an "Illustrated Travel Talk on Palestine," of absorbing interest, using a stereopticon. Preceding the lecture Mrs. J. S. Raum, of Troy, gave a reading with excellent dramatic effect.

Wednesday morning the New York Christian Missionary Society began its sessions with a devotional address by Arthur Braden, of Auburn. The devotional address is a new feature with our state society and takes the place of a prayer and praise service. No one is permitted to enter or leave the room during this service. Dr. Eli H. Long, of Buffalo, president of the missionary society, presided at the business session and appointed his working committees and received reports from the several mission points. The address of E. M. Todd, of Tonawanda, upon the theme, "Evangelism for the Times," was replete with fresh thought and exceptionally good. Brother Todd has gone to Manchester, N. H., to take up the work there under the auspices of the C. W. B. M. Another excellent address was delivered by C. J. Armstrong, of Troy, with "A Glorious Church" for his subject.

The afternoon session was opened with a devotional address from J. A. Serena, of Syracuse.

S. J. Corey, from everywhere, was present to present the cause of foreign missions. After which Professor Herbert Martin, of New York city, read a carefully prepared and thoughtful paper upon Bible school interests, which attracted close attention.

C. G. Van Wormer, of Syracuse, presented a brief article on church finance, the principal thought of which was the church deficit and how to avert it. This was followed by an interesting talk on church finance by A. E. Williams, of Buffalo.

The Men's League of the Churches of Christ, judging from its first annual session, is a permanent feature of the Christian Missionary Society. Dr. A. G. Doust is president and E. A. Olley secretary, both of Syracuse. It is auxiliary to the state society and has for its fundamental purpose to enlist the men of our churches in local and state mission work. The league is the result of a suggestion made by President Long and has already proved its usefulness.

A much larger representation of men was in attendance than in former years and manifested an increasing interest in missionary matters.

Dr. A. G. Doust presided over the men's meeting and many practical things were discussed, after which Eli A. Long, of New York city, gave a highly intelligent talk on "The Relation of Men to the Bible School." At 6:15 some sixty men sat down to a men's banquet, the first in the history of the state missionary society, but this will now become a permanent feature.

Nearly all the churches in the state were represented in the men's league session and by men coming from the various vocations. It was considered a success in view of its initial meeting. Its first year's officers were re-elected and E. A. Olley, of Syracuse, secretary, was elected a delegate to the national convention to represent both the league and the state missionary society.

D. C. Tremaine, corresponding secretary and state evangelist, at 8 o'clock occupied the attention of the convention with a comprehensive report of the year's work which exhibited substantial progress and much encouragement for the coming year. Carey E. Morgan, of Paris, Ky., was present to address the convention in the interest of home missions and right well he did it.

Robert Stewart, Rochester, gave a devotional address. "The Crown of Righteousness" was the theme.

C. C. Crawford, of Elmira, occupied the time of the Christian Endeavor period with an address upon "The Spirit of Service," while O. H. Phillips, of Braddock, Pa., spoke upon "Our Centennial." This closed the Thursday morning session.

The afternoon was given over to the Christian Woman's Board of Missions session, with Mrs. Laura G. Craig, of Buffalo, presiding. Miss Mary Graybiel, India, and C. C. Smith, of Cincinnati, were the principal speakers, the latter speaking twice.

Friday morning J. F. Green, of Rochester, made the devotional address and O. G. Hertzog spoke upon "Our Educational Interests," preceded, however, by an address from Peter Ainslie, of Baltimore, upon "Church Extension."

S. T. Willis, for eighteen years pastor of the One Hundred and Sixty-ninth Street Church, being broken in health, was unable to publicly extend a welcome to the delegates, but M. L. Bates, of the Fifty-sixth Street Church, very entertainingly performed this service for him. D. C. Tremaine, state secretary, responded to the address of welcome.

The delegation this year was an unusually large one, reaching an enrollment of over 200 names—134 being from outside of Greater New York, and the large number of preaching brethren recently located in the state was noticeable. The spirit and personnel of the convention were distinguishing characteristics and the convention must be considered one of practical results.

The committee on mission appropriations readjusted its methods of allotting the same, asking for a reduction in making requests of 25 per cent per year for four years unless in exceptional cases which are to be passed upon by the state board. It was thought this would operate favorably in releasing our funds to use in new places.

It was decided also that in coming state conventions more time should be given to state interests and its problems. This could only be accomplished by arranging upon the program for three representatives of our six affiliated societies in any one year.

This seems to be a just and equitable plan and met with general approval. The Disciples of the Empire State as well as the brotherhood at large are awakening to the importance and magnitude of the work here, hence the reason for the proposed changes.

Another proposition was considered of a vital nature and presented in the form of resolutions, which were accepted and held over for discussion and adoption or rejection at the next annual meeting. The substance of the resolutions was that all churches in the state receiving financial aid from the state society shall be considered mission churches and so published in the minutes.

Also the state missionary board shall have a controlling vote in the selection of a minister for all such mission churches and its funds shall be under the general direction of the board.

Also mission churches dependent upon the state society for their support shall be required to execute an ecclesiastical mortgage in favor of the state society and which shall remain in force until reasonable prospect of permanency is in evidence. A motion provided for the publication of the resolutions in the annual minutes and to be acted upon at the 1908 convention.

Dr. Eli H. Long, of Buffalo, president of the New York Christian Missionary Society for the past eight years, was re-elected and still maintains his reputation as an ideal presiding officer and a loyal and wise guardian of the society's interests.

The convention adjourned Friday noon, June 28, to meet in Watertown in 1908.

Syracuse, N. Y. C. G. VAN WORMER.

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NEWS FROM MANY FIELDS

Georgia.

G. H. Hinnant, of Atlanta, just returned from the Bible College, Lexington, Ky., is at work in the "Franklin field." He is now in meeting at Baldwin.——J. H. Lunger is engaged in a meeting at Howell's, Atlanta.——State Secretary B. P. Smith, of West End, Atlanta, is doing some pioneer work in Americus. He hopes to organize a church in that splendid city.——W. B. Shaw will assist the writer in a meeting at Hampton, beginning the fourth Sunday in July.

Acworth. E. L. SHELNUTT.

North Carolina.

I have just returned from a brief visit to North Carolina, where I went to hold a meeting at Washington. There were fifty-seven additions to the church, and everything left in good order. This is the only successful meeting that the town has had in ten years, and the brethren are hopeful for the future, now that the shell has been broken. The aristocracy holds strongly to the Episcopal Church and refuses to hear anything from "man-made" churches. Much prejudice exists even among people who ought to know better, and who have been trained in evangelical faiths. A. B. Cunningham is the minister at Washington, and president of the State Board. He has a strong hold upon all classes, and is regarded as an able expounder of the Word. Here, W. G. Walker, the corresponding secretary of the state, lives. He is accomplishing a great work in the face of many discouraging features. His help in the meeting was invaluable. I will be in the state the greater part of the time from now until December. My next meeting will be with the Belhaven congregation. A. B. Wade is the faithful minister. E. B. BARNES.

Noblesville, Ind.

The Cedar Rapids Meeting.

Closed our meeting at Cedar Rapids, Ia., under the leadership of the First and Second Christian Churches of that city, with results which were very gratifying to all concerned. G. B. Van Arsdall, pastor of the First Christian Church, with whom I did all my correspondence, has certainly done a splendid work in Cedar Rapids, and won for himself a large place among the people of the city.

The First Christian Church is splendidly located, though the building is not large. We held a meeting the first two nights there, and then the house overflowing, we were invited by the pastors and members of the Methodist Church to use their building, which we did for the rest of the week. Then we went to the Auditorium, which will accommodate between 2,000 and 3,000 people, and we had large audiences continuously during the meeting. Several of the best business men in the city are in the First Church, and we found the membership to be broad-minded and thoroughly consecrated to the work.

The church on the west side of the river, where F. E. Smith ministers, is a younger congregation, but is certainly a live one. Brother Smith took charge of this church July, 1906, and up to the time the meeting began received fifty-four members, nineteen of whom were received by primary obedience. The Sunday-school numbered sixty, and the church membership was 140 at the beginning of Brother Smith's ministry. On April 30, just before the meeting began, he had 160. There were 557 converts in all in our meeting in Cedar Rapids, and I don't know the exact number received in the two churches, but the results were very nearly equally divided.

The First Church is considering a new building proposition, and it will be absolutely necessary for the Second Church to enlarge their borders if the great work they have well begun is carried on.

Brother Smith is president of the Ministerial Association, and the Church of Christ is winning a name not to be ashamed of in Cedar Rapids. Our pastors invited the members of other churches to work with us, and assured them if converts desired it, they would be permitted to go to other churches. Probably 100 may do so. The meeting was a great uplift to the city.

CHAS. REIGN SCOVILLE.

Kansas City.

The ministers of Kansas City and vicinity had their annual dinner with the Central Church of Kansas City, Kan.——A grand Christian Endeavor rally was held July 5. Claude E. Hill, national superintendent of C. E., was the speaker.——Nelson H. Trimble, who has been in Drake University the past term, has entered upon his duties as assistant to Geo. H. Combs at Independence Boulevard Church. He is ably assisted by his wife, who was formerly Miss Martha Stout. This progressive church has engaged the Brooks brothers for a meeting in the fall. The Neff sisters, of New York, are to assist in the singing.——Sherman Hill, who supplied for George H. Combs at Independence Boulevard last summer, is doing so again this summer. Brother Combs is with his family at Macatawa and will be absent until September.——The Budd Park Church has raised money to build a basement on its new lot on St. John avenue at the northwest corner of Budd Park. About $6,000 will be spent in construction.——The approximate membership of the Christian churches of greater Kansas City is 7,500. This embraces twelve churches on the Missouri side and four on the Kansas side. In the eldership and deaconate of these churches there are 250 business men.——The latest reports show an enrollment of 5,142 scholars in our Sunday-schools and 445 teachers. The increase in a year has been 1,192 scholars and 89 teachers.——The new tabernacle, which is the forerunner of what will be known as the Roanoke Boulevard Christian Church, has been dedicated. It is a frame structure 30 by 50 feet, and was erected for the most part by the ministers of Kansas City churches with their own saws, hammers, etc. The dedication sermon was preached by W. F. Richardson. Enough money was subscribed to pay for the material used in construction and leave a balance of over $200 to apply on the lot. A very promising Sunday-school has been started. The location is at 40 and Wyoming streets, in the southwest part of the city about a mile west from the Hyde Park church.——Burris A. Jenkins, whom Kansas City gave to the brotherhood, has been spending a few days here with his mother, Mrs. S. H. Jenkins. The primary object of his visit at this time is to receive treatment at the hands of a local surgeon. That he has been suffering for some years with a trouble in the knee which has been diagnosed by physicians far and near as rheumatism, is well known. A recent X-ray examination revealed a local trouble due, it is believed, to an injury received when a child. A month ago a treatment was given him here and now he has been given a second treatment which it is believed will fully relieve him. In this hope his friends here heartily join all who know and love him throughout the brotherhood.——A few weeks ago fifteen of our Kansas City ministers with their families spent a day at Swope Park. Ball playing was the chief amusement of the preachers, while the women and children found ample amusement in other ways. After dinner the ministers held their weekly conference under the trees. This meeting was an impressive one. Particularly so because of remarks made by T. P. Haley, whose pastorate here dates back to a time when there was but one instead of sixteen Christian churches in Kansas City. Said he, "I may not meet with you again soon." By which it was understood that he was going to his summer home and the date of his return was indefinite. He spoke of some of his cherished hopes concerning the churches of greater Kansas City, especially along the line of a closer fellowship in every vital relation. As to his personal feelings he said: "No lover ever went to his sweetheart with greater joy than I have gone to my pulpit. If I had a hundred lives to spend I would spend them all as I have spent the one given me. I have received of my brethren far above my deserts, and my counsel has been given consideration far above its merits." Brother Combs, chairman of the meeting expressed the feeling of all present when he said that Brother Haley's words which suggested the thought of his retirement from the active ministry, darkened the picnic day and gave to all a very real ache of heart. He then spoke of Brother Haley's fatherly care over all the preachers who had been with any of our churches in Kansas City during the past twenty-six years. His every word, so full of appreciation of Brother Haley's love and devotion, expressed what was in the hearts of all.

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From Charleston by the Sea.

I am writing this on the last day of my first year's ministry in Charleston, S. C. It has been a year of much joy. God has richly blessed our efforts in behalf of the heavenly kingdom on earth. During the year there have been 21 additions to the church—15 of these by primary obedience. There have been some removals and one death. Sixteen hundred and two dollars has been raised since October 14 toward our debt to the Board of Church Extension. This has been really a remarkable work. I have never seen more liberal giving. And it was giving that meant true sacrifice. At the same time we have given more than $150 for missions. The church has also voluntarily asked that the appropriation from the A. C. M. S. be reduced $100. Our people are poor, but they are learning the joys of burden-bearing.

We are sorry to lose C. E. Smith from the state. He is now in Altoona, Penn. He is a good man and did good work.

S. D. Colyer is doing splendid work in Orangeburg. He is one of our best preachers. Under his leadership the church has determined to build a $15,000 house of worship. They are making good progress toward that end. Brother Colyer has pledged $1,000 to the building fund. He is ready to hold a few evangelistic meetings, the proceeds of which will be devoted to the building fund. The church that procures his services will be most fortunate. Brother Colyer is not as well known as his works and ability merit. He who works as a pioneer on the mission field is too often forgotten by his brethren in the great centers of our activity. Brother Colyer is a man of consecration and is successful.

It would be a splendid thing if some of our preachers ministering for wealthy and large churches in Missouri, Kentucky, or Illinois could be turned loose in South Carolina and other mission fields. Why is it that there are to-day so few men to walk in the footsteps of the pioneers like Samuel Rogers, William Hayden, etc.? They made history and to-day their names are honored by all. He who works on the mission field will make a name that will be honored in the generations to come, if he works well. And always God raises up some one to take his place. If 1,000 preachers of our brotherhood would volunteer for the mission fields it would do more for missions than all the sermons they may preach at home in a lifetime.

South Carolina needs men of the greatest ability and consecration. It needs men who are willing to sacrifice. It needs men of patience. South Carolina has sent out a number of young men who are preaching in other fields or are now preparing for the ministry. They can do no better than to return to their home state and preach to their own kindred and friends and neighbors. Their fathers fought for their homes. The soil is sacred with the blood of the patriots. There are great battles to be fought here to-day under the blood-stained banner of our Savior.

Brother Stanley R. Grubb is busy now superintending the construction of a house of worship for our Capital City.——The churches along the southern border of our state held their annual union meeting the last Lord's day in June.—— Our Bible school will give its children's day exercises on the first Lord's day in July. The church and Bible school expect to have a share in a station on the foreign field.——The church in Charleston is planning to hold an evangelistic meeting the coming winter.——The Joplin First Church honors the writer by continuing him as their living link on the home field.

MARCELLUS R. ELY.

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Scoville at Muncie.

We closed our meeting with the Jackson Street Christian Church, Muncie, Ind., June 10. The visible results of the meeting were 626 people who came out for Christ and the church. The exact number received by primary obedience I do not know, but there were not many who had been members of churches elsewhere. The one remarkable thing about this meeting was the large attendance throughout the meeting at all the services.

The brethren rented the largest auditorium in the city at an expense of $140 a week. They spent over $400 for fine new chairs. These were sold at the close of the meeting for almost as much as they cost.

The meetings were successful in every way. The offerings received easily met all the expenses connected with the meetings. W. H. Allen, the pastor has been earnestly at work since taking the pastorate of the church a year ago last December. His predecessor, Brother Reynolds, did a great work in raising the old debt that has been hanging for years over the church and which kept the church from coming to the front. Brother Reynolds lives in Muncie, and was faithful to his successor and was a splendid worker in the meeting.

In the eighteen months that Brother Allen has been the pastor, 205 people were received in the church preceding the meetings, seventy in a two weeks meeting conducted by himself in April last year. The Sunday-school was not large, only 150 at the beginning of Brother Allen's pastorate, and the very largest attendance ever had before the meeting was 300. The best day in the Sunday-school during the meetings was an attendance of 500. Brother Allen says there were only 19 in prayer meeting the first night he was in the church, and the largest prayer meeting was 75, while on June 19 there were at least 350 at the prayer meeting, where several made the confession and 11 were baptized.

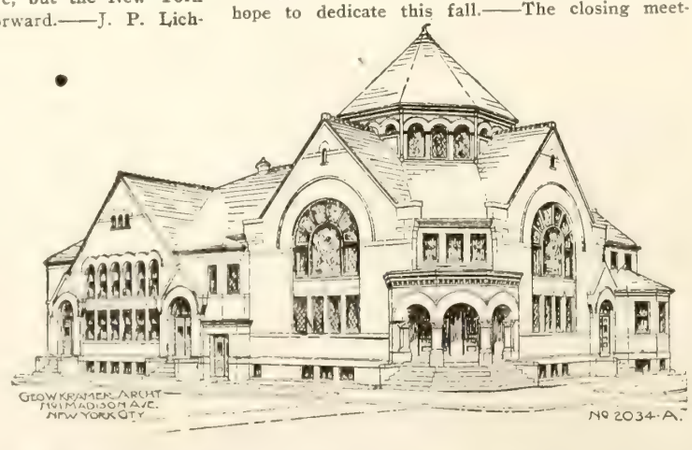
God's blessings lie close to his gifts, and the growth in giving has had much to do, we believe, with the preparation for the larger meeting. In 1904 the church gave $7 to the Ministerial Relief; in 1905 they gave $30; in 1906, $60. Home Mission offerings likewise steadily increased, until this year they became a living link, taking the offering the first Sunday Brother Ullom was with them. A great missionary offering is a good thing to prepare for a meeting, and a great meeting is a good preparation for a great missionary offering. In 1904 they gave $68.40 for foreign missions; in 1905, $110.06; in 1906, $137.07; in 1907, $240; and the bugle was sounded out during the meetings that the church would make a strenuous effort to become a living link in foreign missions next year.

Two things should receive especial mention. One is the large Sunday-school class of men only, taught by Ernest Wiles, who is principal of the City Schools. He had over one hundred men in his class on one Sunday during the meetings. Brother Wiles was one of the early singing evangelists of the Christian Church,

New York.

We feel rather lonely so far away from the whole brotherhood over here, but the New York work is moving steadily forward.——J. P. Lichtenberger and wife have recently returned from a trip through Palestine. ——Brother Willis is home from Kentucky.—— Brothers Bates and Lichtenberger have their heads together, and we may look for a great metropolitan church on Manhattan in the near future. —— Brother Rounds is doing splendid work at Flatbush, Brooklyn. Green Point, Brooklyn, is making an effort to support an evangelist in its own field, to be employed continually in street meetings. Sterling Place Church, I believe, is still looking for a pastor.——The Disciples' Union, of New York, has recently been changed from a union of individuals to a union of the churches. All our churches are now represented, and we are organizing for a more aggressive work.——East Orange is busy with a new building, which we hope to dedicate this fall.——The closing meeting of the New York Ministerial Association was held with us in East Orange, and I was elected as president for the coming year.

L. N. D. WELLS.



Proposed Centennary Church at New Orange, N. J.

went into Ann Arbor, and has grown in every way until his influence is felt in every corner of the city. He not only has tremendous ability, but is thoroughly consecrated to the work of Christ and the Church. We ought to have just such men in the schools in every city where there is a Christian Church, and our Brethren ought to see to it that our people are represented among the teachers of the schools.

The slum work done by Dr. Betts in these meetings was remarkable. Not only did he inspire many who were downcast to the better way, but he held a great meeting for men in the jail which was so effective for good that the sheriff invited him and his wife back for dinner and another visit to the jail.

CHAS. REIGN SCOVILLE.

A Good Meeting at Okmulgee, I. T.

Viewed simply by the number of additions, of course there have been greater meetings, but fifty-seven additions is not the only measure of greatness to be considered in a revival meeting. In fact it is oftentimes the least thing to be considered. This was a splendid meeting, not only from the number of additions, but also from the character of those who have been brought into the church, there being many noble young men and women and heads of families among the number.

Never has it been our privilege to listen to the gospel presented with greater power than it was by Brother Mitchell in this meeting. He does not shun to declare the whole counsel of God, yet he does it in such a sweet-spirited manner that no offense can be taken. Members of the other religious bodies participated in the services and showed great interest in the meeting. Will J. Slater was the singer.

The church has been greatly strengthened, and will enter into the work with renewed vigor. New classes have been formed in the Bible School, the Endeavor Society has received new recruits, and the whole church has been placed in better condition for service. We are now planning a vigorous campaign for primitive Christianity in this community. The additions are as follows: Confessions, 42; letter and statement, 11; reclaimed, 3; from another body, 1. Total, 57. D. N. MANLEY, Minister.

Indiana Christian Ministers' Association at Bethany Park, July 25, 26.

A fine program—three lectures by Professor Hall Calhoun, of Lexington, on "Constructive Christianity," "Archeology of the Bible," "The New Testament Teaching Concerning the Holy Spirit;" addresses by L. E. Sellers on "Masculine Christianity;" E. Richard Edwards, on "The Message of the Church for Modern Social Problems;" President L. M. Sniff on "What is Legitimate Matter for Sermon Material?" Every preacher come. AUSTIN HUNTER, Secretary.

Program for State Convention of Indiana, Bethany Assembly, Brooklyn, Ind., July 22-29.

Monday, July 22.—Morning prayer-meeting.

Monday Afternoon, July 22.—Address, "Lessons Taught by the Pioneers," Joseph Franklin, Alexandria. Special meeting of board of directors to consider the report of "The Missionary Calendar Revision Committee" and report to the state convention.

Monday Evening, July 22.—Address, "The Paramount Importance of State Missions," Richard W. Abberley.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Tuesday Morning, July 23.—Workers' conference. Greetings, Mrs. Maude D. Ferris, Detroit. Address, H. J. Derthick, principal Hazel Green Academy.

Afternoon—Election of state officers. Circle hour. Missionary Training School. Consecration hour, Mrs. Helen E. Moses. Miscellaneous business.

Evening.—Report of the superintendent of Young People's Work. Junior, Intermediate and Mission Bands convention. The boys and girls will have charge of the meeting.

CHRISTIAN ENDEAVOR PROGRAM.

Wednesday Morning, July 24.—Reports and business. Address, "Fishers of Men," John Grimes. "A Clinic of Christian Endeavor," presentation of patient and statement of case, "Dr." V. W. Blair, S. T. B. 1—Epithelial Desquamation (removal of aged from society), "Dr." H. O. Pritchard, B. D. 2—Neurosis (functional weakness), "Dr." E. F. Daugherty, B. D. 3—Cardiac Disturbance (heart disease), "Dr." E. E. Moorman, B. D. Address, "The Man and the Hour," Bruce Brown, Valparaiso, Ind.

Evening.—7:00 p. m.—Vesper services, open air, thirty minutes, with Scripture out of the storehouse of memory.

PROGRAM OF STATE MISSIONARY SOCIETY.

Wednesday Afternoon, July 24.—President's address, Austin Hunter, Indianapolis. Address, "The Great Conquest," James Mailley, minister, Greensburg, Ind. Symposium, The Business Side of State Missions: 1. "Loyalty to State Missions," T. H. Adams, minister at Edinburg, Ind. 2. "Connecting Links in State Work," L. C. Howe. 3. "The Building Up of a Permanent Fund," Mr. A. J. Loughrey. Address, "The Imperative Necessity of Increased Support for State Work," James Vawter. General discussion, appointment of committees and adjournment for supper.

Wednesday Evening, July 24.—Reports: State corresponding secretary, J. O. Rose; state treasurer, W. S. Moffett; state evangelist, T. J. Legg. Address, "The King's Command," B. S. Denny, state corresponding secretary, Des Moines, Ia.

Thursday Morning, July 25.—Addresses: five minutes each by the fourteen district secretaries, with revised map of the state. These addresses interspersed with music from Indiana's greatest song leaders. Address, "The Divine Plea in Indiana—The Problem Before Us," J. O. Rose, corresponding secretary. 11:15—Business, "The Calendar Revision Report" and our definite plan of work.

Program of the Nebraska Christian Convention.

Bethany, Neb., July 30-August 4.

Tuesday Evening—8:30. Convention sermon, H. H. Harmon; appointment of committees, H. J. Kirschstein.

Wednesday Morning—Bible school institute (each morning). H. H. Moninger; N. C. M. A. period, R. A. Schell, president. Address, "The Pulpit's Message to the Present Day," H. C. Williams; review, L. C. Swan. Discussion. "Our Relation to Union Evangelism," E. C. Davis. Discussion. Bible lecture, "Jesus as a Teacher," G. P. Coler.

Wednesday Afternoon—C. W. B. M. period. Mrs. J. S. McCleery, president.

Thursday Morning—N. C. M. S. period, H. J. Kirschstein, president. Corresponding secretary's report. Address, H. C. Holmes. Bible lecture, G. P. Coler. Business Men's period, C. S. Paine, president.

Thursday Afternoon—Educational period, Chanc. W. P. Aylsworth. General statement of business progress during year, H. A. Lemon, secretary. "Western Education for Western Needs, or the Mission of Cotner for Nebraska," R. G. Aylsworth. "Our Great Need—More Students: How Meet it?" Hugh Lomax;" "The Centennial Movement to Endow Colleges," W. R. Warren, secretary. Educational address, G. P. Coler.

Thursday Evening—Church Extension address, G. W. Muckley. Sermon, B. B. Tyler.

Friday Morning—Bible school institute, H. H. Moninger. N. C. M. S. business period, H. J. Kirschstein, president.

Friday Afternoon—Bible school period, G. R. Dill, superintendent. "The Teacher Between Sundays," L. L. Coryell. Paying Our Debts, fifteen minute addresses: "The Teacher Problem," H. H. Moninger; "The Minister and the Bible School," Samuel Gregg; Question Box, Louise E. Jones; superintendent's report, G. R. Dill. Children's hour.

Friday Evening—Devotional, T. C. McIntire. Benevolent Association address, J. H. Mohorter. Sermon, B. B. Tyler.

Saturday Morning—Evangelist's period, E. von Forell, presiding. Devotional, Roy Young. Fifteen minute addresses: "The Evangelist and His Home," R. F. Whiston; "The Relations of Pastor and Evangelist," M. Putman; "Personal Work in Winning Souls," O. A. Adams;" "The Power of the Sermon in Evangelistic Work," O. L. Adams. "The Evangelist's Work of Setting the Church in Order," N. T. Harmon. Ministerial Relief address, A. L. Orcutt. Bible lecture, G. P. Coler.

Saturday Afternoon—Y. P. S. C. E. period, Z. O. Doward, superintendent.

Lord's Day—Sermons by Carey E. Morgan and B. B. Tyler.

Lord's Day Afternoon at 2:30 p. m.—Communion.

The Colorado Summer Assembly.

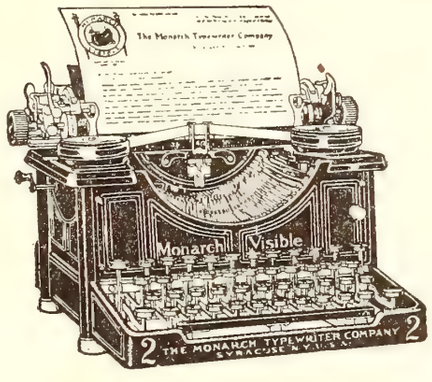
The date for the 1907 session of the Colorado Summer Assembly is August 6-18. Dean A. M. Haggard will give daily Bible studies along the line of predictive prophecy. The institute sessions will be led by Mrs. Lena E. Treloar, Mrs. Laura H. Pettit and J. F. Findley. Sermons and lectures will be given by W. B. Craig, B. B. Tyler, Dean Haggard, L. G. Thompson and others. Several high class entertainments, musical and others, will be given at the evening hour.

The home of the assembly is at Pinecliffe (formerly Gato), on the new "Moffatt road," thirty-six miles out of Denver on the eastern slope of the great Rocky Mountain range.

Address inquiries to J. E. Pickett, president, 2551 West Thirty-fourth avenue, Denver.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Arkadelphia, July 9.—In an eight days meeting with home forces there were seven additions by statement. The congregation will hereafter be able to have preaching half, instead of one-fourth time.—E. S. Allhands.

Bentonville, July 7.—Three additions at regular service since last report.—J. W. Ellis.

Canada.

Milestone, Sask., July 8.—One addition from another religious body. The work is steadily growing in all departments.—A. R. Adams.

Illinois.

Pekin, July 10.—I baptized two more after prayer meeting on Wednesday.—Thomas J. Thompson.

Catlin, July 10.—Three additions since last report, two by baptism and one by letter. The latter was at West Lebanon, Ind., and the others at Catlin.—Lewis R. Hotaling, Minister.

Cantrall, July 11.—One added by confession and baptism. W. G. McColley, of Pontiac, Ill., will begin a meeting here September 1.—Lewis P. Fisher.

Indiana.

Bicknell, July 7.—We have had forty-six additions here in the last six months. Counting additions at Shoals, there have been 128 so far this year.—M. C. Hughes.

Indian Territory.

Bartlesville, July 10.—W. D. James, a Baptist minister of Pawhuska, Okla., and his family were received into our church last evening.—H. J. Corwine.

Muskogee, July 9.—One added by statement at regular service.—W. W. Settle.

Kansas.

Elk City, July 6.—I divide my time at La Fontaine. We had four additions last Lord's Day, three by letter and one by baptism. There were three additions at Elk City recently, two by letter and one by baptism.—J. M. Plummer.

Kansas City, July 8.—One addition to the North Side Church and four baptisms.—James S. Myers.

Louisiana.

Cheneyville, July 8.—There were three additions at Monon yesterday. These were the first baptisms here in five years. I go to Baton Rouge, September 1.—Roy Linton Porter.

Missouri.

Boonville, July 1.—One confession at regular service yesterday.—G. H. Bassett.

Moberly, July 8.—One confession at the East Side Church.—E. G. Merrill.

Randolph, July 8.—Four added at Rush Creek—three were baptized in the afternoon and the other came from another religious body.—T. W. Cottingham.

Nebraska.

Omaha, July 5.—There were two additions to the First Church. Our Bible school offering on June 30 exceeded $600.—S. D. Dutcher.

Ohio.

East Liverpool, July 9.—During the month of June there were six additions to the First Church—three by confession and baptism and three by letter. The work of the entire church is showing a wholesome record for the warm season.—E. P. Wise.

Oklahoma.

Lawton, July 8.—A good revival is being conducted by R. H. Fife and son. Thirty-seven people united with the church the first week. There was a chorus of fifty voices, assisted by the orchestra.

Oregon.

Milton, July 8.—We had a full house Sunday evening and one young man to confess. The Endeavorers gave a good program on Mormonism, and took an offering for Idaho.—C. H. Hilton.

Pennsylvania.

Scranton, July 8.—The Dunmore Church had Decision day in the Bible school, when four of the scholars united by confession and one by statement.—Richard Bagby, Pastor.

Tennessee.

Chattanooga, July 7.—There have been additions to the church every Sunday since May, nine in all. The pastors have united in special gospel meetings at Olympia Park Theater, and there are excellent results.—Guy B. Williamson, Assistant Pastor.

Texas.

Abilene, July 8.—Two additions last Sunday—one from another religious body.—Granville Snell.

Marble Falls, July 3.—The camp meeting here began June 13, and closed July 2. E. V. Spicer was the preacher, assisted by E. M. Douthitt as singer. The meeting was in every sense a success. There were twenty additions, and the respect of the entire community was won. This is the second meeting held at this place by these evangelists, and the people are insisting upon their return next year.—J. H. Walsh.

Plain View, July 10.—Six additions since last report. H. K. Shields and wife, of Rochester, Ind., are among them. Brother Shields is a song evangelist of national reputation, and we count ourselves fortunate to have these people with us in this important field of work.—A. M. Harral.

Washington.

Castle Rock, July 3.—One baptism last Lord's Day and one to be baptized.—E. R. Moon.

Ministerial Exchange.

E. W. Brickert, Martinsville, Ind., would be pleased to hold some meetings this summer and fall.

Any church desiring the services of an evangelist, or pastor, may address, "Minister," in care of W. F. Evans, Duncan, I. T.

J. E. Sturgis, singing evangelist, Butler, Ind., has open dates for October and December.

I. H. Teel, pastor of the church at Visalia, Cal., has a vacation of one month which he hopes to spend holding a meeting. He will go any reasonable distance for collections.

The church at Maysville, the county seat of De Kalb County, Mo., wants a preacher, and can pay about $900 for full time. Address J. Wood Cline, at that place.

J. H. Stuckey, whose address is 243 Ruby street, Kansas City, Kan., can supply churches within reasonable distance of that place. His membership is with the North Side Church.

H. E. Winters, of Fletcher, Ore., would like to make an engagement with some evangelist as a singer. He has been studying for this purpose at the Texas Christian University, and has a barytone voice. He can give good references.

P. T. Martin is open to hold a meeting or two during September and for part of October. Address, Blue Hill, Neb.

F. B. Thomas, of the Christian Church, Kansas, Ill., writes us that he can put a congregation in touch with a capable young minister whose wife is a good worker and who could take charge of a choir. Salary $750 to $1,000.

The church in Vancouver, British Columbia, is needing a preacher. The salary that can be paid is $800. The plea for primitive Christianity is hardly known in this, the largest and most important city in British Columbia. There is a devoted membership of thirty disciples, and the call is a missionary one. Address, C. W. Simpson, care of Y. M. C. A.

J. W. Libbey, of Blue Jacket, I. T., writes that some church located in a college or university city can secure a young preacher of fine ability, who is desirous of doing more work in school. He has a rich barytone voice and can direct a choir or orchestra.

The church at Clearwater, Kan., desires members of the brotherhood to locate at that place. Address, Harry Walston, Pastor.



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Christian Endeavor

July 28, 1907.

Missions Among the Mormons.

—Matt. 7:15-23.

DAILY READINGS.

M. A Wicked City.	Jer. 5:1-7.
T. False Teachers.	Jer. 23:9-12.
W. Sin's Secrecy.	Job. 24:13-17.
T. Dishonour and Reproach.	Prov. 6:30-35.
F. Adultery Punished.	Ezek. 23:45-49.
S. Judgment.	Rev. 17:1-6.
S. Topic.	

Mormonism is the name given to a sect having headquarters in Utah. They call themselves Latter Day Saints.

The two books which they claim as modern revelations are the Book of Mormon and the Book of Doctrines and Covenants. They place these beside the ancient Scriptures of the Old and New Testament, and claim that they are of equal inspiration with the Scriptures. They claim that the Old Testament is especially for the Jewish church, the New Testament for the European Christian church, the Book of Mormon for the American Christian church, and the Book of Doctrines and Covenants for the Latter Day Saints.

Their books are based on the romances written by Solomon Spaulding, a Presbyterian clergyman of Western Pennsylvania. He called these romances the Manuscript found. They give expression to his belief that the Aborigines of America were the descendants of some of the tribes of Israel.

The Hierarchy in the Mormon church is of two classes of priesthood: The Melchizedec, which is the higher; and the Aaronic, which is the lower.

The Mormons practice baptism by immersion. They celebrate the sacrament of the Lord's Supper, using water instead of wine. They teach plainly that God exists in the form of man. Brigham Young once preached boldly that Adam is our Father and our God, and the only God with whom we have to do.

The Mormons teach that Christ is less than God, and deny the personality of the Holy Spirit. They teach the pre-existence of human spirits, and declare that multitudes are now in waiting, desiring to come to earth."—*The Young People's Lesson Quarterly.*

Brigham Young and his Mormons settled in Utah sixty years ago, in 1857. Up to that time the region was practically unknown.

The hierarchy there set up is "highly organized, diabolically active, and amazingly successful in winning converts; hostile in every fibre to evangelical religion, to constituted government, and to the highest American ideals."

Mormonism teaches that Adam is God, denies the supernatural birth of Christ, teaches that there are many gods, holds that God is a polygamist and that polygamy is a sacred duty, and considers disobedience to the Mormon priesthood to be a damnable sin.

Mormonism has no fellowship with the Christian churches, but regards every one a heretic that does not accept the "revelations" made to Joseph Smith.

The first appeal for Christian missions in Utah came from an army general, who was himself a Roman Catholic. Missions to the Mormons began at once, in 1865.

The first mission to the Mormons ended in murder, and it was years before Christian preaching in Utah was safe.

There are now about three hundred thousand Mormons. They hold the balance of political power not only in Utah but in several of the other Western States.

The Mormon missionary system is probably the most effective in the world, and it should be opposed by equally earnest efforts of the Christian church.—*Endeavorer's Daily Companion.*

Midweek Prayer-Meeting

By Charles Blanchard.

Is the Bible Safe?

Topic July 24. Jer. 36th Chapter.

From the reading of this chapter it might be inferred that the Bible is in danger of being destroyed, as Jehoiakim burned the roll of Baruch, the scribe. In answer it may be said the Bible has come down through the ages of persecution, by sword and flame, through wars and mighty conflicts of brain and brawn, and has weathered the stress of sciences, true and false, the attacks of infidelity and of false friends, the misrepresentations of creeds and confessions and the bewildering commentaries of the learned and of the unlearned, the assumptions of those who called themselves wise, the equally arrogant dogmatism of the ignorant and bigoted traditionalists, higher and lower critics, fanatics and common and uncommon fools—and survived, like the servants of the living God, without the smell of fire upon it. And the Bible never held a securer place in the thought and affections of mankind than it does to-day. Old creeds are breaking up, old faiths are being restated, old doctrines denied and dumped into the junk pile of the past; big men and little men, saints and scoffers, and just common sinners, each have said their say and ceased to be; and the last word has not yet been said, nor will be, till time shall be no more. The faithful have been fearful and faint-hearted at times, and there are those who tremble at the toppling of old traditions, the leaning towers of the learned of the past, forgetful of the psalmist's splendid declaration of faith, reinforced by the apostolic statement: "All flesh is as grass, and all the glory thereof as the flower of the grass. The grass withereth and the flower falleth; but the word of the Lord abideth forever. And this is the word of good tidings which was preached unto you." 1 Pet. 1:24, 25.

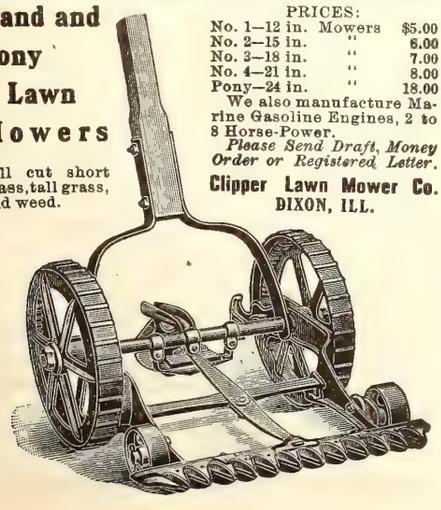
Therefore let us put away our foolish fears and unbrotherly controversies about words to no profit, but to the subverting of the hearers. Paul did write some things hard to be understood, which some still twist to their own destruction, and to the confusion of others. But if all the world of busy and bothered folks would just make an honest effort to live up to the teachings of the great apostle that are perfectly simple and plain what a transformation of lives and of social and civil and religious relations there would be! Is the Bible true? Try it, test it, live it! More, love it and all may know of the doctrine whether it be of God or men. It is the Master's challenge: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." John 7:17. This is the Bible's challenge to the race. The record God gave of his Son stands or falls by this supreme test. Not the carpings of critics, bigots and blatherskites, but the pitiful failures of professed believers hinder the progress of the Gospel. Yet, spite of all, mightily grows the word of God and prevails!

The Bible is safe, at any rate, until somebody writes a better. So rest easy on that score. There is a story of a young fellow who presumed to scoff at the Bible and sneer at believers, asserting that he could write a better. He couldn't see anything wonderful in the beatitudes or in the sermon on the mount. A friend who was listening to his foolishness took pencil and paper out of his pocket and handed them to him with the modest request to please write a few, just a few, beatitudes, and he would be excused from writing another sermon on the mount, as that might prove a bigger job than he anticipated! His friend and the world are waiting for those beatitudes! O friends of mine and of my Master, friends of humanity, till you find something to really and rejoicingly take the place of the old Bible, let us keep it, for what it does for us here, for what it offers us hereafter. When you really find something better pass it along to hungering men and women. But don't take away the pilgrim's staff and the children's bread. Meanwhile it is safe to follow the old Word and the old Way, which for us is a "new and living way whereby we draw nigh unto God."

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Sunday-School

July 28, 1907.

The Golden Calf.—Exod. 32:1-8, 30-35.

Memory verses, 34, 35.

Golden Text.—Little children, keep yourselves from idols.—1 John 5:21.

As the record stands, it is represented that a very considerable body of legislation was delivered to the children during their encampment at Sinai. This included three principal elements: first, and most important, the Decalogue, giving certain fundamental principles of religion and morality; second, a somewhat extended group of precepts (the Book of the Covenant) regarding the administration of justice between man and man under the social and industrial conditions of an agricultural and pastoral people; third, a still longer and more detailed exposition of the precise method for constructing and operating the paraphernalia of worship. This last group of laws occupies chapters 25-31. They are said to have been delivered to Moses by Jehovah in person during the forty days which Moses spent on the mountain. No one can read them through carefully without feeling that these minute details as to the number of hooks to be put in the end of a curtain, the particular herbs and extracts to be used in manufacturing incense and anointing oil, the pattern and trimming of the priestly robe, and all the other ritualistic minutiae, are in strange contrast with the simple and lofty truths of the Decalogue and even with the wise and just decisions of the Book of the Covenant. Even more does this apparently extreme particularity with reference to the mere external machinery of worship contrast with what we know of the character of God through later and fuller revelations. This contrast suggests a problem which is worth thinking about.

The people were discouraged, and perhaps a little bit frightened by the long absence of Moses in the mountain. They were a very religious people. Most primitive peoples are. They felt assured of the impossibility of successfully accomplishing anything without divine aid. They also felt sure that divine aid was impossible without some symbol of the divine presence. Moses had hitherto, in a way, served this purpose. He could come back with shining face to report to the people an interview which he had had with Jehovah and could carry Him their complaints and petitions. But now Moses had gone. Perhaps God was gone too. How could they tell? They would appeal to Aaron to find them some other way of communication with God, some other representation of his presence.

Israel's idolatry at this time was not fundamentally a defection from Jehovah to some other God, but a change in the way of worshipping Jehovah. It would have amounted to the same thing in time, for Jehovah worshipped under the form of a calf would soon come to be a very different sort of deity to them. Aaron, however, understood that they wished merely a new way of worshipping the same God, for after making the calf he proclaimed a "feast unto Jehovah."

God expressed his purpose to consume the nation for its sin, but after the argument of Moses, who reasoned with him as a man might reason with a well-meaning but hot-headed friend, we are told that "Jehovah repented of the evil which he said he would do unto his people." In such colloquies as these, we see the anthropomorphism of the Hebrew view of God in its most extreme form. As a literal record of facts or as affording any insight into the mental processes by which the divine mind reaches its determinations and forms its plans, such a passage has but little value. It needs to be corrected by what we now know of God through revelations which had not been given at that time. Perhaps, indeed, such passages were never seriously intended to be taken literally, but merely to convey the central thought of the extreme indignation which God felt toward the people who had set up the image, and to indicate to the nation as vividly as possible that it had had a very narrow escape from destruction.

Aaron appears to very poor advantage in this whole episode. First he tries to throw the blame on the people. "Thou knowest the people, that they are set on evil." This was doubtless true, so far as it went, but it was no defense. It was his business to check the evil tendencies of the people, not to serve as the instrument for carrying them out. Probably Aaron was apprehensive lest, if he should refuse, they might put him out of his office and appoint a new priest. Would it not be better for him to keep his influence with the people by acquiescing in their present desire, and later on he might be able to lead them by easy stages back to a purer form of worship? Anyway, this is a practical world and we must take it as we find it. We mustn't be dreamy idealists. The public wants a calf, and if I don't make it somebody else will. The public also wants a priest for its calf, and if I don't take the office some one else will. So, rather than put an end to my usefulness by getting out with the people, and rather than lose my job, I will make the calf and be its priest. So reasons Aaron. Did such reasoning cease with Aaron? Does it ever appear in modern politics?

Then Aaron tried to shift the blame in a vague way on to mere chance. I took the gold and cast it into the fire and—"there came out this calf." Just "came out." Nobody made it. Nobody is responsible for it. It simply "came out." In making this cowardly and transparently false excuse, Aaron sins in much company. Who of us does not blame his luck, or circumstances over which he has no control, for things which he secretly knows to be his own fault? We cast our gold or our time or our talents into the fire of the world's busy life, and the product is—perhaps a calf, or worse. But whatever it is, it does not simply "come out" as dice roll out of a box. It comes out, in the main, what we make it. If it is a bad job, the blame is our own.

Moses offered to atone for the sin of the people. The subject is too dead to discuss here, and the data given here are not particularly important or decisive for such study. But note, first, the sacrificial spirit: "Blot me, I pray thee, out of thy book." Note, second, the rejection of this offer of vicarious suffering. For Jehovah said: "Whoso hath sinned, him will I blot out of my book."

Changes.

Aldridge, C. R.—Willows, to Pacific Grove, Cal.
Anderson, J. R.—Iowa Point, to Winchester, Kan.
Alexander, Will B.—Hiram, to Toledo, Ohio, 588 Norwood Ave.
Bennett, J. C.—Bisbee, Ariz., to Kahoka, Mo.
Blaney, M. L.—Butte City, Cal., to Providence, R. I., 8 Baltimore Ave.
Buxton, Albert.—Canton, Mo., to Salt Lake City, Utah.
Curtis, J. D.—Kansas City, Mo., to Aurora, Mo.
Corey, S. J.—Norwood, O., to Silver Bay, N. Y.
Couch, E. P.—Medaryville, to Marion, Ind., 3529 S. Washington St.
Darsie, Lloyd.—Hiram, O., to Chautauqua, N. Y., Box 451.
Dew, George E.—Holden, Mo., to Lynchburg, Va.
Deadman, Roy E.—DesMoines, to Cincinnati, O., 3534 Montgomery Ave.
Decker, J. H.—Pond Creek, to Hardtree, Kan.
Dunkleberger, D.—Oskaloosa, to Pulaski, Ia.
Fisher, Lewis P.—Eureka, to Cantrall, Ill.
Trainum, W. H.—Evanston, Ill., to Knoxville, Tenn., 515 State St.
Hardison, D. R.—Goliad, to Whitesboro, Tex.
Hamlin, R. R.—Fort Worth, Tex., to Richmond, Cal.
Harding, W. H.—Blue Mound, Ill., to Scott City, Kan.
Jackson, G. D.—De Land, to Jacksonville, Fla.
Jordan, O. F.—Rockford, to Evanston, Ill., 1002 Asbury Ave.
Jones, A. B.—Liberty, Mo., to Macatawa, Mich.
Kindred, C. G.—Chicago, Ill., to Douglass, Mich.
Bates, Miner Lee.—New York City, to Westmore, Vt.
Martine, St. D.—Vancouver, Wash., to Aims P. O., Clackamas Co., Ore.
Martin, Thomas—California, Pa., to Melissa, Tex.
Mackay, A. E.—Tulare, to Sacramento, Cal., 1723 J St.
McLeod, Jas. P.—Bethany, W. Va., to Washington, Pa., R. F. D. No. 4.
Norton, F. W.—Indianapolis, Ind., to Hiram, Ohio.
Perkinson, S. D.—North Waco, to Comanche, Tex.
Priest, Edwin—Des Moines, to Defiance, Ia.
Ratcliff, W. T.—Knoxville, to Akron, Ia.
Ragle, G. S. H.—Weatherford, to Snyder, Tex.
Riall, A. O.—Lufkin, to Sherman, Tex., care Burdett College.
Roberts, Isom—Weatherford, to Enid, Okla.
Sears, R. G.—Canton, Mo., to Enid, Okla.
Simons, Robt.—Monett, to Pleasant Hill, Mo.
Stevens, R. E.—Cleveland, to Perry, O.
Stanley, D. T.—Philadelphia, to Little Rock, Ark., 112 W. Markham Ave.
Sturgis, W. T.—Auburn, to Butler, Ind.
Thomas, H. D.—Plato, Mo., to Cornwallis, Mont.
Vance, S. J.—Carthage, Mo., to Howe, Tex.
Waggoner, W. Va.—Houston, Mo., to Mulberry, Tenn.
Wilson, Chas. C.—Hiram, to Shelby, O.
Willard, Hess F.—Bethany, W. Va., to Carnegie, Pa.

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"Not as the World."

By E. A. Child.

Not in the clamor or the crowded street;
Not in the shouts and plaudits of the throng,
But in ourselves are triumphs and defeat.
—*Longfellow.*

Now when they heard this, they were pricked in their hearts, and said—Men and brethren, what shall we do?—*Acts.*

Hero Worship.

The president threw his great coat about himself and started for his home, when to his surprise he saw the college building lighted in various parts.

Going into the hall he peered into the Y. M. C. A. rooms. There he saw some 500 or more of the students, in deep meditation. He listened but a moment and the object of the meeting was obvious.

Lashed by conscience over the way they had deserted James in his manly stand for the true course, they were now seeking to atone for their mistake, each one feeling that he was personally responsible, in a degree, for the murder (as they supposed) of James Gordon. One was praying: "O God, forgive us individually and collectively for our cowardly attitude toward our fellow. When he needed our influence and our sympathy, we deserted him shamefully.——"

Passing on to the faculty room, he saw a similar scene. Professor Haberton was finishing a prayer, thus: "O my Father, if it be possible, forgive thine unworthy servant for his opposition to the truth, and for seeking the praise of men more than thy glory. Thou knowest that I have spent my time these years in this institution seeking my own advancement, while multitudes of students have gone in and out of these doors rather confirmed in unbelief than helped to see Thee and to understand thy Word——"

Thus he prayed as one who felt deeply condemned for sin, as one who expected impending ruin to fall upon the institution from which he derived his comfort and living. He was sorely troubled over the certain condemnation which he knew would fall upon his head for the part he had taken in the matter which led to Gordon's supposed death, for no one seemed to think, up to this time, that he could recover.

The president walked in, and as he did, all arose as if some dignitary of state had entered.

"How is Gordon?" They all gasped as if expecting unwelcome tidings, each showing more or less signs of intense agony and gloom.

"I am happy to bring you good tidings," said the president, as he laid off his great coat. "The doctor is sanguine of his speedy recovery, and yet he tells me that it is nothing short of an absolute miracle. We can account for it in no other way than that it is in answer to his mother's prayers. I 'phoned her at about 9 o'clock, and the doctor tells me upon consulting his notes, that from that hour on he was successful in the operation upon the ribs, which he saw no way of accomplishing without a fatality.

"He also says that contrary to all former experience, the frost disappeared from the hands without applications, and there seem to be no evil effects upon the flesh, except perhaps some swelling, which would not be strange.

"James is sleeping as soundly as a child with his mother and a trained nurse at hand, and the doctor yet within reach in case any emergency arises."

The professor of vocal music instinctively struck up: "Praise God from whom all blessings flow," and all sang it with a zest they had not known before, glad to be relieved from the stress of mind and terrible forebodings they were under. The students heard the praise meeting that was proceeding from the faculty room, and immediately took up the song, although they had not yet learned the good news. One of the professors went over with the president's word and an announcement for chapel at 4 o'clock, p. m. the next day.

The clock in the steeple was just striking 2 as all filed out quietly, having held a continuous session of four hours, spent in addresses, confessions, exhortations and prayers. They had come together, not by any call or prearranged notice, but spontaneously with a sense of concern for the life which they each felt to some extent responsible for having betrayed to death by their individual conduct.

Some had doubtless been led into the opposition to James' stand, after hearing the exaggerated reports of his words, uttered in Professor Haberton's room. And others had taken a stand against him, when they saw that it was the popular thing to do. However, strange as it might seem, James did not have an open friend left in the whole school the day after the contest, except President Brown, and a young lad, of whom we shall learn later. Even the young man whom he had trained and who got the prize, in justification of his own position was obliged to condemn James, when put to the test by his fellows.

Now as a knowledge of the tragedy spread among them, they all seemed to feel a common condemnation and came together at the Y. M. C. A. headquarters, to consult about the matter, with the result that scores were led to consecrate themselves to a more conscientious and consistent life than they had lived before.

James was now their hero. His life, that had been so near lost to them, seemed most precious now, as they learned that there was a possibility of his recovery. And since they might yet have an opportunity to atone for the wrong they had done—they were glad beyond expression.

Strange that they had not been moved with considerations for their fellow while he was being crucified upon the cross of public opinion, for a righteous stand. But such is the spirit of the world which possesses even professing Christians at times, while they are under the spell of influence from a popular movement or holding. Organized as we are in about all of our Christian activity, it is impossible but that such will be the case, and offenses will come, and martyrs must atone for the sins of each generation in its turn. So shall be filled up that which is behind of the afflictions of Christ, for his body's sake, which is the Church.

The faculty remained a few minutes longer to have the president confirm some work which they had done earlier in the evening. The first was to rescind the action suspending James fom school. Another was a resolution commending him for his manly stand against the gambling evil of the school, and some recommendations to the board of trustees looking toward the reformation of the evils which had been at the root of the matter.

These were just what President Brown had long wanted to see brought forward and only too gladly affixed his name and the seal of the college, to each document as it came to his hand.

At Chapel.

At 4 o'clock the chapel was crowded to overflowing, many of the citizens had caught the news and anxiety of the college people and had crowded in. All the pastors of the different churches were there. Many of the trustees had come in also at the alarm.

President Brown announced that the next day should be devoted to thanksgiving and praise to God for the marvelous deliverance which had been manifest in their midst. He stated briefly and carefully the whole affair, from the day before the contest, then turning to Dr. Reid, he requested him to make a statement of the present condition of his patient.

The doctor stood forth, six feet tall, with massive frame slightly bent, his white beard and hair showing his three score years, with every feature a man in whom men could have confidence.

He looked over the great audience. Several thousand persons had gathered with eager expectant faces. A hush like the pause before a storm came over them as he hesitated. He saw in the audience several physicians, two of whom were members of the board of trustees. He knew that they were would-be rivals of his, for they had sought to displace him, and but for the timely action of the president in his behalf, they would have done so at the last annual meeting. He also saw several ministers, whom he knew to be somewhat unfriendly to the college, belonging as they did to rival denominations from the one to which the college belonged.

His eye swept over the faculty, and he saw Professor Haberton, whom he knew to be a subtle, time-serving man, upon whom he could not rely. Also, there was the professor who had been imported from Leipsic, and the professor of applied sciences. These he knew had given their early lives to metaphysical research, and their holdings along the line of religious topics were anything but what he considered orthodox.

The German professor had denied the validity of all New Testament miracles and had said in his presence that so-called healings and miracles were only overwrought imaginations of diseased minds.

And he had heard the professor in ap-

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plied science speak of belief in prayer as "rank idiocy." "It is preposterous to suppose that natural laws could be disturbed by the voice of man, uttered upon the air to an unknown and an unseen God," said he one day while Dr. Reid was visiting his class.

Dr. Reid knew that these men were held in high esteem by the trustees, and a sickening feeling came over him as he took in the whole situation at a glance.

Should he speak the truth that had forced itself into his mind at that time, or should he claim a conservative position, and hold the knowledge which had been given him for that occasion, to some other time? President Brown expected it and his better self demanded that he should stand squarely on the facts without swerving a hair's breadth. As he thus wavered the scripture which had been his reading that morning, came like a flash through his mind. "He that hath my word, let him speak my word faithfully." He began slowly:

"I have no new nostrums to offer, no new cures to advocate; but I devoutly believe that there has happened in our midst a marvel that has scarcely ever been equaled, except in the time of our Savior and his apostles. While the dead has not been raised, yet something as marvelous to my mind as that would be, has happened under my eves.

"I deeply regret that I was unable to have had associated with me a council of physicians, but as it was, when I 'phoned for such assistance, all were absent from their offices, and those to whom I sent messengers, had been called away from their homes, so I was left to do and behold alone what seems incredible. But I must tell you faithfully what has happened.

"At first I thought it an impossibility ever to draw the ribs out of the thoracic cavity, and I was about to abandon the effort when the patient sneezed, as I was making a lateral presure of the ribs with one hand and holding up the overturned body with the other. from the region of the abdomen. To my surprise all three of the displaced bones came into place and the back filled out in natural form, except some inflammation and congestion of the flesh, due to the bruises. My amazement was so great that I almost lost my nerve at such good fortune. But making a note of this, with the time at which occurred, I proceeded to examine the hands. Imagine my amazement, when I found the flesh warm and soft and glowing, which but less than a quarter of an hour before, was hard and white with frost. Was I dreaming or was it a miracle? I made a note of it in my diary, and proceeded to cleanse the bruises and other disabilities of the patient, putting him in a comfortable sleeping posture, and he seemed to be resting and was in fact sleeping as soundly as a babe when his mother arrived on the midnight special.

"We had a talk with the mother, and President Brown will tell you that she held us spellbound with teaching such as we confess never to have heard before. She is a firm believer in prayer for the sick, and expects answers from a present and all-powerful God, when she prays. I have compared my notes with those of the trained nurse, who is an expert stenographer, and find that the mother's prayers for her son while coming on the train, were simultaneous with the wonders of which I have told you.

"I find the patient convalescing this evening in a normal condition, eating and sitting up in perfect control of his faculties. The hands are without soreness, and the other bruises have lost their ugly appearance and but for my insistence to remain quiet, he would have appeared in chapel to bid you a farewell, for he will return with his mother on the 5 o'clock train."

At this two thousand students arose and shouted: "Hurrah for Gordon! Hurrah for Doctor Reid! Hurrah for President Brown!" The organist struck: "All hail the power of Jesus name," and it was sung with a zest and abandon that might have characterized an old time camp meeting. The students lost all concern for class distinction or chapel order but took the whole house by storm, plunging across the aisles, shaking hands with each other and with the citizens, calling out one to another: "Let's see Gordon off! Hurrah for the train. Just time to catch the down street cars!" And all went away pell mell, without being dismissed or awaiting for further orders or announcements.

(To Be Continued.)

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The Giver With the Gift.

In a recent divorce case the husband, when asked if he ever made his wife any Christmas or birthday presents, replied: "No; I am sorry to say, I never did. I gave Mrs. ——power to draw on my bank account and to buy anything she wanted. I was mistaken. That was not all I should have done. That did not take the place of my buying things and taking them home to her."

It is astonishing how little even the majority of husbands know about the feminine nature. I recently heard a young wife say that she would rather have her husband bring her a bunch of violets than give her ten times the money they cost. But she said she could never make him appreciate the fact that money was not all that she needed.

I know men who never think of taking home a bunch of flowers to their wives. They either think it unnecessary extravagance or that if their wives want flowers they can get them themselves. They do not realize that women prize the little courtesies, the little attentions and evidences of thoughtfulness more than money. It is the invitation to the little outing or vacation, the little trip to another city, the bringing home of books and magazines, or tickets to the concert or lecture—it is the hundred and one little things that make the average woman happy, and not merely the fact that her imperative wants are supplied in a lump sum.

Most men overlook the fact that it does not take so much, after all, to satisfy the average woman. It is largely the question of the right spirit, of doing the things which indicate thoughtfulness. Just giving a wife a check once in a while, no matter how large it may be, or telling her to draw as much as she needs from your bank account, will not satisfy a womanly woman. It is yourself she wants with the money.—*Success Magazine.*

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Marriage As We Make It.

Sometimes it would seem as if marriages which are not made for love hold better than those which are; since the mutual expectations are less, so also are the disappointments.

People must change; but if they can not change together, if the love they had when they were young does not mellow into a habit of warm affection as they grow older, then at least let them consider first their obligations to one another, and bring all the pity, all the forbearance, all the kindness possible to the contemplation of their compact before they break it. If it were so worth while—worth anything—then, is it worth nothing now? Is there not something to be built on a foundation that promised happiness?

Since people can not in general be induced to think long before they enter the married state, they might at least be brought up to make the best of it afterward. Boys and girls might easily be educated more than they are now with the view of making them better husbands and wives, better householders and housekeepers, better fathers and mothers, better comrades to one another. Then if love struck them like a bolt from the blue, they would still be able to go about their business with some faint idea of what those businesses were going to be, and, if they had made mistakes, to bear the consequences of those mistakes just as long as there was dignity in endurance—and perhaps a little longer.—*Caroline Duer, in The Delineator for June.*

The Right Time.

By Hilda Richmond.

Once more the June bride is with us and the papers are filled with accounts of weddings, to the exclusion of other important happenings. From the modest announcement of four or five lines to the graphic details of the society event that has been looked forward to for weeks we are all interested, and it would be a churlish person indeed who had not a smile and a good wish for every bride everywhere. Whether robed in white cotton goods made up with her own hands, or in a Paris creation imported at the outlay of a small fortune, the bride is always credited with being charming, accomplished and beautiful. Happy is she if to all these desirable things she can add common sense and good temper, for in her new life she will need these qualities more than ever before.

The time to solve the divorce problem is before the marriage ceremony takes place, though that doctrine apparently has few adherents. The young people who reverently plight their troth this June, after long acquaintance and intimate knowledge of the faults of each other, knowing in their hearts that the marriage is truly "made in heaven," will not add their names to the long list of legally separated husbands and wives.

Some pessimist has remarked that many a girl would have no reason to marry if her wedding outfit should suddenly be destroyed, and one is tempted to believe the statement in certain cases. If ever the time comes in the lives of young men and women to be serious and reverent and thoughtful, it is when the life compact is about to be formed. The certain knowledge that after the ceremony is performed nothing but death could dissolve the bond, might stop some of the heedless marriages; but, as it is, too many young folks enter married life with the idea that if they do not find it to their liking there is an easy way out of the difficulty.

While no happy marriage can exist without love, neither can it stand the storms on love alone. There must be a host of other factors, each important, though secondary, yet essential to domestic peace and joy. The husband must possess the ability to make a suitable living for his family, must not be lacking in manly virtues, and should be of a disposition calculated to make his wife happy. Many a high-strung man has fallen violently in love and, for that matter, has been in love with his wife all his life, and yet has wrecked both his happiness and her own because their temperaments were exactly alike. Unfortunately people fall in love with the wrong persons quite often, but it does not follow that they should plunge blindly into matrimony for that one reason. It may be the very thing that should keep them apart all their lives, for if they truly love each other, they will not be selfish to rush into misery for all time. A selfish, idle girl, or an intemperate, worthless young man, may fall in love with the same ardor which the sweet, housewifely maiden and the sensible, worthy young man experiences, but the man or woman who, knowing these things, takes a life partner wholly unfitted to help make a happy home deserves scant pity.

So let us hope that the present crop of brides and bridegrooms have carefully and prayerfully considered the whole question before the fateful vows are to be taken. Let us earnestly pray that they may be looking forward to homes of their own, no matter how humble, and that from the very first moment of their wedded life they will form a separate and distinct family. The first days are so precious and fleeting that no hotel or any other place except the new home should shelter the wedded pair, for more depends upon getting the right start than many young people realize. Reverently and in the fear of God the new home should be established, to last while life lasts, and then no earthly judge will ever be called upon to settle difficulties that may arise.

Necessity has forced many young couples to live in hotels or with aged parents, and to put up with many hardships during the first married years, and yet they have been happy and reasonably content. If such things must be, it is well to make the best of them, but be happy if you can have your own little home. It may be poor and lowly, but in it may dwell all joy and peace, if only the right people inhabit it. Sickness and trouble will probably come, but the real love and common-sense views of life will help over every difficulty.

Instead of casting about for some trivial excuse to break the sacred tie when poverty and sorrow comes, husband and wife will be striving to ease the burdens for each other as much as possible, and will find that their souls are more closely united than in days of prosperity and ease. This does not mean that the burdens young husbands and wives have wilfully taken upon themselves at the altar can be cheerfully and lightly borne, but if misfortunes come, through no fault of either, love makes them bearable. It is one thing to support a husband ill or injured after he has done his best as long as possible for his family, and quite another to have to provide for the intemperate man whom the headstrong young girl married to reform in spite of the prayers and tears of her parents. A man may love a girl who boasts that she "hates housework," but he is likely to have a hard time of it, after marriage, unless she reforms speedily. Perhaps it is cold and calculating to find out beforehand what to expect from the betrothed, but it is a great deal better to do that than to patronize the divorce court later in life.

May the happiness of the new homes to be established in the month of roses be founded on the solid rock, where none of the winds that wreck and destroy domestic peace can ever prevail against it.—*American Messenger.*

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A Tale of a Tea-Table.

Betsy Bobbity baked a bun—
A beautiful, big, bewitching one,
So light that it fairly shone with pride,
With currants a-plenty safe inside.

Patsy Poppity peeled a peach,
A pear and a plum, and put them each
In a tiny pie with a frosted top,
As fine as those in the baker's shop.

Three little maids to the pantry flew
To look for the dishes pink and blue,
And a terrible tragedy happened next—
And my! but the little maids were vexed!

Young Puppety Pup came racing by,
And the little red table caught his eye;
Then never a bit he cared—not he—
That he hadn't been asked to the dainty tea:

But he ate up Betsy Bobbity's bun,
With all of the currants—every one,
The three little pies at a single bite,
And everything else there was in sight!

Dora Doppity cried, "Dear me!
What a capital time to give a tea!"
And she put the little red table out,
With three little chairs set round about.

And Betsy Bobbity's Baby Blue,
And Patsy Poppity's Precious Prue,
And Dora Doppity's Daisy Dee,
Were asked to come to a charming tea.

But never a word the three guests said,
As they gazed with a smile right straight ahead;
And never they showed the least surprise,
Although right under their very eyes,

The rude and ravenous Puppety P.
Ate all that they were to have had for tea!
Which shows us plainly that Baby Blue,
And Daisy Dee and the Precious Prue

Were well brought up, and clearly knew
That the proper, ladylike thing to do
Was never to make remarks at tea,
Whatever they chanced to hear and see!

—*Ellen Manly, in St. Nicholas.*

"Wiggles."

BY ANNIE LOUISE BERRAY.

It was noisy and dirty where Mary Ann lived. The big trains thundered past every hour of the day and rattled the windows of the little brown house. The smoke from the big factory on the hill covered everything with black soot, from the scrawny geranium in the front yard, which tried to be a white one, to Mary Ann's little freckled nose.

But there was the tunnel. Not forty feet from Mary Ann's front gate it opened its great black mouth and Mary Ann was never tired of watching it swallow the great long trains.

And at the other end of the tunnel was the country. Mary Ann had never seen the country but she knew all about it for that was where her mother had lived when she was a little girl. There was lots of green grass there, she said, and there were flowers and trees with leaves that rustled softly and there was plenty of milk to drink.

"O, child! If we get your father into the country!"

Mary Ann's mother would often say and then she would sigh and look up from her work at the clouds of smoke pouring from the chimneys of the factory where her father worked.

Mary Ann knew why her mother sighed. The doctor said it was the smoke which made her father's face so white. Mary Ann couldn't see how the smoke which made everything else so black should make her father's face so white but the doctor knew a great many things that Mary Ann did not.

One hot day in summer she was swinging on the front gate eating a radish. She took small bites to make it last as long as possible and stopped now and then to lean out over the gate. When there were no trains going in or out of the tunnel she could see a little bright spot in the center of the blackness. That was the country end.

Suddenly Mary Ann heard a pitiful little whine. She looked and listened. She heard it again and this time she saw that it came from a dirty, wooly little bundle of hair that lay quivering on the track. She called excitedly to her mother and they picked up the poor little bundle which they found to be a little dirty white dog with big brown eyes. He kept moaning and whining so pitifully that Mary Ann felt like crying too.

"Run for some water, Mary Ann," said her mother, putting the dog down on the tiny porch.

While they watched him drinking as if he never could get enough, they were wondering where he came from.

"Look, Mamma," exclaimed Mary Ann. "He has a shiny collar on and it has some writing on it."

Her mother looked and read it. "'Wiggles,' that must be his name."

"Dear Wiggles," murmured Mary Ann, patting his head softly. She knew he liked it for he wagged his funny wooly stub of a tail when she did it.

"Sunnymead," she went on. "Why, that is where the Hortons live. It is their country place."

Mary Ann looked at Wiggles with something like awe. He lived in the country then.

When Mary Ann's father came home that night he said Sunnymead was just the other side of the tunnel and he would take Wiggles home on the next train; Mary Ann might go too. Mary Ann caught her breath. To go through the tunnel and see the really truly country! It was all like a wonderful dream—the long ride through the dark tunnel and then coming suddenly into the sunshine. There were trees and flowers and grass and birds, just as her mother had told her, only a hundred times more beautiful.

Mary Ann cannot remember just what happened next but she remembers that she was walking by her father's side, the dog

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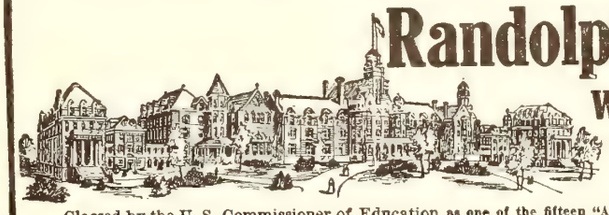
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clasped tightly in her arms, when a little girl in a white dress came flying toward them and Wiggles gave a bound from Mary Ann's arms into those of the little girl. And the little girl's father shook hands with Mary Ann's father and then Mary Ann and Wiggles and the little girl in the white dress sat down on the grass together.

And what do you think happened then? The little girl's father found that the factory smoke was making Mary Ann's father ill and he asked him to bring Mary Ann and her mother and live in a little cottage covered with roses and take care of the lawn and the big stable.

And so he did. The first night that Mary Ann was tucked into bed in the new home she murmured happily, "An' 'twas all account of Wiggles."—*Congregationalist.*

Around the Gulf to Mexico.

By J. Breckenridge Ellis.

New Orleans—Second Day.

March 25.—We were so hurried and disturbed yesterday about getting across the Gulf that we hadn't time to learn much about the New Orleans churches. At home, when you point to a church and ask, "What's that?" you are told, "That's the South Methodist—" or the Cumberland, or Baptist, as the case may be. But in New Orleans you are told, "That's St. George church"—or as Mr. Buckley once described a beautiful structure south of Lafayette Park, "That's old man Parmer's church; he's dead now." I don't know whether the church has survived "old man Parmer" or not (I suspect his name was Palmer) but I suppose he willed it to some other Presbyterian, for it must be valuable as real estate, even if its religion was vested in the "old man." Today we have a wealth of time on our hands and could go to ever so many churches, but as it's Monday they are all closed. The money that Morton telegraphed for so grandly didn't come. The bank didn't know Morton and called for identification. Morton had to wire back home for the home bank to wire the New Orleans bank to waive identification. As the New Orleans bank doesn't open till ten, and closes for early lunch, we will have to stay over till to-morrow. Even then the money may not be obtained, as our train will leave at eleven, and it may take some time to be waived.

The bank we were dealing with, or rather the one that refused to deal with us was on St. Charles street, for of course everything is either on it or Canal street. We began to look for a restaurant, and dived down a quiet cross-street between St. Charles and Camp. Out of the confusion of the thronged thoroughfare, the crossway through which no horse passes, was quaintly restful. It was as free from traffic as Petticoat Lane in Kansas City, but without the petticoats. It is called Commercial Place, but its only commerce seemed to be in souvenir post cards. Here we found a restaurant and Jebly had no trouble in rolling up to the table on his tricycle. Our waitress was named May Eaton. She lives in the old French Quarter and speaks a little French, but not near so much as her mother. She was as pretty as a picture and had hardly more intelligence, but she was apparently so modest and shy, one wondered to find her in such a position. Most waitresses swagger or thrust out their chins, and their every movement seems to say, "I know you're looking!" So it was pleasant and restful to find this altogether lovely girl threading her modest way among noisy companions, as if unconscious of her grace. We asked for the population of New Orleans but she didn't know what that meant. When we explained that we'd like to know about how many people lived in town, she thought it was a joke and laughed a little, musically. Morton declared he had never seen so many pretty women in any city as in New Orleans; and that May surpassed them all. We ate as long as we could.

Lafayette Park was on our way home, so we stopped there and lay upon the grass at our ease. There is a fountain whose fount is dry, and beautiful walks among the southern trees, statues of Henry Clay, etc., and the right to lie on the grass. We lay under symmetrical trees with little leaves like those of the locust, and we decided it was the banana tree. I got some of the leaves to send home in my letter. It was oppressively hot, but I should have felt my money wasted on New Orleans had it been otherwise. Lafayette Park is surrounded by imposing buildings. I have spoken of "old man Parmer's church" on the south; the city hall and Saule's College are on the west; a great library is on the east, and I think there are houses worth seeing on the north, but mammoth billboards hide that point of the compass. The bills announced Amelia Bingham in the "Lilac Room" at the Toulane for that night. They told us to chew "old star," too, and to wear somebody's collars. I wonder why such impertinences are allowed to degrade the beauty of such a restful resort?

At 2 p. m. we left St. Charles Hotel in an automobile to see the sights. We took the tourist car that gives "ten more miles for the money than any other." The money is one dollar. We went scorching down Canal street at a furious rate, and it was a pleasure to see the pale-faced pedestrians flying to the sidewalks. We didn't get to run over anything—they were too quick for us. We crossed streams on which shipping comes up from the river; we saw the house where Jefferson Davis was born; the old Louisiana Lottery building; the vault where Davis' body lay six months before being moved to Richmond; the tomb of Beauregard; magnolia trees, giant wisterias, and the flashing sheen of wonderful parks; the Spanish quarter, the French quarter, and the house built as a retreat for Napoleon Bonaparte, and the castle built by the Spanish princess, with her bronze monogram on the ledges of a hundred windows. The French quarter is very quiet. It seems almost a deserted city, with nothing attractive to the eye unless somebody's yard gate is open. But glimpses into the backyards cause you to catch your breath. Behind the dingy old common-looking walls are gleaming marble statues and fountains that work, and banks of roses and all sorts of blooming flowers that ought to make March swell with pride. And under the scarlet and purple arbors are little polished tables and rocking chairs and quaint glasses, with apparently not a drop of water to drink. If we had those yards up north, we'd want them out at the edge of the street, and something said about them in the papers. The French, it seems, lavish their care and money where we chase other people's chickens out of our onion-beds. Still, although this may be from racial love of privacy in their pleasures, I observed that many good old families left their gates open, for one reason or another.

The cemeteries are the pride of New Orleans. There are no graves underground in the best of them, because the river is higher than the city. When I was there the river was low and the ships stood at the docks like trains standing high and dry where there is no platform, and the porter puts a stool for you to get up on—if it's a station of consequence. If the river had been high, I suppose they would have hoisted ladders to the foot of the ship gangways. Maybe at high flood they

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have elevators to get out of the city upon the boats. I don't know. But the tombs all stand upon the ground, just like the cisterns, and being altogether in full view they are very expensive, because nobody wants his vault discountenanced by his neighbor's. In fact, a poor man can't afford to be buried in New Orleans, and I doubt if he can afford to live there. The chauffeur told me that no kind of work paid in the city except his own. He said they certainly appreciated a good chauffeur and paid well, but he wouldn't stay. There had been hot weather and mosquitoes right along through January and February, "and here's March for you to see yourself," he said. We had stopped in front of St. Louis Cathedral, and it was stifling hot. I learned two things from this young man. The first was how a chauffeur pronounces "chauffeur." He calls it "show-fer," with all the heavy weight of the tone on the "show." You don't have to hesitate and twist your tongue, and look like a foreigner when you are saying it. You don't make any kind of a hiss or lisp, or grow embarrassed, as if you imagined people were wondering where you bought it. You say "chauffeur" just as you would "loafer" or "gopher." It's easy. Another thing I learned from him. I pointed to something that looked like overgrown narrow-dock growing upon thick, clumsy cornstalks. They were across the street in a park. He told me they were banana trees. The leaves were three or four feet long, I suppose. I secretly took out of my pocket the leaves I had intended to send home and scattered them in front of a Spanish restaurant that has been an active restaurant since as remote an age as anything ever started to going in America. I would not like to eat eggs there. The older a building becomes, the more interesting and valuable. Man is not so. I saw the tomb of George W. Cable's father. Cable wrote so truthfully and intimately of the Creoles that many of them would rather have his tomb there than his father's. He is one of my favorite authors, and I was pleased to see what beauty he had devoted to his father's resting-place. There was a man on the automobile to call out the places of interest, and the glee he showed over every object, the warm enthusiasm, was worth the price of the ride. How he could exult in those houses and bridges, like a child over a new toy, when one reflected that he must go into this same passionate ecstasy at every trip, was incomprehensible. He was particularly jubilant over the cemeteries. He would say in a stentorian tone: "The magnificent, beautifully sculptured vault we are now coming to on your right, with the life-size angel above and the weeping cherubs below, holds the remains of Mr. ———, who was a very rich sugar refiner and left two millions to beautify the city. Isn't it beautiful? Aren't you glad you saw it? Ah, very fine, very fine!" And we would whiz past, deriving infinite content from Mr. ———, who would doubtless have snubbed us had he not died in time to entertain us with his sarcophagus.

After the ride we were hovering in front of the St. Charles hotel, with the air of paying $6 a day there for a room, when who should hail us but our hackman friend, Mr. Buckley. He was off his hack and there was nothing to prevent our hearing him talk. As Morton had been contending all day, whenever other subjects failed, that a Creole was a person who had some negro blood, I appealed the question to Mr. Buckley. I considered him better than a dictionary, because he was a creole. He answered just as I had explained to Morton, that a Creole is a descendant of French parentage, born in Louisiana. From Mr. Buckley's reminiscences, his morals were also of French extraction. The word Creole is Spanish, and means "well-bred." Although there are so many Frenchmen in this state that they have the importance of a name all to themselves, I think very little French is spoken in New Orleans except in the back gardens of the Creoles. The only French I heard was what I spoke myself, and I had to turn it into English to be understood, and even then I was charged too much.

For supper we went back to Commercial Place, and as May was serving behind a long counter we forego the comfort of sitting at a table, because just to look at this simple child was better than the strawberries which couldn't be made sweet. So we perched on hard stools at the counter, and crooked out our elbows and jostled each other while May looked on serenely and understood nothing except the price of the dishes. In the evening we sat on the grass in Lafayette Park, while beautiful women, and other kinds, too, strolled about the walks, and children played about the fountain that didn't work. And we looked at the trees and knew they were not banana trees. Then the mosquitoes came and we went down to Canal street and watched the crowds blooming with southern beauty. From somewhere came a strain of "Dixie," and there was a sudden shout and stir.

At last to our room, pretty tired, and I was thinking that if preachers, in particular could get the enthusiasm of that automobile sight-crier, and keep it, they would never grow old in the service. How much better to be cheerful over the bunch that shows up at prayer-meeting or on a rainy Sunday, than to sulk over the multitude that is not present. That sight-crier could exhibit a fresh, inexhaustible glee over graveyards, yet some of us are always ready to complain about the church, as if it were our church instead of God's; and as if he couldn't bring it through to triumph! But the mosquitoes drove us behind the bars, where we long lay prisoners in the bonds of sleep.

(To Be Continued.)

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Volume XLIV. Number 30.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, JULY 25, 1907.

HEAR the pledge of Jesus Christ: "I will not leave you comfortless: I will come unto you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depths of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious? It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend: "Don't leave me, don't forsake me." The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that He will be there even when all else fails. . . . . Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My face shall save thee."

—Henry van Dyke.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—THE CHRISTIAN-EVANGELIST Special to Norfolk over the Big Four and Chesapeake and Ohio to Washington, thence by steamer down the Potomac to the Convention city, will leave St. Louis at a time most convenient to most of those signifying their intention to accompany us. It will be through a country rich in historic associations and in company with some of the choicest spirits in our brotherhood. It will be a privilege we wish the greatest possible number to enjoy. It will be one of the brightest recollections in memory's hall. We hope that from hundreds of churches there will be groups of Disciples starting with us from St. Louis and joining the party all along the way. Write us at once for terms.

◈ ◈ ◈

—Another edition of the Bible Student, our quarterly for advanced Sunday-school classes, was taken from the press last week. Samples of this great quarterly commentary will be sent free on application.

—In an incredibly short time after the publication of our great Reduction Book Sale we began receiving orders for the offerings. Please mention the advertisement in ordering books listed in this great sacrifice sale.

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Bevier, Mo.	3
Pond Creek, Okla., O. L. Lyon, pastor	3
McKees Rocks, Pa., C. A. McDonald, pastor	4
Pittsburg, Pa.	4
Carnegie, Pa., W. H. Phillips, pastor	8
Concord, Mo., E. I. Wright, pastor	9
Muncie, Ind., W. H. Allen, pastor	38

—The monthly report made to our board of directors by the circulation managers shows a gratifying increase in the circulation of every publication of this House during the month of June. The list includes:

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The Young Evangelist.
The Round Table.
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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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The Spiritual Value of the Lord's Supper*

By M. A. Hart

If I were asked to name the most prominent and paramount weakness in the life of the average Christian as well as the majority of congregations of believers, I would unhesitatingly say, lack of spirituality. Somehow, in some way many of us have missed connection with the spiritual dynamo. And as a result we have lost both light and heat. We are without the spiritual glow.

A Divided Church Spiritual Church.

It is both bad and sad to see a divided church, nationally or locally, doctrinally or contentiously. Such a condition makes for slow progress. It is like a lame man or a blind man running a race. I am not sure but what it was lack of spirituality that helped produce a divided church. Certain it is that we will never have a united church until we attain to a higher spiritual plateau than that upon which the majority of us now stand. Our human logic must pass through the divine alembic. Our religious belief, our creed, if you please, may be as impregnable as the Rock of Gibralter. Our hearts may also be just about as hard. A correct interpretation of the Bible may still leave us with an incorrect life. Intellectuality is not spirituality. But the fact is, it takes a warm heart as well as a clear head to master the truer and deeper meaning of revelation.

Our Need.

We oftentimes get letters which say, "Read between the lines." What do we infer! That there is a deeper and more vital message for us than mere letters can give. It is this same message that we get from the words of Paul (2 Cor. 3:6): "The letter killeth, but the spirit giveth life." The thing we need to do, is not to change the letters but to get the spirit.

Spiritual Content of Ordinances.

Divine ordinances were never meant to be simply doctrinal. They must be spiritually discerned. Baptism and the Lord's Supper are commandments. But they are more. Lovalty to Christ will lead us to observe them as commands. A truer and fuller understanding will reveal them as spiritual necessities. How many of us get the spiritual suggestiveness in the words: "Buried with Christ in baptism," and risen "to walk in newness of life," or, "This do in memory of me" at the institution of the Lord's Supper. It takes both sight and insight to see the spiritual realities that come clothed in material form.

The Old and the New.

Practical common sense Ben Johnson once made the fine statement that it was the part of wisdom in searching for the truth to unite as far as possible the newest of the oldest and the oldest of the newest. Professor James gives this advice to teachers: "The old in the new is what claims our attention—the old with a slight new turn. In this way the shuttle of interest will shoot backward and forward, weaving the new and the old together in a lively and entertaining way."

Passover and Lord's Supper.

It was not an afterthought of Christ's when he instituted the Lord's Supper—what we know as the Lord's Supper, immediately after partaking of the Passover week. Here is where the Master reveals his consummate ability and insight as a teacher. To the Jew, the Passover was the feast *par excellence*. Did he not go back in memory and imagination to the days of bondage in Egypt! He could still smell the onions and the garlic. He could still feel the burdens and blows of the cruel taskmasters, he could still see the blood on the lintel of the door-posts. But blessed be the name of Jehovah, he could still feel the joy that welled up in his soul when danger was over and deliverance had come. "The Passover celebrated a deliverance effected with blood. There is a real and natural connection."

"As They Were Eating."

Notice how easily and gracefully Christ blends the new with the old. "As they were eating (the Passover Supper) Jesus took the bread and blessed it, and he said to his disciples, 'Take, eat, this is my body.' And he took a cup and gave thanks, and gave to them saying: "Drink ye all of it, for this is my blood of the (new) covenant which is shed for many unto remission of sins."

It was this happy blending of the Passover feast with the new feast, the new thought in an old setting, that made that institution a living, vital, spiritual force in the lives of the men who were there that evening. "There have been those who because they enjoyed not, disputed, and there have been those who disputed not because they enjoyed." The Lord's Supper is not a riddle to be solved. It is a spiritual feast to be appropriated and enjoyed. Many and many a time Christ's apostles made his heart to bleed because of their slowness to grasp the spiritual import of his truths. The bleeding time is not over. We, his disciples, are still failing to appropriate the deeper significance of this beautiful and suggestive soul feast.

The Personal and the Spiritual.

Abstract reasoning makes one intellectual; but it takes the personal to make one spiritual. Logic drives home a thought. Love appropriates it as a personal possession. Emerson gives us a cold, intellectual dissertation on love. Jesus lives his love out in the open. One is light without warmth: the other is light that penetrates the darkest gloom and warmth that melts the coldest heart.

"This Do in Remembrance of Me."

This is what we need to see—Jesus makes this new institution a very personal matter. It is not a cold and formal something like a demonstration in generosity. Listen—"This is my body, this is my blood."

It was not until after the crucifixion that the full force of these words dawned on the minds and hearts of the apostles and disciples. No wonder Paul's soul was stirred in him when he saw the profanation and sacrilege that had gathered about this holy ordinance. No wonder he brings home the personal appeal—"This do in remembrance of me. As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord—unworthily, shall be guilty of the body and blood of the Lord."

Personal Heart Searching.

Suppose such thoughts should well up in our souls each time we partake of this love feast, there would be some heart searchings and heart burnings that would consume the impure and base, that would develop within us a spiritual power and passion, that would send us out into our business, political and social life with a new determination to keep ourselves clean, unspotted, that we might approach this service worthily and not eat and drink condemnation to our souls. This is just what Paul is pleading for—"Let a man prove (examine) himself, and so let him eat of the bread and drink of the cup." There is just one person that can, must and will pass judgment on your worthiness, on

(Continued on Page 952.)

*Sermon preached at Pomona, Cal., January 15, 1907.

Current Events

Mugwumps.

Senator Platt says that Governor Hughes is a mugwump, that he is boss of the mugwump element of the party in New York, and that the mugwump element is now dominant. These are painful days for Mr. Platt. Governor Hughes' frosty treatment of the boys must grieve the venerable senator's sympathetic soul to the core. Naturally he feels relief in calling the unsympathetic one a mugwump. The fact is, Mr. Hughes is a much better party man than Mr. Platt. The members of the old ring who pride themselves on their loyalty to the party and esteem party regularity above every other virtue, are usually most of all interested in lining up the party to make it serve their private interests and personal ambitions. There are thousands of good party men with whom party loyalty is a matter of principle, but with the typical boss it is generally a matter of profit. It would be absurd for any one to imagine that Platt represents his party or his state in the United States Senate. He represents himself and the United States Express Company. He is the real mugwump, if either he or Hughes must be called one.

Naval Accidents.

An explosion of two bags of powder in a turret of the battleship Georgia resulted in the death of eight men and the more or less serious injury of fourteen others. It is not apparent that the accident was anybody's fault. Probably it was caused by a spark from the previous shot or from the smokestack floating into the turret while a big gun was being loaded. For several years there has been on an average about one bad accident a year in our navy. Three years ago the explosion on the Missouri cost the lives of twenty-nine men. The year before that it was the Iowa and the Massachusetts with eleven deaths between them. Before that the Texas, and before that the Kearsarge. Our naval officers have diligently studied the problem of making war vessels accident-proof. They have made progress but have not succeeded. Perhaps it is not their fault. Perhaps the problem of making the business of destruction a safe occupation is permanently insoluble.

Custom Reforms.

Secretary Cortelyou—who, as will be remembered by those of our readers who read the papers every day, is no longer secretary to the President, or secretary of commerce and labor, or postmaster general, but now secretary of the treasury—has undertaken to devise a system by which travelers coming or returning from abroad may be relieved of the chief nuisances of the present customs examination. If he can do this, he is a great man, a much greater man than he has ever gotten credit for being. At present passengers arriving at New York are herded into the cabin during the hour or two just before landing (when they want to be on deck seeing the harbor) and compelled to make a sworn statement regarding the dutiable articles in their possession. Then, after disembarking, their baggage is searched to see whether they have perjured themselves. It was long ago suggested that either the oath or the search might be dispensed with. The new scheme dispenses with the oath and substitutes a simple declaration made on a wholly different system. If the new plan works as well as it sounds, Mr. Cortelyou can get the solid vote of the ocean-traveling public for any office to which he may ever aspire.



Tariff Revision.

It is reported that a conference at Oyster Bay has decided that tariff revision must not be taken up by the next session of Congress as it would be fatal to the peace of the party and the prosperity of the country. It must wait until after the election. This in spite of a surplus of $87,000,000 for the fiscal year which ended June 30. Even with the vast expenditure of the government, it is unable to spend money anywhere near as fast as the present tariff brings it in. To the mind of the stand-patter there are three times when tariff revision seems unadvisable: First, just before an election because a change of tariff might disturb business, unsettle the public mind and jeopardize the success of the party; second, just after an election because the vote has shown that the public is satisfied; third, between elections because there is no special pressure just then.

Campaign Contributions.

It has been openly charged, though not yet proved, that some of the titles of nobility recently bestowed by the King of England were given in return for contributions to the campaign fund of the dominant party. We hope it is not true. While in common with all good citizens of this republic, we set little store by titles of nobility, it would be a pity to see so ancient an institution dragged into the mire of modern commercialism. We like to feel that titles are genuine even if foolish and inconsequential. In this country we have campaign contributions by corporations which expect favors, and usually get them. Then, if the charges are true, social advancement is the reward of generosity to the party. In both cases the publication of the lists of large contributions would help to frustrate their designs.

Clergy Half-Rates.

The expected has happened and the "clergy rate" is now withdrawn. In the future ministers and charity workers will pay two cents a mile like other travelers on the railroads. In a number of states where two-cent legislation is in operation, and especially throughout the East, they have been doing this for some time. But now more than 100,000 annual certificates will be withdrawn and a half-cent for every mile traveled will be added to the minister's expense account. We have no disposition to blame the railroads, for they will save their agents some trouble, time and bookkeeping. But we doubt whether they will add to their exchequer. There is no minister who would not prefer to pay full fare had he the means. And while it is true that the ministerial half-rate has, at times, been abused, and men have used it when on business or pleasure bent, at the same time the increase of a half cent per mile will reduce the travel of ministers and seriously affect some of them. If the new regulation shall lead to more located ministries its general effect may be salutary.

The Dread of Poverty.

Prof. William James, writing upon the question whether poverty among the cultured men of this land is deterring them from the highest developments of literature and thought, says: "Among English-speaking peoples especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbridled soul, the manlier indifference, the paying our way by what we are to do and not by what we have—the more athletic trim, in short, the moral fighting shape." The indictment is in a large measure true. Take up yesterday's paper. It is the implied, if not openly expressed, glorification of dollars rather than brains and heart that you find in column after column. If the poor be "featured," it is the criminal and base side of their lives that is presented. Most of us look askance at the man who cultivates his heart power at the expense of his pocketbook, or thinks of his brains as other than a commercial commodity.

The American people's method of celebrating its holidays needs some reconsideration. There is a spirit of degeneration abroad which tends to lose sight of the real significance of Christmas, Thanksgiving and even the glorious Fourth. To-day there are more accidents and deaths on the Fourth of July than have been recorded in many a battle.

Editorial

An Important Convention.

It is less than three months now until our hosts will be gathering in national convention at Norfolk. It is not exaggeration to say that no gathering in the history of the Disciples of Christ for a generation has had more important questions to deal with than will come before the Norfolk convention. It is full time, therefore, that the minds of the brotherhood were being turned toward that convention and the issues which are there to be considered.

First of all, there is the question of our relation to other religious bodies, which will come before the brethren there assembled either in regular or special sessions, in the form of reports from the committee on conference with Free Baptists and others, embracing, perhaps, a report of the committee of ten appointed to confer with a similar committee of Baptists, with a view of arranging an irenicon, or basis of agreements, and also in the form of an answer to the official communication from the Interchurch Conference, asking our co-operation with the other leading Protestant bodies, on the basis of federation, which they have submitted. A committee was appointed at our last congress to issue a call for a special convention for the consideration of this last topic, especially as the question of its germaneness to our regular convention has been raised. It would seem, if this point is well taken, that the reports of the other committees on union might also come before the same meeting, which would be among us what the National Council is to our Congregationalist brethren, or the General Convention, recently organized by the Northern Baptists, is to our Baptist brethren. It is significant that these two religious bodies, each holding with us to the theory of congregational autonomy, with a longer history than ours, have found such a convention, wholly independent of missionary societies, to be necessary for the consideration of certain topics of general interest. Such a convention might meet triennially, as the Congregationalist Council does, or annually in connection with our missionary conventions. In either case it should be a thoroughly representative body, in which the Disciples of Christ, as a religious movement, might express themselves, of course in a purely advisory and educational way, on whatever involves the interests of the brotherhood. One of two courses is open to us, namely: either to form such a convention, independent of our missionary organizations and representing the brotherhood directly as such, or to convert our present National Convention into such a body, giving the various missionary organizations their required sessions, as a part of its proceedings, but having other sessions, independent of these interests, to consider such matters as concern the entire brotherhood, and not merely the work of any society. That one or the other of these two courses must be pursued, and the Disciples as a body be given a voice on questions in which its own interests are vitally concerned, to our mind admits of no reasonable doubt.

Aside from these questions, however, the importance of which on our future development it would be difficult to exaggerate, there are other matters of great interest to the brotherhood and to the well-being of our various missionary organizations, which will be submitted for our consideration at Norfolk. There is the matter of the distribution of "days" for the benefit of our various national societies, which is as difficult of satisfactory adjustment as it is important to the successful on-going of these various organizations. The wisest counsel will be needed here, and the spirit of concession in the interest of unity of effort and general efficiency. Until our various organizations can come to feel that they are but different phases of one work and each one shall labor for the success of every other, we shall not have attained to an ideal condition. The nearer we approximate that ideal the easier will be the adjustment of days for offerings and other similar questions. It is easy to exaggerate the superior value of one time over another, for when these interests have all gained their places in the hearts of the brotherhood, as worthy objects, the particular time of year at which the offering is to be taken will matter very little, for in the spirit of loyalty to all these interests, "December's as pleasant as May."

Then there will be the report of the committee appointed at Buffalo for the revision of the constitution of the American Christian Missionary Society, which ought to deal, and perhaps will deal, with such important matters as the basis of representation, the scope of its work, and its relation to the various state organizations. That there is need for greater unification between our state and national home missionary societies is evident, seeing that they are all doing home mission work. This question, as will be seen, hinges on to the report of the committee on "days," one of whose recommendations, we understand, is that our state societies and the national society have the same day and divide the offering. Perhaps the method of dividing the offering suggested may not be the wisest, and perhaps the states may insist upon having a separate time for their offerings, but the churches, we imagine, in the long run, will settle that question for themselves. In any event, there is no reason, that we can see, why the various state organizations should not be regarded as auxiliary to the national organization, all forming one society whose aim is the evangelization of America.

But our purpose is not to discuss these questions in this article but simply to point out the importance of the issues that are to be brought before us at Norfolk, and to turn the thought of the brethren in that direction. We hope it will be a great convention in numbers, but we are more concerned that it should be a representative convention in the sense that all the states and territories will be represented and have a voice in the questions to be considered. Let the work be thoroughly laid out and thought out before the convention assembles and then, meeting in the spirit of prayer for divine guidance, we shall have a convention that will mightily influence our future growth and work.

The Man Who Does Things.

The twentieth century finds nearly everything changed. We are truly living in a new age. But perhaps nothing characterizes this new age more distinctly and emphatically than the new measure by which the worth of a man is determined. The old method estimated the man largely by what went into him, but the new method estimates him by what goes out of him. In the former case the amount of Latin, Greek, mathematics he was able to hold usually determined his value in the public estimation. If he was a walking library he was regarded as a great man, although as a real force in human life he may have been of little worth. If he had the capacity of Goldsmith's village school-master he was the wonder of all who knew him.

But this is now all changed. No one who is reasonable thinks of undervaluing the very best equipment that can be obtained. There never was a time in the history of the world when collegiate training was regarded with more favor than now. But if this training does not lead to the practical in the affairs of life it will add little to the value or reputation of any one. The man of the twentieth century, who expects the world to believe in him, must do things. In other words he must be a practical force in everything that makes for the best development of human life. No amount of education, or rather learning, will help any one much who finds no outlet for this in the great field of usefulness which is to-day, more than anything else, the test of character.

We have called this a characteristic of the new age, but after all it is as old as the Christian era. Christ himself was the author of this conception of true character. He was, perhaps, not a utilitarian, in the modern sense of that word, but he was, nevertheless, eminently practical throughout his whole life. His history may be epitomized in that remarkable statement of one of his biographers, viz., "he went about doing good." In other words he did things, and this was the test he offered of his claims to the Messiahship. He said: "If I do not the works of my Father, believe me not." He was willing to be tried by the works which he accomplished. In view of this it can hardly be thought remarkable that in the final day of accounts, every man is to be judged according as his works have been.

Notes and Comments.

A new theological quarterly, it is announced, will be started in this country beginning next January. It is to have an able editorial staff, and its aim will be to meet the needs of scholars and pastors for a theological journal.

Mr. Carnegie's pension fund is having a decided anti-denominational influence among the colleges. The trustees of Wesleyan University have unanimously approved a new charter which relieves that institution from any direct affiliation with the Methodist church. A movement is on foot to make the same sort of change in Brown University, severing it from any direct connection with the Baptists, but a motion to this effect in a meeting of its alumni association was laid on the table for a year by a very large majority. It may be doubted whether those institutions whose charters require that a majority of the trustees shall be members of a given church are any more sectarian in spirit than others, although this seems to be the test of Mr. Carnegie's Pension Fund.

"The Congregationalist and Christian World" reports President Hadley of Yale as stating that the two problems of meeting the call for ministers and of providing for them adequate support can best be solved, so far as that University is concerned, by reducing the number of candidates and increasing their value, which can be effected by tuition fees and higher standards of admission and teaching. President Hadley is quoted as saying: "To lament the diminution in demand for ministers and at the same time try to remedy the evil by increasing the supply is like attempting to put out a fire by pouring in kerosene." The reference to "the diminution in demand for ministers" sounds very strange to a young and rapidly growing body like the Disciples of Christ whose greatest need is a larger supply of properly trained ministers of the Word, the demand for which we have been wholly unable to meet. We are planting churches more rapidly than we are training and educating preachers. If President Hadley will only infuse into his ministerial graduates a passion for simple New Testament Christianity which exalts Christ above creeds, is content to wear his name, maintain his ordinances, and seek to reproduce his life, we will guarantee that they will either find churches who will employ them or they will find fields where they can establish churches of their own without building on another man's foundation.

When the primitive church in Jerusalem was scattered by persecution they "went everywhere preaching the Word." Now that the extreme heat in the cities has scattered ministers and their flocks through the country, and there is less activity in churches, as such, it is comforting to believe, with "The Congregationalist" that "the church in the person of its professed representatives is cultivating new fields, establishing points of contact with the outsider, bearing witness to the joy and blessedness of the Christian life, through the quiet and steady exhibition of the virtues and graces from whose practice the Christian is not exempt even in hot weather, and through the offering of sympathy and succor to strangers and chance acquaintances." Of course there are a few Christians, so-called, who leave their Christianity at home, and make little use of it in their vacations, but we like to believe that these are the exceptions, and that the great majority of church members carry something of the flavor of Christianity with them during their summer outing.

On June 15, our fellow-laborer, William Worth Dowling, passed another one of the milestones which have marked his interesting and useful life. Referring to this event in "Our Young Folks," which he edits, he says that he has "lived so many years that perhaps the 'eternal fitness of things' would demand that he begin to feel very old and to lose interest in the things pertaining to this world and which engage the attention of the younger generation; but for some reason he feels much as Caleb did when asking his promised inheritance at the hands of Joshua, and he keeps right on doing and enjoying the same things that he did a quarter of a century ago." As to the future he says: "It is the desire and expectation of this Editor to remain in 'the working harness,' and to 'renew his youth' from year to year, even should it please the heavenly Father for him to reach the age of old Caleb, or even the century mark; and his prayer is, to be permitted in the full enjoyment of physical strength and mental powers, to work on until the last day in the afternoon and then enter into rest at eventide, when it shall be light.'" We are sure the readers of THE CHRISTIAN-EVANGELIST will join with us in the sincere wish that his desire and expectation may be realized, and that his last days may be his best.

Judge McElhinney declines to decide whether Jonah swallowed the whale. He does not believe that the case at issue between G. A. Hoffman, who is sued on a note for $5,000 by the Bible College of Missouri, is to be decided on the principle of what the little girl learned in Sunday-school: "That I must sell three tickets for the concert next week, give twenty cents for the superintendent's present, and that Noah built the ark!" The judge evidently believes that in too much disputing truth is lost, and he will not permit the side-tracking of the real point at issue by bringing in issues that are not pertinent. He does not wish to go on record as having determined whether the Garden of Eden was a myth or a reality, and therein is he a wise judge, for it is not his special business, in his capacity as a judge, to settle that question.

It would save many a sermon, many an argument, many a tear, if we could have it once for all determined by judicial decree, which would be accepted of all men, that certain statements, theories or convictions are absolutely true. Perhaps Mr. Hoffman could then give all his time to his banking business and we could dispense with a great many of our preachers and evangelists. But it is unreasonable to expect a court to settle such weighty matters—even if they had anything to do with this case—when the question simply is, Did the defendant promise, with others, to pay a certain sum toward founding a Bible College? The Bible College has, of course, been placed in a false light by the newspaper publicity of the Jonah side of this case. Perhaps that was all that was intended by the defendant. But in the end it may prove that it would have been better to have said nothing than nothing to the purpose.

We publish this week the report of the committee on "The State of the Cause" in Missouri. This is the report which created the only lively discussion which the convention had, but one which resulted in a practically unanimous conclusion.

While we believe that too many preachers are lacking in that real spiritual affinity with the things of God, and fail to apprehend the significance of "Thou shalt love the Lord thy God with all thy heart," we believe, also, that there are some preachers who are so given to other-worldliness that they fail to meet the requirements sometimes of this world. With many men—some in the church pews—the latter preacher, because he does not actively disturb their easy-going lives, is held in preference. The mission of the gospel is to get men right with God, right with themselves and right with their social and civic environments. We are glad to quote here a paragraph from a recent address on "The Function and Moral Leadership of the Christian Church," by Frank P. Parkin, a Methodist minister of Chester, Pa. He said:

> "The well-worn phrase, 'It's your duty to save souls,' has been hurled at the preacher upon every opportunity by political bosses and employers of labor whenever the preacher arose in his pulpit and told the congregation of the wrongs practiced in the governing of a big city and the rights of the working man. It appears to those whom the Church attacks from a moral standpoint that the preacher has no rights except to preach the Word of God and sing hymns, but the time is coming when the Church will assume her moral leadership and effect the downfall of all that is dishonest and immoral."

Can a man be a religious man who, when on a vacation, allows his religion to cease working?

Editor's Easy Chair.

Pentwater Musings.

To-night the Easy Chair sits alone in the little study whose western window looks out over the lake, placid as a sleeping infant to-night, and bathed in the soft light of the half-full moon which hangs over it. The whispering pines have ceased even their whisperings and seem to be wrapped in the all-pervading stillness. At such an hour, in such surroundings, one feels the presence of the invisible God and the nearness of the spiritual world. It is the noise and clatter of the world that shuts God out of our thoughts. We are seldom still enough to hear God speak to us in his "still, small voice." Who, in the silence of the night, can look out on the moonlit lake stretching away into seeming infinity, and up into the star-sown sky looking down upon the earth with its thousand eyes, and not feel, with Wordsworth,

"A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion, and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."

And yet, we know there are those who do not like to be alone with their thoughts and with God. This is a most unnatural and abnormal state of feeling, and any one who experiences no joy in such opportunities for meditation and bringing the soul face to face with God and eternal realities, has reason to be alarmed at his spiritual condition. The sublimity of the night awes us. The veil which it spreads over all sublunary things, seems to make more manifest the spiritual world, and in its presence our pride and arrogance are rebuked and we are humbled by our realization of the infinite and eternal. Yonder moon that rides through the heavens in queenly splendor to-night will shine on other generations long after the eyes that gaze upon it now have been closed to mortal scenes forever.



Night has given place to morning. The early sun is just creeping above the hill-top east of "The Pioneer," and the stars have disappeared before his coming. But the stillness continues, broken only by a few bird-notes. Out yonder on the lake at the nets the fishermen are gathering in their harvest of the night. The sun will soon have risen to a height where his beams of light will dispel the thin vapor that lies over the water and along the shore. The other morning we witnessed a battle royal between the king of day and a dense fog which occasionally wraps the lake in its vaporous folds. At first, the rays of old Sol seemed to have little effect on it, and the fog horn out at the light-house answered that of the incoming Chicago boat, which we could hear but could not see. But as the god of day rose above the hill-top, planted his batteries on its summit and hurled his fiery javelins into the dense mass, we could see it taking on a rosy hue as it was shot through with beams of light, and gradually it dispersed into the infinity of space, revealing "the Kansas" moving cautiously but majestically into the channel and harbor of Pentwater. From the beginning we put our confidence in the victorious power of the sun, feeling sure it would win out. It is a way light has with darkness and its accompanying fogs and vapors. In the long period covered by human history the darkness of ignorance and the fogs of superstition have been gradually retreating before the increasing knowledge of the world, and especially before the rising sun of righteousness. Ignorance and superstition, wearing different names at different times, often put up a stubborn fight, but eventually they suffer defeat. It has always been so, and always will be so. It can not be otherwise in a universe over which God rules. Light is more than a match for darkness, and righteousness is stronger than iniquity. The power of intrenched evil is often exaggerated and the devil's invincibility and valor greatly overestimated. The truth is, the devil is an old coward, who only needs to be resisted in order to flee, and the whole citadel of error and wrong needs only the united assault of the forces of righteousness to speedily surrender to the great Commander who rides upon the white horse.



The brief stay of man here on this mundane sphere, as suggested above, is a thought that often comes to a thoughtful mind amid these scenes of nature. One looks out upon the great lake and reflects that it was here, lifting up the voice of its multitudinous waves, when Abram pastured his herds and flocks on the fresh plains of ancient Palestine, or when Job sang of the Pleiades and Arcturus in the land of Uz. Even these sand dunes which seem but the creation of yesterday, made and unmade by the sport of winds and waves, bear evidence of having been in existence long before the foot of man made its impress along these shores. But how brief and evanescent a thing is human life as measured between the cradle and the grave! And yet how conscious man is that he possesses a power and a nature unlike, and vastly superior to all rivers and lakes and mountains and oceans! He feels, too, if he is at his best, that there is something in him that is to outlive all these material objects and forces and is to resist forever the empire of death and decay. The great inland sea lying out there before us, reflects all the colors inherent in the sun, and the shadows of passing clouds, but it has no power to think of God, or feel the sense of awe, or be thrilled with the sublimity of a great idea or a noble purpose. It is this power in man that shows his kinship to God, sharing, according to his measure, in the thought and life of God, and destined to live and think and love and achieve, when all material things have passed away.



Now that the sun has risen higher in the heavens, the breeze is rising also and, coming up out of the great southwest, has stirred the bosom of the lake, giving it the aspect, so often noted, of an illimitable green pasture over which the white flocks of Neptune are gamboling with apparent delight. The scene is not unlike that which we see in the world to-day—that of commotion and unrest. But as it is this motion of the lake that keeps its waters pure, preventing their stagnation, so this agitation that is going on in the social, political and religious worlds, is the essential condition of progress and development. Let no one doubt for a moment that out of all this unrest and agitation there will come at last a juster and freer government, a superior moral and social order, a purer and more united church and, therefore, a better world in which to live and help work out the great purposes of God. It is in this faith that prophets and reformers have lived and wrought, enduring persecutions sometimes even unto death, to sleep in unhonored graves. It was in this profound conviction that Jesus of Nazareth lived his heroic life and died his sacrificial death. From the cross on which he was uplifted he saw a new order arising on the moral chaos of the world, and the coming of a new heaven and a new earth wherein dwelleth righteousness. What he saw is yet to be, and these moral convulsions and revolutions of our time are but the process through which his vision is to be realized.

The past week has been one of almost perfect weather. It has been an unusually busy one about "The Pioneer" cottage, with some improvements going on within and without, in addition to the regular routine of duties. The cottages along the shore are now mostly occupied by their owners and the clubhouse and hotels in the village and the boarding houses are showing visible signs of greater activity. Our little lake has been honored during the past few days with the presence of one of Uncle Sam's training ships, and the sailor boys, with their drill on the lake and their jolly good time on shore, have made things rather lively. August has the promise of being a full and busy month. A delegation of business men from Brother George A. Campbell's congregation in Chicago, visited Pentwater a few days ago and, we learn, have agreed to invest in a tract of land north of the pier, for the purpose of establishing a summer colony of Chicago refugees from the heat and bustle of that city. And so, with Chicago and St. Louis together, not to mention Kansas City and other important centers, turning their attention here, Pentwater is destined to become one of the popular Michigan resorts for the Disciples of Christ. We have had some interesting fishing experiences the past week between working hours, one of which—the escape of a four-pound black bass, after his third leap out of the water—reminds us of Mr. Cleveland's suggestion that there ought to be a code of harmless but expressive epithets adopted, by which fishermen could suitably express their feelings on such occasions without any indulgence in profanity or irreverence. We may as well say we had two witnesses to the size of the fish that made his escape, in the person of two nieces, Lora and Myrtle, the former of whom, in a few minutes afterward, captured a three-pound pickerel, which served to mollify our disappointment somewhat in the loss of the bass. But we forbear, as we only intended to hint that the great fish are here for the skilled angler, and if he does not get them it is his own fault.

As Seen From the Dome By F. D. Power

Monday, March 5, 1906, it was my privilege to visit Ephesus in Asia Minor. A beggarly, Arab village; heaps of gray ruins; fields of grapes, almonds and figs; a distant mountain range with towering Olympus, snow-crowned, glistening in the sun; here and there peasants working in the fields, and a string of camels along the highway, the ships of the desert, not unlike a string of turkeys on their way to a Thanksgiving market; nests of jackdaws and storks on broken arches and columns, and the holes of foxes, where tens of thousands once cried: "Great is Diana of the Ephesians!" where John preached and Mary ended her days; where Apollos, mighty in the Scriptures, proclaimed his message; where Paul preached Christ and him crucified, and that great scene recorded in Acts 19 took place; where the fourth Gospel was written, and to which came the sublime, the unrivalled, the divinest composition of man in the Epistle to the Ephesians—now an unintelligible heap of stones, some mud cottages, a lonely shepherd here and there among the hills, the glorious temple of Diana a mere hole in the ground, and not a single Christian where multitudes once shouted "Great is the Lord Jesus Christ!"

But how stately the ruins! How fascinating the story! I saw among other things the Cave of the "Seven Sleepers" Seven Ephesian youths of noble extraction, according to the legend, in the persecution of Decius, 249, concealed themselves in a cave, which was ordered sealed, fell asleep, and slept 187 years. Some of the stones being removed from the entrance, a ray of light admitted awoke them as from a night's sleep, and one entered the city to buy bread. The obsoleteness of his dress and antiquity of the coin he offered the baker no more startled the city than the aspect of the city confounded him, the facts became known, and the bishop and magistrates of the city visited the cavern, and after receiving their blessing, the sleepers expired immediately.

I don't know that I should have thought any more of the Seven Sleepers, had not a friend of mine told me a strange story. This friend said he was attending a church service, and observed a very old man with white hair and long, flowing white beard, whom he afterwards engaged in conversation. It was a Baptist church—my friend was a prominent Baptist—and announcement was made of certain union revival services and prayers were made for the outpouring of the Holy Spirit upon the meetings. The old man said:

"I am a stranger, and would like for you to explain some things I do not understand. I noticed the presiding bishop reminded the brethren of a meeting in preparation for union evangelistic services. What are they?"

"Tell me first who you are, and I may answer more intelligently," said my friend.

"That is difficult, somewhat," answered the stranger. "I am a presbyter of the Church of Christ at Ephesus, in Asia Minor. In the time of persecution, under Trojan, I was compelled to flee, and escaped to the coast, intending to make my way to Arabia. Pursued by Roman soldiers, I crept into a cave near the shore for concealment. Wearied to exhaustion, and lulled by the murmur of the waves, I fell asleep. How long I slept I do not know, when I was suddenly awakened by terrible outcries outside the cave. Climbing up over the rocks to the place where the light entered, I crept to an opening in the cliff and saw on the beach a company of people in strange dress, pursued and slain by another company in garb equally strange to me. Some of the pursued wore the sign of the cross, while the pursuers had the sign of the crescent moon. They passed, and I crept out and took the garments of one of the slain, and as presently a boat came, and by the cross seeing those on board were Christians, I went with them. Their speech I could not understand, though well versed in Greek, Latin and Syriac. We rowed well out, perhaps twenty stadia, and came to a ship with neither sails nor oarbanks, and moved by some mysterious internal force so great as to make the frame quiver from stem to stern, and smoke as from burning pitch issued from two great cylinders of iron which stood on her deck. The ship bore for insignia instead of the eagles of Rome, a device with forty-five stars on a blue ground, and red and white stripes, I think, thirteen in number. As we sped away from the shore we passed many ships whose standards were marked by bars crossing each other at a common center, like the spokes of a wheel. They screamed harshly at each other by some means. I could not understand. After many, many miles travel over a strange sea, I finally reached this country. I studied the strange tongue spoken by your people, which has much Latin in it, and some Greek terms, until I understood, and being a Christian presbyter, and seeing evidences of Christianity, I entered your place of worship. I do not understand what is meant by union meetings. Is your church divided like the church in Corinthus, some saying 'I am of Paul, and others I am of Apollos, and still others I am of Cephas, and are these divisions fixed and permanent, and these meetings for the purpose of healing them?"

It dawned upon my friend at once that this must be one of the famous "Sleepers" who had slept on to the twentieth century. "No," he said, "we are not divided like the church in Corinth, since we are all followers of Christ and have been baptized in his name. Upon minor points our divisions are based."

"I do not know how on unimportant points you can be divided," said the elder. "Is not schism, a rending of the body of Christ, known among you as sin?"

"Certainly, but we are agreed on essentials. There is a spirit of rivalry and sometimes of antagonism among denominations, for example between Baptists and Pedobaptists in the matter of baptism."

"What, are there still Baptists in the land?" asked the Presbyter. "The last I heard of Baptists was the twelve whom Paul found in Ephesus many years ago, but he baptized them and they became Christians, and in Ephesus we have never heard of any since. Are there still disciples of the Baptist who have not yet found out that John told them to believe on him who was to come?"

"Baptists with us are those who claim they have the right baptism," said my friend.

"There can be but one baptism," said the elder, "as there is one Lord and one faith; and the true baptism must ever be in the name of Jesus the Christ. It is remarkable there should be any division about that."

"Our differences are not about the name, nature or purpose of baptism, but the form, which we say is not essential; in fact we do not regard any kind or form of baptism as essential," answered my friend.

"What! You surprise me. Why then was it ordained and established by the word and example of our Lord himself? I never heard of an unbaptized Christian in Ephesus. We Ephesians were baptized into Christ. We put on Christ by baptism. Every convert among us hastens to enroll himself under the standard of Christ, our great captain and leader, by giving the divinely prescribed *sacramentum*, and he is not considered wholly a Christian until this is done. I can not comprehend a Christianity where this is not the case, as the Christ commands: 'Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved,' or pardoned."

"But," said my friend, "the great confusion is with us over the form of baptism, immersion in water or sprinkling with water."

"Is not baptism an act appointed by our Lord?" asked the elder.

"Yes; but sprinkling and pouring have been introduced," said my friend.

"We in Ephesus dip, or bury the person in water, and raise him immediately from it. That is what our Lord appointed and the apostles practiced," said the old man.

"But in this case the minister takes a few drops of water and puts it on the head of the man, saying, 'I baptize thee,' and does not immerse him."

"Do not your ministers know the meaning of our Greek word 'baptize,' equivalent to the Latin 'immerse'?" asked the elder.

"They know, and admit our Lord was immersed in the Jordan River, and that the apostles practiced only immersion, but contend immersion is unsuitable and inconvenient, and therefore unnecessary," said my friend.

"But do they find other commands of our Lord inconvenient? In Ephesus we were accustomed to think our religion a matter of faith and obedience and not of convenience. Are not men afraid to say 'I baptize thee,' when not doing what

our Lord indicated when he commanded them to baptize?"

"They are obliged to say 'I baptize,'" replied my friend, "else the people would not be content. The whole matter has caused so much controversy, is so delicate and difficult, prudent evangelists generally omit it in preaching."

"What!" exclaimed the aged saint, "is it possible you have preachers who do not preach the gospel as proclaimed by the apostles of our Lord! Who shun to declare the whole counsel of God!"

"Well, we avoid doubtful disputations," said my friend.

"You have much conceit of your own wisdom," answered the old man. "Why should an institution established through the mission of a prophet and confirmed by the word and example of Jesus be regarded as nonessential or belonging to the realm of doubtful disputations?

"But another thing. I attended worship in a church richly furnished, with beautiful glass windows and where men in robes or mantles like our Roman senators took an infant, very young and tender, and after certain ceremonies, one of the Presbyters sprinkled water on its face, repeating words which I could not hear for the wailing of the infant. Was the infant sick and was this a remedy?"

"That was a baptism," answered my friend. "The minister baptized the infant by sprinkling."

"Surely you are mistaken," said the stranger. "It could not have been a baptism, for the infant was of such tender age it could not believe, understand, nor even speak."

"But its sponsors or sureties stood for it."

"How can that be? In Ephesus we become Christians each for himself, of his own deliberate choice and act; and in his baptism a man pledges in the sight of heaven his faithful purpose of heart to continue in the way of the Lord, as it is written, 'Baptism doth also now save us, not the putting away of the filth of the flesh, but the decision of a good conscience toward God.' How can others do for us what we are commanded to do for ourselves? I do not understand."

"Well, conditions in this country are different from those in Ephesus," said my friend. "We are more progressive."

"One more thing," said the stranger. "I observed you prayed for the Holy Spirit. I am sure your prayers will be answered, and when the Holy Spirit is with you the first thing he will do will be to set in order his own house. If any of you have departed from the faith and order of the apostles he will set you right."

"O you greatly mistake," said my friend. "We are not seeking the Holy Spirit for this purpose. We have settled all questions of order and orthodoxy. Each of the churches has its standard of doctrine and practice. We want the Holy Spirit to help us convert sinners. We won't tolerate any interference with our traditions and practices."

"Ah," said the Presbyter, "you want the Holy Spirit as your servant to whom you can assign tasks rather than as your instructor and guide. Well, I see I have no mission here. I will return to Ephesus." And he vanished.

I somehow wish my friend had asked more questions of this Rip van Winkle. We need to go back to original sources, to interview Paul and Peter and John, and above all, Jesus. As Paul cried *"Caesarem apello!"* we need to cry *"Christum apello!"* Here is the way of salvation for every man. Let us walk in this way, be obedient to this rule.

The Folly of the Mormon Priesthoods

By James W. Darby

If there is any one thing that shows Mormonism to be a false religion it is the priesthoods. No one can even hastily investigate their system of priesthoods without being forcibly impressed that it is out of harmony, not only with common sense, but with Bible truths.

They have two orders of priests: Aaronic and Melchisedec. They have quite a number of high priests. These officials are common both to the Utah Mormons and the reorganized Mormon Saints, and are a very important part of the system.

The Jewish institution had but one high priest at a time, but Mormonism has improved on God's plan and almost any faithful Mormon can become a high priest without being of the family of Aaron, and even without being of the tribe of Levi, and in fact it is not necessary to have any Jewish blood in his veins. These legal requirements under the Jewish law can be disregarded by the Mormons. Then, again, the fact that the Jewish law was fulfilled in Christ, and as such has no longer any force under the Christian dispensation, can be ignored by the Brighamites and Josephites with remarkable ease.

It is true that Christ is the high priest of the Christian dispensation, and he has made the atonement for all and has entered into the holy of holies for us. Jesus fills this office now, and while he fills it no other can. Under the Jewish dispensation there could be but one high priest at a time; exclusive incumbency was the unbending rule; so now Christ is high priest and there can be no other. The Mormon that assumes to be high priest is assuming the position that Christ holds. No Mormon can offer another or greater sacrifice, nor can he offer Christ's sacrifice over again. Can you tell what a Mormon will not claim?

The apostle Paul, in the Hebrew letter, discusses this subject fully (Ch. 2:16-18): "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Again (Ch. 4, 14-16): "Seeing then we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Again (Ch. 10, 21): "And having an High Priest over the house of God." These and many other Scriptures show the folly of the Mormon claim, and that the assumption of this office is blasphemous.

But what right has any one to claim to be a priest after the order of Melchisedec? A sentence quoted several times in the Hebrew letter furnishes the key to unravel the mystery of this priesthood: "Thou art a priest forever after the order of Melchisedec." The emphasis is on the word "forever". Christ is here referred to, and he was not a Levitical or Aaronic priest; he came of a tribe of which nothing is said concerning the priesthood. As he could not claim his office under the law he claims by type. Melchisedec, who held a priesthood to which the word "forever" may be applied, was a type of Christ. Jesus became a priest forever after the order of Melchisedec, who, being without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. The point in the type is our ignorance of Melchisedec. Whence came he? Of what lineage? When did he die? Yet he was a priest so great that Abraham paid him tithes. He had no predecessors in office, no one followed him; like a bright meteor he rushes from the darkness, shames the stars, and is seen no more. Christ has the qualifications for this priesthood, he continues in that office without change, and no one can fill it or succeed him. Here the Mormon usurps the place of our Savior. But what is it that a Mormon elder will not claim?

Another matter to be noted; during the time that the Aaronic priests served at the altar by the direction of the Mosaic law, we have nothing said of the Melchisedec priesthood, and so soon as Christ became a priest forever after the order of Melchisedec, the Aaronic priest had fulfilled his mission and ceased to exercise that function. These two priesthoods never existed together and never can. Perhaps I should take the last statement back, for Joe Smith and Oliver Cowdery were first made Aaronic priests and then later made priests after the order of Melchisedec. Joe did not hesitate to assume the Savior's station. What is it that Mormonism does not assume? The study and understanding of the priesthoods as revealed in the Bible, compared with the claims and practice of the priesthoods of the Brighamites and Josephites, forever condemns Mormonism as pretension and delusion.

Disciples who have the question of the Mormon claims to meet so frequently will do well to awaken on this point.

McArthur, O.

How to Have a Working Church—III

By George L. Bush

(Concluded from last week.)

Then every preacher in our ranks should be training one or more young men for the ministry, all the time. One of our Texas pastors "proposes to find work near by for three or four young men, who would like some instruction in the Bible. He proposes to give them the same course that is given in the Bible colleges, and find practical work for them." This would enable the minister to open up missions in the town and country, and these young men would more than repay his toil by their assistance in his work. Such work would not be in competition with our schools, but would meet the needs of those unable to take a college course.

All church machinery should possess elasticity, and be adjustable to the needs of the given congregation. Mere forms should not be allowed to become fixed, or methods grow monotonous, until the "customs come to be regarded with the reverence due only to ordinances." It is confidently believed that the use of the best modern methods in a tactful way will arouse the average church to a good degree of activity. No system however good will work itself; it must be followed energetically and persistently, if one would win success.

4. The training of the children. One of the quickest and surest cures for ministerial pessimism is a visit to one of our modern, model Bible Schools. Looking into the bright, interested faces of this latest and revised edition of humanity, one cannot but exclaim, "Man, what a chance!" Here is the field of limitless possibilities and assured results. This field offers the greatest opportunity to the present day church, and the pastor who has not discovered this fact must be fast asleep. It would be hard to name a single great and growing church whose minister is not an enthusiastic Bible School man. The secret of the phenomenal growth of a score of our greatest churches in the middle states is found in the emphasis they have placed upon this teaching service. When you see how much emphasis any given congregation puts upon this service, you can easily prophesy its future as a losing or winning church. Good church leaders and workers must be *trained*. The *time* to begin this training is in youth; when the digestion is good and the liver normal; before they have been tampered with by the devil or spoiled by modern fads; when their hands are clean, their minds clear, their hearts pure, and their lives impressionable. It has been estimated that about 95 per cent of our preachers, 95 per cent of our church workers, 85 per cent of our converts, and 75 per cent of our new congregations come from the Bible School! It is a rich and inexhaustible mine from which to draw workers for every department; a veritable sycamore tree from which converts drop as readily as did Zacchaeus of old, into the gospel net. This organization might well be called the pastor's garden of delights. It has also been estimated that the average preacher gives but 10 per cent of his time to this part of his work. Is this wise generalship? Is it placing the emphasis where it rightfully belongs? Our Master in directing Peter concerning his duties as a minister gave *first* place to this work when He said, "Feed my lambs." He then said, "*Tend* my sheep," It was only needful to *feed* the *lambs,* but the sheep required *tending* as well as *feeding*. It is the *tending* that worries and tires the modern shepherd, ere he rounds in some sheep for their feed. If the lambs of to-day are properly fed, the sheep of to-morrow will be more easily tended.

Our brethren of the Catholic church have been wiser than we in the past, but Protestants are happily awakening to a needed realization of their duties and possibilities here. Men no longer blush when spoken of as "good children's preachers" and are not sensitive over having their churches crowded with those who used to fill their Savior's arms.

If all the methods known to ministerial ingenuity fail to arouse a congregation, let the pastor turn to the Bible school; here is an opportunity to develop just the church he wants in a few years. Every minister who wishes to have a working church, should *first*, build up a *great* Bible School; *second,* build up a *greater* Bible School; *third*, build up a *still greater* Bible School!

5. Longer pastorates. This extreme restlessness upon the part of both churches and preachers is one of the chief hindrances to the development of working churches. About the time the preacher becomes well acquainted and his life has come to be a force for righteousness in the community he generally resigns. He may be to blame, the church may be at fault, or both may deserve censure. If the minister be a misfit he should resign and that speedily. If conditions are such that he cannot, in good conscience, endure them, and finds himself unable to improve them, he must needs retire. But when his work is prospering and his people love him, he should be slow to leave them. It requires years of wisely directed and faithfully followed leadership to build up a great church. This constant changing of leaders, with consequent revolution in methods, retards progress and causes the church to just about hold its own from year to year. It reminds some of us of our experience in the old district school, where every fall the new teacher had begun with "fractions" and every spring we closed with "single rule of three." We knew the road so well that we lost interest as soon as we "sized up" the new teacher. It is not surprising that many members lose their enthusiasm in the face of a never ending procession of pastors and grow tired of the regular round of beginning back and going over again. The members hardly dare to love much him whom they will be apt to soon lose. The citizens think it not worth while to cultivate the acquaintance of men and families so transient. It is surely high time for many of our preachers to settle down for life as many do in other religious bodies. This would give stability to the work. The minister would become a citizen and possess a home. He could form strong friendships and exert a saving influence in the town or city. He would come to know and love his people. This would give him greater compassion and larger charity. Upon this point Maclaren says, "One's heart goes back from this eager, restless, ambitious age to the former days, and recalls * * * the pastor who lived all his life in one place, and was buried where he was ordained—who knew all the ins and outs of his people's character, and carried family history for generations in his head—who

MEAT OR CEREALS

A Question of Interest to All Careful Persons.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs, (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains, and this unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten days' use of Grape-Nuts. "There's a Reason." Read, "The Road to Wellville," in pkgs.

was ever thinking of his people, watching over them, visiting their homes, till his familiar figure on the street linked together the past and present, and heaven and earth, and opened a treasure-house of sacred memories * * * People turned to him in the crises of life, and as they lay a-dying committed their wives and children to his care. He was a head to every widow, and a father to the orphans, and a friend of all lowly, discouraged, unsuccessful souls. Ten miles away people did not know his name, but his own congregation regarded no other, and in the Lord's presence it was well known, it was often mentioned; when he laid down his trust, and arrived at the other side many whom he had guided, and fed, and restored, and comforted, till he saw them through the gates, were waiting to receive their shepherd minister, and as they stood around him before the Lord, he, of all men, could say without shame, 'Behold, Lord, thine undershepherd, and the flock Thou didst give me.'

Union in Western Canada By Alexander McMillan

The Christian-Evangelist has given considerable attention of late to the movement toward union of Baptists and Disciples of Christ in Western Canada, and it may be of interest to its readers to know that we are now preparing to inaugurate a system of co-operation which will be interesting as an experiment, whether it leads to anything more interesting or not. As has, I think, already been noted in The Christian-Evangelist, this movement began in the contact on the field of our missionary superintendent, J. A. L. Romig, with the Baptist missionary superintendent, W. T. Stackhouse. These two brethren found that many of the brethren on both sides throughout the country objected to overlapping; that the two churches in Swan River, Man., were already endeavoring to avoid this by worshiping together, though maintaining their separate organizations, and that the people not only stood much nearer together doctrinally than either party supposed, but were strongly inclined to disregard the theories on which they differed. Before either body could meet in convention two other churches at Vermillion, Alta., formed a working union, and openings were made in two Baptist churches (Okotoko and Wetaskiwin, Alta.,) for meetings by our evangelist. He was told that the Baptists desired him to preach in these meetings just as he would in one of our own pulpits. This he did, and both Baptists and Disciples accepted his teaching freely. Next came the union at Kenora which was accomplished under the labors of J. A. Lord, editor of the "Christian Standard," and of which notice has already been made in our papers.

Meantime the two missionary boards had appointed a joint committee and this committee, after several most fraternal meetings prepared resolutions for presentation to both conventions. When the Baptist convention met at Edmonton, Alta., the last week in June, we were represented by J. A. L. Romig, and W. J. Wright, secretary of the A. C. M. S. There was a splendid discussion of the whole matter. There was some opposition at first but it was very much in the minority, and finally vanished in the vote on the committee's report which was carried unanimously. I hope we will have an article on this discussion from either Brother Wright or Brother Romig. I quote the report, as adopted by the Baptist convention, from the "Northwest Baptist":

Report on Co-operation Between the Baptists and Disciples.

Presented by Rev. D. B. Harkness.

During the year, your board have been led to take up negotiations with the Disciple body in this country looking toward co-operation in mission work. As a result of conversations and correspondence between members of the Disciple body and members of our own board, committees were appointed to confer in regard to this matter. The joint committee met April 23, 1907, in Winnipeg, in which the Baptists were represented by Rev. D. B. Harkness, Rev. W. T. Stackhouse, Dr. W. A. McIntyre and Rev. J. B. Warnicker and the Disciples by Rev. J. A. L. Romig, Rev. Alex. McMillan, Rev. P. H. Green and Rev. M. P. Hayden.

The results of their conference are embodied in the following recommendations:

"That whereas the Baptists and Disciples in matters of faith and practice are in such close accord;

"And whereas there are movements in many parts of Canada and the United States looking toward closer fellowship;

"And whereas it seems inimical to the best interests of our mutual work in new communities of this country that distinct causes should be established;

"Therefore, your committee recommend such co-operation as is consistent with our relations with the representative organizations of our different bodies of Eastern Canada and the United States; and with these relationships in mind, we recommend as a tentative arrangement (1) That wherever in a given community or adjacent communities a Baptist church and a Church of Christ find co-operation under one pastor possible, that in each such case co-operation be encouraged by the missionary boards of both bodies; (2) That whereever in a given community or adjacent communities there are a number of Baptists and a number of Disciples who shall agree upon co-operation, they shall be encouraged in such an arrangement and to apply to the missionary boards of the two bodies for such assistance as may be necessary; (3) That with the purpose of making effective some such basis of co-operation, this matter be given prominence on the programs of the conventions, and in the press of both bodies; (4) That fraternal delegates be appointed by each body to attend the conventions of the other body, and confer with them on the questions relating to closer co-operation and fellowship."

At a meeting of the executive committee of the Baptist Mission Board, held in Winnipeg on April 26, the findings of the joint committee were presented by Mr. W. A. McIntyre, and unanimously adopted subject to the approval of convention.

This report, after considerable discussion, was adopted unanimously by the convention and subject to its adoption by the Disciple body, the executive board were instructed to carry out the agreement thus endorsed in clauses marked (1) and (2) in the report.

On July 2 our convention met in this city, and during its sessions devoted a great deal of time to this subject. Baptist delegates were present, the pastor of the Union church in Kenora sitting as a delegate. After a long and thorough discussion the report of the joint committee as above quoted was adopted unanimously, thus receiving the sanction of both conventions.

As to the future. The two boards are now arranging to have our evangelists hold union meetings, many of them in Baptist churches. Although the boards have not yet had their joint meeting, it is understood that this will be done and that the churches so served may report to both missionary societies. It is simply a matter of the Baptists supplying the

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TAKE A RECORD

See How Many Friends Are Hurt by Coffee.

It would be just as reasonable for a temperance advocate to drink a little diluted whisky as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of *prima facie* evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a Reason." Read, "The Road to Wellville," in pkgs., it has been called "a health classic," by some physicians.

The State of the Cause in Missouri

REPORT OF THE COMMITTEE AT THE MISSOURI CONVENTION.

Once more we are permitted in God's providence to meet together in annual convention, as representatives of churches whose avowed aim is to restore to the world a purer type of Christianity, in its faith, ordinances and life, than that which had been exhibited hitherto in any organized form, either among Roman Catholics or Protestants. It was the high and worthy aim of the religious movement whose representatives are here gathered in annual convocation, to come into a closer and more vital fellowship with Jesus Christ—with his teaching, with his life, and with his great purposes—to the end that we might be united with each other and promote the unity of all his followers in order to the conversion of the world. It was not to formulate and enforce a new and more correct doctrinal creed, and to build on such doctrinal formulation a new sect or denomination having its metes and bounds defined by such theological statements, but rather to return to the personal Christ, "who was, and is, and is to come"—the Alpha and Omega of our Christian faith—and to reincarnate, in some worthy measure, in our individual and church life, that Divine Life that was manifest in him, and so to carry forward his work in the world.

It is in the light of this lofty aim—the real reason for our existence—that we must judge ourselves when we come to inquire concerning the state of the Cause. Every man's life, every institution among men, every religious movement, must be judged and estimated in the light of what it was intended to *be* and to accomplish. In the light of such considerations as these, your committee comes, chastened and humbled thereby, to give its report on the State of the Cause in Missouri.

The earliest advocates of the Reformation which we plead came into Missouri from Kentucky about the time of, or a little before, the admission of the state into the Union, in 1821. A few of our oldest churches antedate that event by a few years. Our cause has, therefore, had an existence in the state for about four score and ten years, or almost the entire lifetime of the Reformation itself. Its earliest advocates were men of dignity of character, of strong native ability, of untiring zeal, who loved the principles they advocated more than ease or reputation, material gains, or even life itself; and we are indebted to their unremunerated toils and heroic sacrifices for the foundations which they laid. Since their day there has been a noble succession of heroic men and women who have carried forward the work in our state until we have become a people great in numbers, in wealth, and in social position and power. A liberal share of the best citizens of the state are in our churches, and are allied to a greater or less degree with the enterprises of our brotherhood in the state. We are, therefore, not lacking in those elements of power which make it possible for us to be a great religious factor in molding the characters of the people of the state, and in purifying and exalting the moral and political life of our great commonwealth. Our responsibility is commensurate with our strength and our opportunities.

In a survey of those things for which we have reason to be grateful, your committee would mention the following:

1. Our rapid numerical increase in the state is one of the marvels in modern religious history. The readiness of the people to respond to the gospel, as presented by our pastors and evangelists, is at once a token of divine favor and a call to greater sacrifices than we are making to carry this gospel into every nook and corner of this state, and especially to put forth more vigorous efforts for the evangelization of the great cities in the state.

2. We congratulate the brotherhood of the state on its growing unity, not only among our own churches and ministers, but with other Christians who "follow not with us," but in whom we are recognizing, more and more, our allies in a common cause, rather than foes. In this growing sense of oneness and brotherliness among ourselves, and in this feeling of fraternity toward all who love our Lord Jesus Christ in sincerity, we are witnessing the triumph of the very principles for which we stand. Co-operation with other followers of Christ, as far as in us lies, should be, and we believe *is*, to a great extent, the aim of all our churches and ministers in the state.

3. We believe there is a growing sense of obligation, on the part of our churches and preachers, to observe the set days for special offerings to our missionary, educational and benevolent enterprises. This could not be otherwise if there is any growth of our people in scriptural knowledge, in faith, and in spiritual power. Such growth is bound to register itself in increased offerings to all our worthy enterprises.

4. We congratulate our good women of the Christian Woman's Board of Missions on the growth of their work in the state, and especially in the interest which is being developed in their efforts to suitably commemorate our Centennial anniversary. Their work is telling in their own spiritual development, in the cultivation of the missionary spirit in our churches and among the children, and in the light and help which they are sending to destitute portions of our own land and to pagan lands. Their work and our work is one, as we are one, and we rejoice in the prosperity which God has granted them.

5. The revival of interest in Bible school work throughout the country, in which our churches in Missouri are sharing, is cause for devout thanksgiving. The effort to enlist the entire membership of our churches in systematic Bible study in our Bible schools, and to gather in the untaught children of the neighborhood, as well as those of our own families, into these schools, is entitled to our heartiest sympathy and co-operation, and has in it the promise of larger and better things for our churches in the years to come.

6. In this day of clerical scandals because of lapses in faith or in morals, your committee is gratified to report that no instance of this kind among our ministers in the state has come to their knowledge. While recording our gratitude for this fact, we feel like urging upon our ministers, old and young, the supreme importance of living lives that are above reproach, and making their daily conduct and conversation reinforce their sermons on the Lord's day. Their purity of life and personal piety will do more to commend the cause they represent to those without than all their sermons.

Your committee, in turning to the other side of the picture, regrets exceedingly that there is such a side, but they feel that the picture would be untrue to life if it did not contain some of the darker shades which we are compelled to add to it. The character of a religious body, like that of an individual, is to be judged, not only by the evil things which it does *not* do, but by the *good* deeds which it leaves undone. In considering the list of things which we have *not* done, but which *ought* to be done, and which *must* be done if the brotherhood in this state is to exemplify the principles for which we stand, and be worthy descendants and successors of the noble pioneers who went before us and prepared the way, your committee would mention the following:

1. We have not yet attained to the spirit of liberality and sacrifice worthy of the disciples of him who, "though he was rich, yet for our sakes became poor that we through his poverty might become rich." It is to be feared that only a few are giving systematically and are keeping books with the Lord. If the brotherhood of Missouri or any very large proportion of them, were making one-tenth of their income the minimum amount of their giving to the Lord's work, no worthy enterprise among us would languish for lack of financial support. Many of us have yet to learn the superior blessedness of giving over receiving, and to experience the joy of Christly sacrifices for Christ's cause. This condition of things is evidenced by the comparatively small number of churches that participate in the various offerings, and the small gifts made by a majority of those which do participate. Our offerings for general home and for foreign missions are yet far below what they ought to be, while our work in the state is continually hampered for lack of funds to support evangelists and pastors. In this situation it is worth while to raise the question as to whether our ministers in the state are doing their duty in laying upon the hearts and consciences of the churches the duty and privilege of giving, and the importance of giving systematically and conscientiously. No more impressive object-lesson could be given to the world to show that we are in earnest in our efforts to restore New Testament Christianity, than the restoration of that spirit of liberality which led the disciples at Jerusalem to bring their all and lay it at the feet of the apostles to be used in Christ's name and in his service.

2. Nor do we seem to have risen to any just appreciation of the crisis which confronts our cause in Missouri, as relates to the insufficient supply of ministers. Let us face a few of the facts: (1) Of our 1,700 churches in Missouri, only 160 have settled pastors or ministers giving full time to one church. Even this is a gain of 35 during the past year. But how slow is the gain compared with the needs! Only 200 of the remainder have preaching even half time, and the remainder once a month, or none. (2) To serve these 1,700 churches we have only 625 ministers giving their whole time to the work. Those giving part time to the ministry, together with those who are absorbed in business and the superannuated, make a total of 753. (3) In view of these facts, is it any wonder that only about 200 of our 1,700 churches observe all the regular offerings, while less than half of them observe even one of the offerings for missionary purposes? In answer to the question, "What, in your judgment, is the supreme need in our co-operative missionary work in the state?" our corresponding secretary answers: "A ministry thoroughly converted, enthusiastic in the cause of missions, and anxious to join hands with the organized forces in pushing the work in hand." It is not for us to join issue with our Corresponding Secretary in his diagnosis of the situation, but, if he is correct, then the work of converting our ministry in Missouri would seem to be the great pressing need of the hour! When we remember, however, that, as a rule, the churches which have regular ministers are those which take regular offerings, and that less than one-tenth of our churches in the state have settled ministers devoting their whole time to the work, the appalling need would seem to be a larger supply of educated and consecrated ministers of the Word. How it is possible for our churches, and particularly our men of wealth, to look these facts in the face, with all their vast significance, and not do more to strengthen the colleges in the state, to which we are looking for the greater part of our ministers, is a question your committee can not undertake to answer. Enough for us to state the two great facts standing over against each other: On the one hand a thousand vacant, voiceless pulpits, every Lord's day, among our Missouri churches, because there is no one to preach the gospel therein. On the other hand, the two institutions in the state, which are educating young men for the ministry are handicapped for lack of endowment and equipment, though owned and controlled by a brotherhood abundantly able to endow and equip them, and to fill their halls with young men eager to preach the gospel of the grace of God. These facts speak more eloquently than any poor words of ours.

3. Our state work, that is, the work carried on under the direction and fostering care of the Missouri Christian Missionary Society, the comprehensive purpose of which is the bettering of these conditions, is making but slow and painful progress. If we are to take the number of churches in the state contributing regularly to the cause of

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Our Budget

—E. A. Child, the writer of our new serial story, will welcome honest criticism of it and the views it may present. We feel sure that a great many people will be interested and profited by this story, and we encourage our subscribers to hand their copies of The Christian-Evangelist to friends.

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—The church at Mill Hall, Pa., will build a parsonage this year.

—Charles E. McVay is singing in a meeting for E. H. Holmes at Plano, Tex.

—We regret to learn of the death of the little child of R. H. Tanksley of Anthony, Kan.

—Under Lee Paris Builta the work at Milford, Ill., seems to be progressing satisfactorily.

—Morton H. Wood, pastor of the church at Fordyce, Ark., is in a successful meeting at Nashville.

—E. C. Harris was given a very cordial reception recently by the Lansdowne Church, East St. Louis.

—W. H. Meyers, of Texarkana, having regained his health, is talking of re-entering the evangelistic field.

—David Millar, of Bellflower, Mo., is now devoting all his time to evangelistic meetings and can make engagements ahead.

—Edward Clutter is doing field work for Cotner University, Bethany, Neb., and will be pleased to answer inquiries in regard to the school.

—The church at Mackinaw, Ill., is planning for a meeting in September. F. A. Sword will be the evangelist and Charles E. McVay the singer.

—George B. Evans has accepted a call for three years from the church at Big Run, Pa. W. S. Buchanan is to hold a meeting for him in September.

—T. M. Myers, who has been holding a meeting at Oxford, Ala., writes us that G. F. Cuthrel, the pastor there, is called the "live wire" in that country.

—Evangelist William Sunday has just conducted a revival at Knoxville, Ia. The results of it are reported to be very striking. The Christian Church, we believe, had part in this meeting.

—Our congratulations go to Harley E. Beckler, minister of the Church of Christ at Belle Center, O., who has just wedded Miss F. P. Zeller, of Columbus, Walter Scott Priest of that city tying the knot.

—Thomas Martin made a pleasant call at the office of The Christian-Evangelist on his way from California, Pa., to take up the work of county evangelist of Collin County, Texas. He is to be located at Melissa.

—W. S. Lemmon, pastor of the Central Christian Church at Tacoma, Wash., writes us that their building has been moved and remodeled at an expense of $4,000 and now stands at the corner of North L and Steel Streets.

—Isom Roberts closes his work at Weatherford, Okla., to become one of the faculty of the new university at Enid. He has had a pleasant pastorate at Weatherford. The church there has lately been decorated and new carpets put in by the ladies' aid.

—Guy B. Williamson writes that he is very much in love with the South and her people. He reports the work at Chattanooga, Tenn., in a very excellent condition despite the hot weather. The Bible school is growing larger under the leadership of W. L. Pollard.

—James H. Challener began the annual camp-meeting of the San Gabriel Association on the San Gabriel River, six miles from Thorndale, Texas, last Friday. A Senior Endeavor Society and a Young Men's Christian Association have just been organized at Bryan.

—C. R. Stauffer has closed a pastorate of 21 months with the church at Rock Falls, Ill. His last act in that city was to baptize a young man who had been a member of his special class for young men. He has entered upon the pastorate of the Rowland Street Church, Syracuse, N. Y.

—S. M. Bernard, minister at Boulder, Col., has written a small volume in which is set forth chapter by chapter the difference between the New Testament church and each of the leading denominations. The closing chapter is entitled "Our Plea for Union." He sends this book too anyone who requests it for examination and approval.

—The Board of Church Extension has just received two annuity gifts of $100 each. This is a very popular way of giving to Christian work. The board is urgent in its requests for annuity money, for appeals are pressing upon it all the time for loans to help our missions build.

—G. W. Coffman has been preaching for a couple of months for the church at Bisbee, Ariz., but he writes that the church needs a pastor very much. The climate is good, the field a hard one and much pastoral work must be done. He will be glad to hand any letters to the proper officers.

—Elmore Lucey, who has been conducting the singing in a number of our evangelistic metings and is to evangelize in Texas during August and September, has just made quite a hit as an entertainer at the Louisiana State Chautauqua, he being the special attraction with Senator Bob Taylor.

—Granville Snell has entered upon his third year with the church at Abilene, Texas. During his pastorate over $6,000 was received for all purposes, the offering for benevolent and foreign missions having been increased. The Texas state lectureship is to meet with this church next autumn.

—After nearly five years' service at Fisher, Ill., the congregation will not permit their pastor, S. Elwood Fisher, to leave them. He has been given an increase of salary to counterbalance an invitation to accept a much larger work, with a call for three years. Every department of the work at Fisher is in good condition.

—George T. Smith has closed his year's labor with the churches at Tower Hill and Staunton, Ill., and begun for all time work with the church at Carrollton, the county seat of Green county. He writes that he has had a reasonably successful work and leaves both churches in improved conditions. They will want a good man for one-half time each.

—W. H. Trainum, who has been in Garrett Biblical Institute and Northwestern University for the past two years, has taken the B. D. degree from the former and the A. M. from the latter. He writes us that The Christian-Evangelist has been on trial in his study for ten years and has stood the test so well that he will, D. V., let it come another ten.

—Brother Child writes us that there was an error in the statement we made announcing his story. We said that he had read it to the young people of his church and that they had pronounced it the best story they had ever heard. He explains that he did not read it to the entire body of young people, but principally to his own children. He does not wish any misunderstanding on this point, and we gladly state that it was our own mistake.

Did you ever try an advertisement in the **Subscribers' Wants** columns of **The Christian-Evangelist**? Others have, with satisfactory results. Our "want ads." bring returns.

—In connection with "Old Home Week," a celebration which Buffalo is to have the first week in September, we note that Sunday, the first day of the month, is called "Clergymen's Day." It is for the re-union of former Buffalo ministers of all denominations. James W. Green is the chairman of the publicity committee for this celebration and reunion.

—"I have just finished reading the first two chapters of your new story, 'Not as the World.' It opens in an admirable way. It is the best thing I have ever read on the principle of standing up for what you believe—not in a dogmatic spirit, but in love and devotion. May every young man and woman in the church read this story." So writes J. C. McArthur.

—The Humboldt Street Church of Christ, Brooklyn, N. Y., is conducting an Open Air Gospel Meeting every Sunday evening. This will be continued during the month of August, but extended to every night and will be under the leadership of John Waugh, an experienced missionary. Brother Keevil writes us: "The multitudes are here. By this method we hope to reach many during the summer."

—We have referred in these columns to the condition of things in Lodi, Cal., and the county of San Joaquin. Our latest information is that there is a probability of saloons throughout the whole county outside the incorporated cities of Stockton and Lodi being compelled to observe the Sunday closing law, while John T. Magee writes us that he believes the saloons in Lodi are doomed.

—The "State Journal," of Lincoln, Neb., announces that Judge Charles S. Lobingier, who has been on the bench in Manila for the past three years, has been appointed chairman of the Committee on the Codification of the Laws of the Philippine Islands. This work will be finished this summer and he will come home for a vacation, a part of which time he will spend with George Lobingier, his father, at Lincoln.

—The Central Church of Christ, Syracuse, N. Y., has a number of attractive titles for the themes of its Sunday evening Endeavor meetings during July and August. Different speakers discuss: "Religion and Patriotism," "Religion and Hot Weather," "Religion and Law," "Religion and Laughter," "Religion and Young People," "Religion in Song," "Religion and Men," "Religion vs. Superstition."

—Roy Oakley Miller, a Yale graduate, went to Fort Wayne, Ind., last October, and during the first six months of his pastorate there have been thirty additions. Every department of the church has been systematized. He was married in Dravosburg, Pa., to Miss Laura B. Crump, June 19, G. B. Evans, his brother-in-law, officiating. At a reception just given to him,

after a brief vacation period, there were 400 guests present.

—The First Christian Church, of Rialto, Cal., has just been dedicated, but we have not as yet received particulars other than that C. C. Chapman, president of the Southern California Christian Missionary Society was to deliver the address. We understand that it is one of the most complete and beautiful churches in Southern California and the work of a faithful band organized less than two years ago. Oscar Sweeney is the minister.

—The church at Blocktown, Ia., has just had the pleasure of burning notes and bills of indebtedness which amounted in all to over $1,000. It is now entirely free from incumbrance and the way is open for great work in the future. W. E. Pitcher, who has been ministering to them, will leave for Washington about September 1. The church is ready to open correspondence with some good man to succeed him. During the past year over $2,000 was raised for all purposes.

—Charles Bloom will close three years of service at Rantoul, Ill., on September 1, and will at once enter upon his new work at Newman. During his present pastorate there have been 160 additions to the church and 35 away from home. A $2,400 parsonage has been erected and the church is now being remodeled at a cost of some $7,000. The church is fully organized and contributes cheerfully to all missionary and benevolent enterprises. The new pastor will find a fruitful field and a good people.

—We recently published a report of the excellent meeting held by A. L. Crim and V. E. Ridenour for our church at Shreveport, La., from the pastor of the church there, Claude L. Jones. Brother Jones says that it is just to state that 100 additions in conservative and priest-ridden Louisiana and in a city like Shreveport, where nearly one-half the population are negroes, is equal to double that number in the Central States, where environments are different. Brother Jones speaks in the highest terms of the evangelists.

—It was a source of great regret to P. C. Macfarlane that he could not be with his congregation at the time the church at Alameda, Cal., was first opened. A description of this church has in part already appeared in THE CHRISTIAN-EVANGELIST. The ceiling and other fittings of the auditorium carry out in detail the general plan of the beamed ceiling finish. Even the chandeliers are formed of cross trees from which hang the suspended bell globes. The organ matches the other interior fittings. There is a very successful Good Fellows' Club among the members of this church and they are to have fine quarters when the building is completely finished. In the basement there will be a gymnasium, a handball court, clubrooms and other attractions.

GOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczemas, inflammations and chafings of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders.

—The brethren at Newport, Ark., have in hand over $2,000 and can raise about $1,500 more possibly for their new church, which they think must cost $5,000 without the furniture. Brother Carr is superintending the work, and is thus a church-builder in a double sense. M. W. Burkett sends us these particulars and indicates that the brethren would appreciate any outside help in establishing thoroughly the cause at this place.

—J. N. Crutcher has resigned his pastorate at Chillicothe, Mo., to take charge of the church at Higginsville. He is preaching at the latter point each Sunday in July, though living in Chillicothe. August he will take for a vacation. During his recent pastorate the church has had a total addition of more than 250 members. The congregation to which he goes is one of the best in the state, having a $20,000 church building finished last year. Its former pastor, J. H. Coil, resigned on account of poor health and is now in California.

—C. A. Lowe, secretary of the Seventh District of Missouri, writes us that the convention which was to have been held at Chillicothe, July 22, was called off for special reasons, and arrangements have been made for a District Preachers' Meeting to be held at Camden Point, August 26-30, instead. The entertainment will be by the college, and owing to the limited capacity of the building, it will be necessary to confine the attendance mostly to preachers, of whom there are about ninety in the district. Board and lodging will be $1.00 per day.

—George Lobingier writes of H. H. Harmon, pastor of the First Church, Lincoln, Neb., in the following strain: "He has a large place in the hearts of his people. He is very considerate and kind. His audiences are good and on Sunday nights, the best for years. Last Lord's day (July 7) he spoke of the 'Desert Journey.' It was a big sermon in three points: First, it was only about twenty minutes in length; second, it followed the Bible school lesson, and yet gleaned scarcely anything from the notes thereof; third, it was packed brimful of practical facts and inspiring and edifying thoughts."

—Hugh McClellan, who is now in charge of the church at McKinney, Texas, formerly served by George L. Bush, whose excellent series of articles on "How to Have a Working Church" we conclude in this number of THE CHRISTIAN-EVANGELIST, writes us in the following strain: "Brother Bush is an indefatigable worker. While a resident of this place he also planted the cause at Princeton, a near-by town and assisted them in erecting a house of worship also, which he properly dedicated. One of the most valuable contributions ever made by the state of Missouri to Texas was and is George L. Bush. Long may he live to work in the vineyard of the Lord."

—"The Syracuse pastor who suggested a soda fountain in church to attract the congregation during the heated term should have added that ginger was needed too." Such is an editorial squib in one of the daily papers of Syracuse, and refers to a proposition by J. A. Serena pastor of the Christian Church in that town, to serve ice water during his Sunday services in the summer time so that the people would not have to leave their seats to get it. The statement was first of all made lightly, but on reflection, it was decided to pursue this course. The pastor asked why people could not be comfortable in church as well as in theaters, or even at home. He wants to get the people in the church and then get them interested.

ON TO

NORFOLK, VIRGINIA,

FOR THE

NATIONAL CONVENTION

OCTOBER 11-17, 1907

Secure your homes in advance. Write for information, stating price desired. Do it now and avoid delay. Address, J. S. HALLADAY, 507 Law Bldg., Norfolk, Va.

—Ernest J. Bradley has closed a very successful year's work at Hillsboro, and is now located at Lampasas, Texas, where the prospects are bright for a successful work. During last year there were 94 additions to the Hillsboro church, with a net gain to the membership of 73. Two large meetings were, in addition, held under the direction of the church, one at Frost with 18 additions and another at Ferris with 13 additions. The latter has raised money to employ a minister for half time. The attendance at Bible school was increased about 50 per cent and an Endeavor society organized. All regular offerings were observed at Hillsboro and the total amount raised for all purposes was approximately $3,000.

—We have received a catalog of Christian College, Columbia, Mo. It is one of the most artistic that even this college has ever sent out. It will be mailed free to any one who is interested in sending a girl or young lady to a high grade college. Accompanying this will be sent a little pamphlet, the title of which is, "Have You a Daughter to Educate?" It shows how necessary it is for the parents to make a careful choice of the school to which they entrust their daughters. Christian College needs no commendation for it is the oldest school for women in the West and has always borne a most excellent reputation. It has just taken an advance step by which its course of study is raised to a level with that of any of the Eastern women's colleges.

—J. N. Scholes has accepted a call to the Central Church of Christ, Newark, O., and will enter upon his work there September 1. He will continue to pastor the flock of the Wayne Street Church, Lima, O., until August 25. Any minister wishing to know about this work may write to E. E. Dorsey. During Brother Scholes' three years of ministry

Statistical Record

In order to secure greater accuracy in our statistical reports we have prepared a State Secretary's Record that will greatly facilitate the work of our State Missions' offices, secure uniformity in reports and an accuracy that will give reliability to published reports of growth, financial, numerical, in the matter of buildings, missions, attendance, Bible schools, etc.

No executive committee can see these without appreciating their value. Substantially bound and will last for years. **Price, $3.00. Large size $5.00.**

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

in Lima there has been a steady growth toward a new church building. The best site in the city has been acquired, large enough for both parsonage and church building, and $1,000 each year has been raised apart from missionary offerings and running expenses. Altogether there has been a financial gain of nearly $7,000 and there has been a permanent growth in the church membership as well as its general efficiency.

—The General Superintendent of the Christian Publishing Company and the Assistant Editor of THE CHRISTIAN-EVANGELIST stole away on Friday night from their office duties and on Saturday morning were greeted by brethren at Kennett, Mo., who had laid plans to show us how to fish. It was a delightful picnic that Dr. Rigdon had been instrumental in preparing for us, and we were introduced to some of the finest fishing grounds in this country and to the native method of spooning for bass. There were good cooks in the party, and it was a day of pleasure and renewing of physical strength. On the Lord's day we worshiped with the Kennett congregation, Brother Snively preaching two excellent sermons. The church is at present without a minister, and has been weakened by the removal of several of the men of means and Christian activity to other fields. Dr. Rigdon, a busy practitioner, and his family, are sacrificing much of their time and means in the endeavor to keep the Bible school and other church work active. Dr. Egbert, L. A. Johnson and others are standing by the leadership of Dr. Rigdon, and we hope that, if it be not possible to secure a good man for all his time at this point, some arrangement may be made for a division of time. We shall certainly want to return to this hospitable "swamp-eater's" country. They are a good people and they have good fish.

—The editor of the "Pacific Christian" has been on a tour of the churches in the interest of his paper. As one evidence of the popularity of Peter Colvin, pastor of the church at Santa Rosa, he says during Brother Colvin's eight years' residence there he has married more than 300 couples and officiated at more than 400 funerals. Brother Berry heard a great sermon from Brother Brewster at Healdsburg. He pronounces him a "regular whirlwind," and says he can quote more poetry, and quote it more effectively, than any man he calls to mind. The work at Healdsburg has made great progress under his ministry. Otho Wilkinson took him around in his automobile. Brother Berry was so well satisfied that he made up his mind to recommend to our preachers to "get a real 'move on' by the purchase of an automobile."

—A special interest attaches just now to our work in the Virginias and the neighborhood where our convention this year is to be held, and the great centennial gathering in 1908. Every evidence of progress in this part of the East will be watched with interest. An eventful period in the history of the church in the city of Clarksburg, W. Va., was the laying of a corner stone on June 27. This church was organized in December, 1905, Brother Linkletter and W. M. Long, the present minister, holding a protracted meeting in the courthouse. Clarksburg is a city of 15,000 people and the congregation has secured the best church lot in the city at a cost of $10,000. The building which they are erecting will cost $20,000. Brother Long, who is the first and only minister, deserves great credit for the growth and prosperity of the work. During the past year the congregation has increased about 125 per cent. Wallace Tharp assisted in the dedication, making an address that was received with great favor, the subject being, "Our Plea."

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That $300,000 in Sight.

For the past two years our people have been planning to reach $300,000 for foreign missions. The prospects of success now seem brighter than at any time in the past.

Here is the record for the first nine and a half months of the missionary year, that is from October 1, 1906, to July 15, 1907. The receipts amounted to $210,813, a gain of $19,336. The churches, as churches, have given $94,572, a gain of $10,775. The Sunday-schools have given $61,021, a gain of $8,888. These are the largest gains from these two sources for the corresponding time in the history of the work. There has also been a gain of 265 contributing churches and of 93 contributing Sunday-schools. There has been a small loss in personal receipts and in bequests.

If we reach $300,000 we must receive $89,187 from July 15 to September 30, or the two and a half months of the year yet remaining. This involves a gain of $11,906 in the next two and a half months. If we do not succeed, we are without excuse.

The success of the workers in the regions beyond cheer all Christian hearts. We are called upon to plant a new station in the Congo, Africa. The Bolengi success beckons us on to greater and more daring tasks. A new station must be planted in India. Every report from China challenges our faith and liberality. Marvels of grace are being wrought in the Philippines. The call from Japan is loud and insistent. The whole horizon is bright. The good hand of the Lord is seen in every quarter. Some eight or ten new missionaries sail for their respective fields September 24.

F. M. RAINS,
S. J. COREY,
Secretaries.

Notice to Iowa Bible Schools.

The state convention at Iowa City went on record as favoring a union of the Iowa Bible School Association and the Iowa Christian Convention. The plan for bringing it about, however, was left to the two boards. In April, 1907, a committee consisting of D. R. Dungan and H. D. Williams, of the Iowa Bible School Association, and J. Mad. Williams, J. J. Grove and S. H. Zendt, of the Iowa Christian Convention, was appointed to prepare and submit to the convention such a plan as, in their judgment, would best serve the Bible school and church missionary interests in Iowa. The committee recommended that the Iowa Bible School Association cease to exist and that the Iowa Bible school interests be managed by the board of directors of the Iowa Christian Convention, and that the said board employ a suitable man to have charge of our young people's work, both Bible school and Christian Endeavor. The report was unanimously adopted.

The Iowa Christian Convention accepts this responsibility, fully realizing that the Bible schools constitute one of the greatest factors in the church work. Furthermore, we accept it with the desire and determination to push these great interests to the limit of our ability. To this end two important committees have been appointed. First, the committee on policy or plans for Bible school work, consisting of W. T. Fisher, S. H. Zendt and G. B. VanArsdall; second, a committee to look for a suitable man, consisting of D. R. Dungan, S. H. Zendt and J. Mad. Williams. The Bible schools of the state are requested to send all money to the undersigned as corresponding secretary.

By order of the State Board of the Iowa Christian Convention.

B. S. DENNY, Cor. Sec.

Des Moines, Iowa.

C. W. B. M. in Missouri.

The convention at Sedalia is a thing gone by. We must acknowledge with sorrow that none of our aims were quite realized. The money could have been reported with several hundred dollars to spare had a few auxiliaries not been just a little late. They did not think it would cost the state so much as failure to reach the aim in dollars.

Our aims for this year are 5,500 women, 3,200 Tidings and $20,000 before June 1, 1908. We can do this if we will. Let us go to work at once. Auxiliaries that did not pledge for Missouri special work at Sedalia will receive their apportionments for it late in August, so begin at once to plan for getting it, systematically and from the many. Then the Centennial must be pushed to the front. Organize your work.

The seventh district convention, advertised for Chillicothe, has been called off. As there were no invitations from places large enough to entertain, the district officers (brethren) have decided not to invite the C. W. B. M. to meet with them. Brother Chilton, the district president, regrets this very much, but this seems best to him. These annual rallies are and will be of much benefit to our work as a whole, and we must still be true to them and to it. Can not we hold our convention as usual? Let the good women of this district send in suggestions as to time and place for this year. We can have a good one; let us do so. Who will entertain it? Who will promise to attend? Who will suggest new and better methods of conducting it? Write Miss Mary Hord your ideas and plans and she will be grateful.

St. Louis. MRS. L. G. BANTZ.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Alameda, Cal., July 20.—Gift of R. H. Stockton, St. Louis, to the San Francisco Reconstruction fund was five thousand dollars, not one thousand, as published.—P. C. Macfarlane.

Special to THE CHRISTIAN-EVANGELIST.

Hammond, July 22.—Tabernacle overflowing. Meeting two weeks old; 96 additions. Men's meeting offering $55; $500 raised for meeting in twenty minutes. Heat intense, but gospel more so. Our chorus numbers 150. C. J. Sharpe the effective preacher.—Robert Knight.

Special to THE CHRISTIAN-EVANGELIST.

Thorndale, Tex., July 21.—Great crowds to-day; 1,500 people present; seven additions first day.—James A. Challenner.

Special to THE CHRISTIAN-EVANGELIST.

Lawton, Okla., July 22.—One hundred and twenty-nine additions in three weeks; close next Sunday. California and Eldon, Mo., next.—Fife and Son, evangelists.

William J. Lockhart's Good Work.

Brother Lockhart has just closed a three and one-half week's meeting at Bethany, Mo., which winds up an evangelistic year during which, in seven meetings held by him, there were more than 1,000 additions to the churches. He is now at his home at Des Moines for a rest. He will begin the first Sunday in September, with T. S. Tinsley, at the Clifton Church, Louisville, Ky. Thence he goes to assist H. C. Holmes at Fairbury, Neb. Following this he will hold a meeting at Centerville, Iowa, where Sherman Hill is pastor. We hear nothing but good from Brother Lockhart's work. He is preparing himself daily to be more effective and to do a really high grade of evangelistic service.

"Union Christians."

Our work at Scott City, Kansas, is starting off nicely. Our town is growing and our church is keeping pace, for we have frequent additions. The preacher and his family are living in the new parsonage, and the prospect for the future is bright. Lord's day, July 7, I dedicated a new church building for a country church about eighteen miles from here. The circumstances were peculiar. A number of people from various places moved into this part of the county, and either bought or took up claims. They decided that there should be some preaching and a Sunday-school. After several attempts they finally decided to throw away all sectarian names and all creeds, etc., and form themselves into a body to be known as "Union Christians," and build a house of worship. They did this, and the house dedicated was the result. These people did this without knowing "our plea," and it demonstrates the fact that if what we teach was more clearly known many a place could build and maintain the preaching of the gospel where at present there is sectarian bitterness and rivalry. I have received a thought from what these people have done that I would like to pass along. In the present stage of the proposed union between the Christian Church and the Baptists, one of the difficulties seems to be in the name. Why not make it the "United Church of Christ"?

W. H. HARDING.

North Idaho Convention.

The convention was this year held at Culdesac, Idaho, June 13-23. Delegates were present from the following places: Bear Ridge, Clarkston, Clearwater, Cottonwood, Grangeville, Genesee, Gilbert, Juliaetta, Kendrick, Lewiston, Leland, Moscow, Mohler, Melrose, New Hope, Winchester, Winona. The minutes of the convention are yet in the hands of the recording secretary. This report is from memory.

The following national workers were present: Mr. Harrison, Lexington, Ky.; W. R. Warren, Pittsburg, Pa.; G. W. Muckley, Kansas City, Mo. These all gave the best kind of addresses, inviting to the very best things. The reports were fair. The convention adopted a constitution similar to the Oregon constitution, adding a second vice president and granting larger privilege to the churches delegating attendance.

The North Idaho evangelist reported meetings in six small places in five months' work, besides the Culdesac work. One new church was organized and two C. E. societies. A new church is under construction and nearing completion; there were 55 accessions; $170 was raised in the field for himself, $750 raised for North Idaho missions and $750 for the Asotin building.

The new officers elected are: H. H. Hubble, Grangeville, president; N. E. Ware, Mohler, first vice president; Charles Musselman, Lewiston, second vice president; J. S. Hogan, Gilbert, recording secretary; J. S. Mounce, Lewiston, treasurer; J. B. Lister, corresponding secretary.

The addresses and help of Brethren Lowe, Hubble, Musselman, Hogue, Emerson, F. O. McAuley, visitors and delegates, and several of the church at Culdesac, were beneficial and fruitful of much good.

The Culdesac church had made every preparation. A. J. Green was the efficient director. F. O. McAuley, of Latah, Wash., directed the singing and did the work well.

The place appointed for the 1908 convention is Juliaetta. Our motto for this year is, "Giving all diligence"; aim, "1,000 added to North Dakota churches and $3,000 for missions." The beginnings for this must be from the close of the Culdesac convention; the efforts must be the best every day and faithfully enduring unto the day we gather at Juliaetta, June, 1908. J. B. LISTER.

The Spiritual Value of the Lord's Supper.

(Continued from Page 939.)

my worthiness. It is not God, it is not Christ. True, God and Christ know, but they are not deciding for you, for me, to-day. It is not the man or woman by your side, not your minister, not an ecclesiastical body. You must decide for yourself. I must decide for myself. We must make the matter personal and then we will become spiritual. There is one standing by our side that will help us decide aright and get right—Jesus the Christ. It is not perfection he is asking before we partake. It is honesty, thoughtfulness, appreciation, sorrow and repentance for sins, love for our brother man, love for Christ, love for God. "This do in remembrance of me"! Then we will get right, decide aright and plan and pray to live right.

Some Thoughts.

"Persons who daily converse with God and who constantly meditate upon his salvation will not need to be told how they should demean themselves at the Lord's table. An austere and rigid Pharisaism sits as awkwardly upon a Christian as a mourning habit on a bride. Cheerfulness is not mirth, solemnity is not Pharisaism, joy is not noise, nor eating, festivity." A. CAMPBELL.

"It is not people with the few conventional religious aspirations for whom this sacrament is meant; it is men and women with the strain, the hunger and the pity of their common life upon them. When we are brought face to face with the cross—with its pains, and its death—do we not feel utterly ashamed of the easy conscience we hold toward our sins, and the half-measures we have used to get rid of them?"

GEORGE ADAM SMITH.

Do we not ofttimes feel there is a lack of the spirit of worship in our services? Do we not now and then feel the need of a more vital, spiritual force in our lives? Are there times when we leave the church disappointed—and we are unable to tell just why? Why are our greetings, our smiles, our handshakes so often cold, stiff and formal? That these are not imaginary experiences most of us will admit. Is there a way of escape? Yes, there are many ways of escape. One I would emphasize here in a special way. Let us make the Lord's Supper our quiet hour, our time of heart searching and heart burning, our honest moment with self and God, our unconditional surrender moment, when we give up sins and take up Christ, our moment of transfiguration when we listen to the voice of the Father and see no man save Jesus only. I do believe there is a spiritual value, a vital power in the Lord's Supper that we have not fully appreciated. May it not be that just here we have the solution of many of our vexed questions, our unsolved problems? May it not be that here we shall receive strength to bear our petty trials, our daily disappointments, our heavy burdens more graciously? Let us appropriate the spiritual blessings half revealed and half concealed in the Lord's Supper and we will most fully discover the mind and heart of the Master.

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Keeping Tryst.....Gordon
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NEWS FROM MANY FIELDS

Oklahoma and Indian Territory.

The cause of Christ is pushing to the front in Oklahoma and Indian Territory. In Oklahoma J. M. Monroe, corresponding secretary, is kept quite busy dedicating new meeting houses. We have a number of living link evangelists in Oklahoma. These are all doing fine work. C. M. Barnes, C. W. B. M. evangelist, has gone into fields where we had but few members and has built meeting houses which would be a credit to the strongest churches in the very best towns. Here is a list of some of the places and houses: Walters, Cache, Faxon, Chattanooga, Snider, Olustee, Frederick, Manitou, Fletcher and two country points. Pastors were located with each of these congregations. One of the remarkable things connected with his work is the fact that he closed up at each place without any friction whatever, leaving the church in love and harmony. I have conducted meetings in a number of these churches and have had an opportunity to know something of his work. Truly he is a laborer wort'• of the confidence, support, love and esteem of the entire brotherhood.——We have so many good pastors that I can not speak in this letter of their work. I wish I could, for I believe in pinning bouquets on these workers as they labor that they may know their efforts are being appreciated.——I recently closed a good meeting at McAlester, I. T., with my old friend and schoolmate of childhood, T. Crocket Mullins. At this point I met S. R. Hawkins for the first time. There are few pastorless congregations in both territories. Men who want plenty of hard work and willing to begin on a small salary can find here a suitable field.——We are having some very fine meetings this year in both territories. Some of these meetings have been conducted by home men while evangelists of other states have been with us and greatly strengthened our churches. We hope to see these men come again. The greatest hindrance this year to protracted meeting work is so much rainfall. I believe all the evangelists and congregations have suffered from protracted rains. J. A. TABOR.

Oklahoma City, Okla.

Nebraska.

J. A. Parker, of Indiana, has located at Arapahoe.——F. M. Branic, of Edgar, has accepted a call to the work at Red Cloud.——L. S. Harrington has been called to the pastorate at Cozad. This is a bit belated as he went there in May.——A. J. Hargett will supply at Deweese during the summer.——M. D. Baumer reports $4,500 pledged for their new house of worship at Chester and the field not wholly canvassed. This means a forward step in that little city. Their children's day offering was $62.——Three added at North Side Church, Omaha, since last report. H. J. Kirschstein is the preacher.——G. W. Henry has been ill for several months with sciatic rheumatism.——L. A. Hussong graduated at the State University this year, receiving the degree of B. A. He will take a pulpit, probably.——The new Nelson parsonage is a seven-roomed house and is nearly ready for the plasterer. The work there is moving steadily forward under the ministry of F. Ellsworth Day.——The new church of the Omaha First is being plastered. The Bible school will soon be meeting therein. The pastor, S. D. Dutcher, had a birthday recently. About fifty people found it out and went to his house with ice cream and cake and made merry. They observed June 30 as "New Church Day" in the Bible school. The superintendent gave a dollar every time the Bible school gave one. No report from the result..——H. F. Stevens, of Cozad, is available as a pastor. Write him.——J. W. Hilton, for several years pastor of the University Church at Bethany, has resigned and accepted a call to an assistant professorship in the university. Brother Hilton is well known to all the Nebraska churches and dearly beloved for his great work on behalf of Cotner during the direful years of effort to redeem it. He will be a valuable addition to the faculty. He makes a material financial sacrifice in doing this, but it is not the first he has made for our educational institution.——The University Church will need a preacher this fall.——A bit of news regarding the year's finances will be interesting and many will be wanting to get this. Over $100 came in on the "rescue fund." The apportionment receipts will exceed those of last year by over $200, being a trifle over $1,900 all told. This has been made possible by the hustling of the pastors in the last three weeks. Receipts from all sources since June 11 have been nearly $900. In spite of the heroic efforts of the interested ones, there still are a number of churches that have been friends of missions and one or two that should be, that sent in nothing. If these had responded we would have gone over $2,000 from appointments. We will fall short about $225 this year of having enough to pay everything. Most of this comes from two unusual items, insurance and our part of the News deficit. The total receipts for all purposes amount to over $6,300. This includes all our operations from July 1, 1907. Doubtless there will be the usual receipts during July from delinquent churches, but this will count in the next year's work. Now for the convention. It is coming swiftly, July 30-August 4. You will hardly know the place.——The Beatrice church will worship in the new basement July 21.

W. A. BALDWIN.

Ohio Letter.

A note was made in this letter recently that H. E. Beckler had resigned at Belle Centre. Such was true, but it has been retracted and on Thursday, July 11, Brother Beckler secured a pastoral helper in the person of Miss Frank Zeller, of Columbus. W. S. Priest witnessed the signing of the contract. The church at Belle Centre will now be served by a benedict instead of a bachelor. By the way, lightning has struck in another quarter among our Ohio preachers. Bachelor McDaniel, of Dayton, has also gone the way of all the earth and taken a wife. May these unions be long, happy and useful.——J. H. McCartney, of Bedford, has resigned and gone to Texas on account of health. It was very hard to sever the ties that four years have made at Bedford. He has done fine service and is universally beloved.——All Ohio congratulates East Liverpool and Wellsville on the victory over the saloons. Fifty-three were voted out by a good round majority at Liverpool and over 20 at Wellsville. When we remember that these are industrial towns the victory is the more pronounced. Of course Parsons Wise and Pruett had a large hand in the fight.——Everybody who has lived in Columbus long knows of Dr. Starling Loving. He is near 70 years old. Recently

SOME OF OUR CHURCHES RECENTLY DEDICATED.

Ravenwood, Mo.

The brethren at Ravenwood, Mo., who have long needed a new house of worship, now have it. Ground was broken last August for a $3,000 building, but the actual cost reached $5,000. Of this amount, $2,475 was to be raised on dedication day, when J. M. Hoffman, of Des Moines, Ia., was present. He spoke three times to an audience which filled the seats, 500 in number. At the close we had over $2,900, and all were happy. Brother Hoffman did a good work for us. Out of three years of co-operation and struggle for a building we emerge with peace, life and unity.

C. C. DOWD, Pastor.

Bowling Green, O.

The Bowling Green (Ohio) church set apart a new house of worship to the service of God on Sunday, June 9, amidst great rejoicing. This is a comparatively young congregation, but it has owned three houses in the less than twenty-five years of its history. The new church is a commodious structure that accommodated easily 1,100 people on the evening it was dedicated. It is also the most convenient and modern church in the county.

The weather was perfect. About ten of our congregations dismissed their services at some time in the day so that they might come and rejoice with us. By no means the least factor in the success of the day was the man who delivered the sermons of the day. Z. T. Sweeney is certainly a master hand at such occasions. The people responded gladly. The amount raised during the day was $4,700, but the spirit of unity and willing service that prevailed was worth even more than the money given. With some gleaning and financial management we expect the amount raised to put the congregation out of debt. The property is valued at $27,000 and is cheap at that sum. It is located on one of the most desirable corners in our city, and will put the work here on a plane that it has never occupied before.

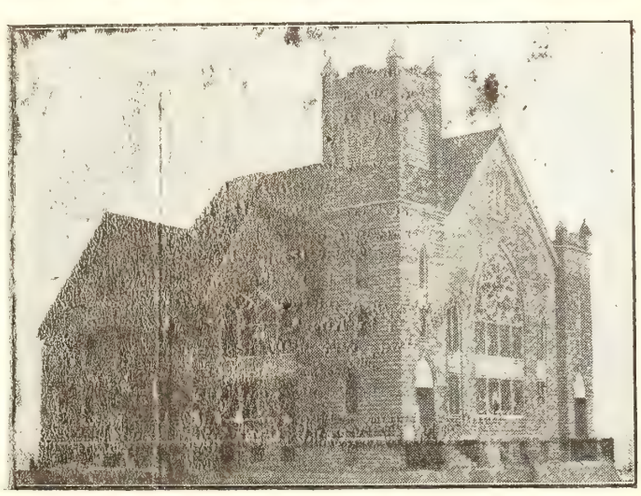
CLYDE DARSIE, minister.

Sweet Corners, Ontario.

The new and beautiful building at Sweet Corners, Ont., was dedicated June 9, free from debt. It was a great victory for the church there. The writer officiated, preaching morning and evening. To M. B. Bryan, more than to any other man, is this triumph due. J. M. VAN HORN.

Houston, Texas.

The new Central Church, a property worth $75,000, was dedicated June 9. We called for $50,000 in order to provide for the entire debt, and in twenty-five minutes raised $21,000. F. M. Rains was with us. The membership is overjoyed and the city is rejoicing with us. The location is the best in the city and the building the greatest in the south among our people. It is thoroughly equipped. There are twenty-six rooms, each completely furnished for its special use. Two organs, two pianos, an Estey pipe organ and 600 song books are the provisions made for helping the people to sing praises to our God. Fourteen



New Christian Church at Bowling Green, O.

hundred people can be comfortably seated in good view of the pulpit. The picture of Justin E. Brown, our living link missionary, occupied a prominent place on the platform and gave inspiration to the services. We have expected great things of the Lord and have received greater than we expected. What he has given us in material equipment we shall use simply as a means to the end of helping saints and saving sinners.—A. F. Sanderson.

some one said to him, "Doctor, you are getting pretty old to practice medicine, aren't you?" "Well, I don't know," said the doctor. "The people seemed to want me $25,000 worth last year." Yet one of our Ohio preachers, who is under 45, was told by an Ohio church recently that they preferred a young man. When the preacher gets to be 70 people want him only "in absence" and if he persists in living at that age he may have to live as an object of benevolence.——It is saddening to know that W. S. Priest, of Columbus, has had a slight stroke of facial paralysis. It is hoped by an immediate rest that he may not be incapacitated. He will spend six weeks in Michigan hoping to regain his strength in that time.——J. H. Dodd, of Columbus, has also been laid on the shelf by a nervous breakdown. He has gone to Tennessee for two month's rest. J. H. Stone will supply Brother Dodd's place.——Orilas G. White, of Huntington, W. Va., has been vacationing in Ohio. He has been at the old home of himself and wife at Hebron.——It is to be hoped that the preachers are remembering the conference at Hiram, August 5-7. W. J. Dawson will be the leading attraction. It will be a spiritual feast that will enrich the soul of the tired preacher more than anything he can do. Let every preacher within reach of Hiram try to be there. The place is ideal, the fellowship will be sweet and the inspiration uplifting.——It is now Secretary Miller. July first marked the incoming of the new secretary. It is now Parson Bartlett, of Painesville.——Governor Harris last week summarily dismissed a member of the board of managers of the Ohio penitentiary for drunkenness. The time was when such a man would have been protected in such an act. But "the world do move" and some men have to move too.——Things are quiet along our Potomac just now. All are resting up for a vigorous fall and winter campaign.

C. A. FREEE.

Kentucky.

W. J. Cocke had a very good month's work. At Clay City and Mt. Carmel there were 16 added. ——Nine added by J. W. Masters. The house at Harlan Court House is nearing completion and the state secretary is expected to be present at dedication.——J. Stuart Mill closed his work at Beattyville and has started to his home in Australia. Beattyville will be provided for as to preaching by Brother Holton.——Latonia is making good progress for convention September 16-19. One added, as told by H. C. Runyon.——C. M. Summers began work at Jackson June 1. He is much pleased with the Breathitt county capital and thinks the outlook for good work encouraging. ——Robert H. Carter is preaching at Belleview, Boone county, and he says that the meeting of W. J. Cocke did much good.——T. W. Harrison is helping J. W. Ligon in a meeting at Chatham. Two added and outlook good.——L. T. Cole says that the Lebanch Junction work is moving on about as usual.——Five added at the points for which O. J. Young preaches, Valley View and Irvine. Meetings to be held soon at both places.—— George D. Verco reports three confessions just before the meeting began at Clay City.——H. L. Atkinson is doing some preaching in the regions round about Hazel Green and hopes for good results.——H. C. Bowen is to help J. P. Bornwasser and the Bromley church in a meeting at close of Sunday-school contest; 34 in school.——Wellsburg, Bracken county, is doing very well, according to the account of their preacher, E. T. Hays.——W. L. Lacy was busy much of the month and is planning active summer and fall campaign.——One baptized by C. A. Van Winkle. He is to be sent by the Berea Christian Endeavor Society to national Endeavor convention.—— C. W. Campbell reports 21 added in Rockcastle county where he is doing some evangelistic work. ——D. G. Combs had a great month, 123 being added, a church organized and much other good done. He is now at Sandy Hook, the county seat of Elliott county, where we never had a congregation. He thinks one can be established now.——Eleven added in the field of Eastern Kentucky occupied by Z. Ball. He expects to take an offering from every church he visits for state missions. If all our Eastern Kentucky men would do that we could pay them better and have more at work.——W. C. Whitehouse was at Worthville one Sunday and matters are about as usual.——S. J. Short has recovered from the terrible shock caused by the burning of his home and two boys. The other son so severely injured has recovered. Brother Short is now at work. He appreciates very much the sympathy and help extended him by the brethren.——Elijah Petty added 17 during the month. He is in a meeting at Chestnut Grove, Boyle county, in the hills of that county, and will hold some other meetings while there.——H. W. Elliott preached 24 sermons at ten different places. The collections amounted to $424.84, an advance over last June; but not enough to pay the expenses of the month. We are rapidly nearing the close of our fiscal year. Many good churches have not had fellowship with us. We need the help of all in order to close the year creditably. We plead for the fellowship of all and earnestly entreat all the brethren to take prompt action.

Sulphur, Ky. H. W. ELLIOTT, Sec.

Hiram College.

The college year just closed at Hiram has been marked by some distinct and important steps. While the deep religious and missionary spirit that has so long pervaded the college life has been fully maintained, two important enterprises undertaken during the year will tend largely to increase that spirit. To meet imperative needs, the Foreign Christian Missionary Society has arranged for the establishment at Hiram of a Home and Scholarship for the children of its missionaries, where they can be given necessary care and oversight during the school age. This work is to be a memorial to our beloved missionary pioneer, G. L. Wharton, who died in India last November after nearly twenty-five years of service. F. W. Norton, who had been a successor of Brother Wharton in the pastorate at Buffalo, gave up his pastorate with the Irvington church at Indianapolis, Ind., to become the special representative of this work. The interest manifested throughout the whole brotherhood promises an early consummation of this enterprise. It will conserve and augment the missionary life of the college and serve to make the spirit of this missionary leader a part of the abiding spirit of Hiram.

On Commencement day the Ohio Christian Education Society was organized. Its purpose is to create and foster interest in higher Christian Education and to further in any way the interests of the College among its natural constituency. Mrs. Jessie Brown Pounds is the president. Plans are already perfected for a vigorous campaign. Any former student or friend of the college is eligible to membership. It is believed that a very large number will be glad to join in this new movement.

In addition to the Marion A. Parmly prize of $100 to a member of the Senior class who is preparing for the ministry, three Marion A. Parmly scholarships for students for the ministry became available this year, being one of $75 to a Junior, $50 to a Sophomore and $25 to a Freshman. The Philo Sherman Bennett scholarship of $25 is awarded to a deserving young woman. These prizes and scholarships will be awarded annually. It is hoped that others will be added soon for other departments of work.

Probably no college in our brotherhood can show such long continued terms of service for its faculty. The average period as professor at Hiram for eight members of its corps of instructors is eighteen and one-half years. Constantly growing and thorough students, these men unite their influence with the newer members in preserving the spirit of independence and self-reliance that has so long characterized the school.

After a long term of useful service as president of the Board of Trustees, Mr. C. B. Lockwood retired at his own request from the Board. He is succeeded as president by Judge F. A. Henry, of Cleveland, elder and Sunday-school superintendent in the Euclid Avenue Church of Christ. Mr. Wallace J. Ford also retired from the Board at his own request, after serving as trustee of the college and institute for more than fifty years. New members of the Board of Trustees are S. H. Bartlett, of Painesville, formerly secretary of the Ohio Christian Missionary Society, J. E. Pounds, of Hiram, and Harris R. Cooley, director of Public Charities of the city of Cleveland. Mr. Cooley was elected to fill the unexpired term of Lewis John Wood, who died within the year.

The attendance for the year was 254. The indications point to a considerable increase in the number of students in the fall term, which opens September 24. More than half of the students in attendance are making their own way, wholly or in part, while a large number are preparing for the ministry and the mission field. The mission study class led by Prof. Charles T. Paul has had a prosperous year.

The present high grade of work, conforming to the standards of the Ohio College Association, will be maintained. The friends of Hiram may expect her to equal and even surpass the splendid record of the past. J. O. NEWCOMB.

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Louisville Bible School.

The Louisville, Ky., Christian Bible School for our colored brethren held its closing exercises June 6, at the Christian Church, Thirteenth and Green streets. The music was under the direction of Sister M. L. Mead. There were three graduates, F. C. Cothran, of Tennessee, and J. R. Johnson and William Worder, of Alabama. The program was rendered to the satisfaction of the intelligent audience that packed the house.

The Ministerial Association (colored) sent two representatives, Rev. Harris, of the Congregational Church, and Rev. Payne, of the A. M. E. Church. Some of the best talent in the Baptist, Methodist and Catholic Churches in the city assisted in the excellent music rendered.

The young men delivered their sermons and addresses in an excellent manner.

President A. J. Thomson presented the diplomas and made a brief but splendid address to the graduates.

Mr. Cothran is preaching acceptably for the Hancock Street Christian Church, where he has pastored more than two years. Mr. Worder will open a mission in Bowling Green, Ky., where we have less than a half dozen members. Mr. Johnson for a while will supply at Twelfth Street Church and in other pulpits in the city.

The work of the school has moved smoothly forward this year, and there are prospects for a good opening the next school year, which begins September 5. W. H. DICKERSON.

A Good Meeting at Colemansville, Ky.

A two-weeks' series of evangelistic meetings at Colemansville resulted in forty-five additions to the church, two by statement and 43 by confession and baptism. There is also one man who made the good confession who is to be baptized later. J. Boyd Jones did the preaching and proved himself an able and earnest evangelist. The audiences were so large that, though the church had been enlarged by means of a tent, the people could not nearly all be accommodated, yet the order and attention was excellent. There is a good working spirit among the members, the church is being remodeled, and the outlook for the future of the church is bright.

HENRY J. LUNGER, minister.

The Work at Pond Creek, Okla.

O. L. Lyon, of Newman, Ill., came to take charge of the church at Pond Creek about the middle of May. He has just closed a three weeks' revival with 60 additions. However the accessions to the membership by no means measures the good results of the meeting. The whole church has been revived and every line of work has taken on new life. Brother Lyon is a wonderful power, both as an evangelist and pastor.

This was a hard field for any man to enter, as we have been without a pastor for nearly a year and a half, but Brother Lyon has proved himself to be the man for the place, and we are looking forward to the best year in the history of the church. WILLIAM GARRISON.

The State of the Cause in Missouri.

(Continued from page 948.)

state missions as an index of the zeal of the Missouri brotherhood for the evangelization and Christianization of the people of our state, we have great reason to be humbled by the conclusion which is forced upon us. We are loth, however, to accept this view of the matter. But the fault lies somewhere, and it is our duty to find out where it is, and, as far as possible, correct it. The probability is we shall find that the fault is pretty well distributed, and it would be well for each of us to put the question which passed around among the Twelve, on a memorable occasion—"Lord, is it I?" But whether in our churches, our preachers, our official representatives, or our methods, the trouble should be sought out, located, and remedied.

4. We believe a careful consideration of the facts above mentioned will lead all thoughtful minds to a realization of the supreme need of putting away all hindering causes, and of giving ourselves and all that we possess in a fresh consecration to the cause of Christ. There is need to lift our eyes to God, the living God, whence cometh our strength, that he may forgive our past unworthiness and lead us forth to new tasks and to new victories. In the erection of family altars which have fallen down; in the training and nurture of our children in the Lord; in a more earnest and systematic study of the Bible; in the observance of "the quiet hour"; in earnest and incisive preaching which searches the conscience; in the making of the services of the church spiritual and impressive; in the enlistment of a larger number of the men of our churches in the prayer-meeting, in the Bible school, and in the work of the church, local and general, we may hope to remedy these defects in our practice and to illustrate more perfectly our sublime aim of reproducing, in our day and generation, with all its victorious power, the Christianity of the Christ, and of the New Testament.

J. H. GARRISON.
NEWELL L. SIMMS.
W. T. MOORE.

Union in Western Canada.

(Continued from page 947).

meeting houses and most of the congregations—the local plant—while we supply the evangelist. We hope to have nine or ten men at work in this way during the year.

While, so far, nothing but co-operation is attempted, everybody feels that union is in the air. It seems to be conceded by nearly everyone on both sides that the question of name is the only one to be settled. Many of the Baptists freely concede to us the superiority of our position on this point. In the Kenora case the agreement is that scriptural names only will be used, but I believe the legal name has not yet been decided upon. In the other cases, at Swan River and Vermillion, there is, as yet, no corporate union of the congregations, and each uses its own name. We trust to time to solve this problem for us.

Negotiations are pending by which we expect to share the Northwest Baptist," contributing several pages of the paper through an associate editor, who will be appointed by our board.

The writer confesses himself pleasantly surprised at the fraternal spirit shown by our Baptist brethren. They are coming a long way to meet us. It will be noticed, too, that this movement has originated in the congregations. The union structure is being built from the bottom up. This is the healthy way.

Winnipeg, Man., July 10, 1907.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Greenland, July 12.—Our meeting with the Second Church of Fayetteville closed with 30 additions—17 by baptism. I am now permanently located at Rogers, Ark., and giving my entire time to evangelistic work. Walter R. Ferrenberg, of Rogers, is my assistant. We are starting here with good interest.—Jesse E. Heins.

Canada.

Milestone, Sask., July 15.—Two young men made the confession and were baptized yesterday at our regular services.—A. R. Adams.

Georgia.

Fitzgerald, July 13.—Three additions at Central Church. Work in fine shape. Will go to South Carolina for vacation and shall hold a meeting in August for some church for the offering.—N. G. Buckley.

Idaho.

Gilbert.—We have just closed a successful convention at Culdesac. At the camp meeting there were ten additions.—J. S. Hogue.

Illinois.

Palmyra, July 8.—I baptized two at Modesto yesterday.—W. H. Kern.

Indiana.

Mt. Vernon, July 13.—Our meeting closed with 14 additions. William A. Ward was the evangelist. I sing next at Plano, Texas, for E. H. Holmes.—Charles E. McVay, singing evangelist.

Muncie, July 15.—We had five additions yesterday—four by confession. A great many of our people are taking your admirable paper.—W. H. Allen.

Corydon, July 16.—During the month of June there were added to the congregation here one by statement and two by confession and baptism.—John Simpson.

Boon Grove.—We have closed a twelve days' meeting with S. J. Vance, of Carthage, Mo. This is a country and pastorless church but we had results that seemed impossible at the beginning.—J. Ross Miller.

Indian Territory.

Tulsa, July 14.—Seventeen additions here since last report, making 29 added since I came April 1.—M. S. Dunning, pastor.

Iowa.

Vinton, July 17.—We closed a meeting recently at Prairie Creek where E. M. Pardee is the worthy minister. There were eleven additions—nine by confession and two by statement. This is perhaps the best country church in Iowa.—A. B. Elliott.

Kansas.

Blue Rapids, July 12.—Meeting 24 days' old with 29 additions, most of them by primary obedience. Membership more than doubled with hopeful prospects. Continue with good audiences and interest.—Orvin L. Adams, evangelist, N. S. Carpenter, helper.

Kentucky.

Covington, July 18.—We baptized three more at prayer-meeting at the First Church last night. Two others recently added that have not been reported.—Mrs. Atkinson.

Michigan.

Adrian, July 15.—There have been eight additions here not previously reported—three by baptism, two by statement and three by letter.—E. W. Hawkinson.

Missouri.

Kahoka, July 12.—There were eleven added to the church here during the past month—five by letter, one by statement, one from another denomination and four by primary obedience.—J. C. Bennett, pastor.

Moberly, July 17.—At East Side Church we had two additions by letter last Lord's day.—E. G. Merrill, minister.

Wentzville, July 13.—There were two added last Sunday at Calhoun—one by letter and one restored. My wife and I are at Eldorado Springs for our health. W. G. Bennett will soon hold us a meeting at Wentzville.—H. D. Hendrickson.

Richland, July 16.—With R. B. Havener as evangelist, we have just closed a series of meetings at Croker, resulting in a spiritual uplift and twenty-one additions—eleven by baptism, three from other organizations, five by letter or statement and two restored.—R. L. Whittenburg, minister.

Nebraska.

Overton, July 15.—The C. W. B. M. spent a day last week in the country. There was a fine program. We had two additions at yesterday morning's service—one by statement from the Swedish Mission church and one by confession.—C. F. Martin, minister.

New Mexico.

Roswell, July 15.—There were three additions yesterday—two by confession and one by letter. The work on our new building is advancing rapidly.—C. C. Ellis.

Oklahoma.

Lawton, July 11.—Up to date our meeting has given us 46 additions. There is a big union revival, but our own building is crowded.—Fife and Son.

Weatherford, July 6.—One confession since last report. Our work closes here this month as we go to take faculty positions at the Oklahoma Christian University. We have had a pleasant stay in Weatherford.—Isom Roberts.

O'Keene, July 12.—We closed a meeting at Crescent with twenty additions. We are now beginning a campaign for primitive Christianity in this place where our plea is new. We are using a tent for we have no house and no organization.—C. F. Trimble and Mrs. Edith Steinbrook, evangelists.

Perry.—The gospel meeting under the leadership of Evangelists C. R. L. Vawter and T. Y. B. Wood is proving to be one of the best ever held in that town. Every person who has been added is an adult. Sunday afternoon, July 7, Evangelist Wood gave the children and grownups a decidedly interesting chalk talk to a crowded house. The attendance at the meetings has been good notwithstanding rainy weather.

Ontario.

Selkirk, July 10.—Seventeen persons confessed their faith and were baptized in a short meeting at Sweets Corners, Ont., in June. A substantial new building was dedicated just before the meeting began. The congregation is now finely equipped for work, and has been greatly strengthened.—M. E. Ryan.

Pennsylvania.

Meyersdale, July 15.—There were two additions yesterday—one by confession and one by letter.—D. G. Cole.

South Dakota.

Carthage, July 15.—I had the pleasure of spending Saturday and Lord's day with J. H. Reeves, the minister here. There were four additions—one baptized and three others will be baptized soon. The church is in condition for a meeting. They have a fine stone building and a consecrated pastor and membership.—J. P. Childs.

Texas.

Sherman, July 12.—Seventy-four in sixteen days. Closed with great interest. J. H. Fuller is the minister and H. S. Saxton was the singer.—R. H. Crossfield, evangelist.

Whitesboro, July 3.—The Marshall-Beyer meeting is attracting great crowds. There are 25 additions.—D. R. Hardison, pastor.

Hillsboro, July 15.—Yesterday was my second Sunday here. The work is in good condition and there were five additions yesterday—two by letter and three by baptism.—J. W. Holsapple.

Sabinal, July 15.—There were four added here recently—two by relation and two by obedience. One was added in a four days' meeting at Utopia. I began work for the Sabinal church June 1. Our offering for San Francisco was $50.—E. O. Sharpe.

Seymour.—Some of my recent meetings not reported are as follows: Arkansas City, Kan., 140 additions; Waxahachie, Texas, 53 additions; Palestine, Texas, 152 additions; Commerce, Texas, 80 additions.—J. B. Boen.

West Virginia.

New Cumberland, July 15.—One addition by confession and baptism and two reclaimed yesterday.—Charles Coghill, minister.



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Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BUSH.

Mrs. Sarah Ewing Bush was born in Nashville, Tenn., on December 8, 1830. Her parents were Albert Gallatin Ewing and Jane Campbell Ewing, the latter being the eldest daughter of Alexander Campbell. Mrs. Ewing died when her daughter was but 3 years of age, thus leaving her in the care of her grandfather, with whom she lived, and by whom she was educated, until reaching her nineteenth year, when she was married to J. W. Bush, at Bethany, Va., February 22, 1849. About five years after her marriage the family removed to Texas, settling in Huntsville, where they continued to reside until the death of Elder Bush in January, 1891. They were pioneers among the Disciples of Christ in Texas, being the organizers of the church at Huntsville and continuing to be its chief supporters and attendants as long as Brother Bush lived. She was blessed with ten children, all of whom survive her save one, who died in infancy. Since the death of her husband Sister Bush lived with her married children, residing for several years past with her youngest daughter, Mrs. C. M. Sitman, New Orleans, at whose home she died, after a lingering illness, on the morning of May 30, 1907. The remains were brought to the old home at Huntsville, Texas, when, after a memorable funeral service conducted at the home of her youngest son, Dr. L. H. Bush, by A. S. Johnson and C. S. Farrington, and surrounded by all of her living children save two daughters, who were unavoidably kept away, she was laid to rest beside her husband and little boy. The concourse of old friends and acquaintances in attendance, the beautiful floral tributes, the sweet and touching services, all showed the great love and respect for one who had for so long gone in and out among them as an example of noble, pure, Christian womanhood. Aside from those of her own family, she is survived by her oldest sister, Mrs. Margaret Pendleton, of Wheeling, W. Va., two half sisters, Mrs. Jane Davidson, of Eureka, Ill.; Lorena Stevenson, of Los Angeles, Cal., and a half brother, Orville Stevenson, of Illinois. Of Grandma Bush it may be truthfully said that her trust in God was sublime, her belief in his Word and promises perfect. Truly a mother in Israel has fallen. JOE M. LONDON.

Ardmore, I. T.

COGGINS.

Dr. John Wesley Coggins, at one time the pastor, and for some time an elder, of the Christian Church of Odessa, Mo., died there June 6, 1907. He was 38 years of age, and the loss to our congregation and to the brotherhood is great. He was a citizen beloved by his fellow-townsmen, a Southern gentleman of the old school, an able and scholarly preacher of the Word, and probably at the head of the profession of dentistry in this city. Born in Ashville, N. C., July 14, 1868, as a youth he entered Newton Academy of that city, and from there went to Mars Hill College, Mars Hill county, North Carolina. Afterwards he became a student in Milligan College, in Tennessee. In 1892 he came to Missouri and at Clarksville was ordained a minister of the Church of Christ by T. A. Abbott. Immediately following his ordination Brother Coggins became a student at Christian University, Canton, Mo. Here he remained for three years, preaching much of the time. From a pastorate at Laddonia he came to Odessa, where, for three years, he served these good people as pastor, preacher and friend. His ill health severed the relationship, and, being forced to cease active work as a minister, he took to dentistry as a means by which to live. He married Miss Carrie Baggarly, of one of Lafayette county's old and distinguished families, May 28, 1903. Their life was beautiful and strong as becomes a Christian home. The funeral services were conducted in the Christian church June 9, by the pastor and T. A. Abbott, of Kansas City. FRANK W. ALLEN.

Odessa, Mo.

HILLIX.

William Walter Hillix was born in Fayette county, Kentucky, October 9, 1830. He was a son of James Hillix, a soldier in the war of 1812. He united with the Christian Church through the ministry of Dr. Rixey, being baptized by L. L. Pinkerton in 1850. He spent most of his life in Missouri. In 1857 he was married to Ella R. Whittington, and was the father of eight children. His second wife was Miss Amanda Moore, who survives. For twenty years he was an elder of the old Salem church in Bryant county, but a few years since removed his membership to Weston as a matter of convenience. He was a good man and is mourned by many relatives and a host of friends. We buried him in Pleasant Ridge Cemetery. J. C. HOWELL.

LARIMORE.

Julia Esther Gresham was born July 11, 1845, and passed away March 4, 1907. She grew to womanhood near Florence, Ala., and spent most of her married life near her girlhood home. Her body rests in the family burying ground in that vicinity. She joined the church in October, 1859, and married T. B. Larimore October 30, 1868. For seventeen years she was an important factor in the work of Mars Hill College, our pioneer Southern church school which they established. When Brother Larimore gave up this to do work of an evangelist, traveling from the Atlantic to the Pacific, she assumed the management of the farm and household. A year before she passed away her husband gave up his evangel work to nurse her. Three Mars Hill "boys" assisted at the funeral—R. P. Meek, J. C. McQuidy and E. A. Elam. She was a woman of self-sacrificing devotion to all that was good and worthy.

EMMA PAGE.

MUCKLEY.

Herbert Gans Muckley, only son of Professor and Mrs. Henry C. Muckley, and nephew of G. W. Muckley and E. S. Muckley, fell asleep in Jesus Friday, June 7. He was sick only a few days. He died in Detroit of cerebo-spinal meningitis, where he had gone only three weeks before to be associated with an uncle in business.

He graduated from the Western Reserve University in 1902 with honors. He was an active member of the Cedar Avenue Christian Church, a zealous Bible school teacher and a true example of noble young Christian manhood. The bright hope of reunion, the sweet memories of a life well spent comfort the heart and sustain the parents and sisters in their deep bereavement. The writer officiated at the funeral, assisted by H. R. Cooley and C. Krebaum. J. J. TISDALL.

Cleveland, O.

SMITH.

John M. Smith was born in Ohio, 1830, and died at Monmouth, Ore., June 16, 1907. He was by faith a Quaker. He leaves a wife and two daughters to mourn his loss, one of them being Mrs. J. J. Handsaker, who was for a time with her husband in Jamaica.

E. C. WIGMORE.

SHRAKE.

G. W. Shrake, aged 66 years, passed to his reward from his home in Coshocton, O., June 13, 1907. Brother Shrake united with the Church of Christ at Dresden, O., in 1864, and has been a staunch Disciple ever since. In the early history of the church here, the services were held in his home. And from this humble beginning the church has now grown to have a membership of about 200 and has a promising future before it. He lived to see the church well housed in a new building. He leaves a wife and five children. His wife's maiden name was Miss Sarah Lovett, of Dresden, O. By his death the city has lost a valuable citizen, the church a loyal member and the family a loving husband and father. The funeral services were conducted by the writer at the home and the interment was at South Lawn Cemetery. J. N. JOHNSTON, Minister.

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Christian Endeavor

August 4, 1907.

Consecrated Bodies.

DAILY READINGS.

M. Do Not Mar the Body.	Lev. 19:26-28.
T. The Body for God.	1 Cor. 6:12, 13.
W. Temples of the Spirit.	1 Cor. 3:16, 17.
T. To Be Kept Clean.	2 Cor. 6:16-18.
F. To Be Glorified.	1 Cor. 15:35-44.
S. To Bear God's Image.	1 John 3:1-3.
S. Topic.	

One of the most beautiful thoughts related to the Christian life is that of consecration. It is an alluring ideal. Who has not felt its enticement?

At the same time one of the most indefinite things related to our Christian life is this same consecration. What is it? How are we to set about to realize it? How may we adorn our lives with this beautiful ideal? Who has not asked these questions to turn from them for the most part uncertain and still seeking the answer which evades us.

Our first scripture gives us the ideal in its highest terms. The second scripture gives us the same ideal in a closer and more practical relation. Yet both of them are vitally joined to conduct and to the humblest and commonest of daily duties.

This is a habit of the Scriptures—to present an ideal and then to join it hard to our lowly lives. The ideal thus comes as a helper to those of us who would rise.

Read the first selection and see to what an ideal life Paul invites the careless Christian who is doing things in which he finds for himself "no harm." That discovery ordinarily is the open door to indulgence. Paul makes it the open door to the highest kind of living described in the ideal of the closing verses of this chapter from his letter to the Corinthians. Far more to be desired than indulgence in a possible thing is the beautiful life to which self-denial gradually leads us.

The scripture from the Epistle to the Romans enables us to define consecration in a practical way. Thus it remains no longer an indefinite ideal. Examine the whole chapter. We are invited into consecration by our memory of the "mercies of God." How marvelous are his mercies as Paul has unfolded them to our view in the preceding chapters.

In return we are to "present our bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Here is the ideal. But how are we to do it? This is the wish we express monthly in our consecration meetings. What are we to do the rest of the week? Read on through the chapter.

In the third verse is an admonition which, if followed, would cure that "stuck up" feeling and manner which afflicts an occasional Endeavorer. To accept the remedy and apply it might make its subject feel like the body was "a living sacrifice," but it would be consecration.

In verses 4-8 consecration is doing faithfully the thing we are fitted to do as naturally and uncomplainingly as our feet do their work for our body, or the hands or the eyes. Such a contented consecration would be a blessed contribution to church life everywhere. It might be at the cost of the killing of some pride and personal ambition, but that would be giving "our bodies a living sacrifice"; that would be real consecration.

Follow the remaining verses down one by one. Ask yourself the question, "What was I wishing and praying for in Endeavor meeting when I was saying I wished to be consecrated?" Here is the week-day test: Is my love without hypocrisy? Do I abhor that which is evil? Am I tender in my affection for all my fellow Endeavorers? Put yourself on the altar and be mercilessly honest in this self-examination.

You said you wished to be consecrated. Did you mean it or did you say it because it was consecration meeting? Are you willing to pay the price? Keep on reading down the list, verse by verse. As you near the closing words, what about that quarrel, the old grudge, the desire to get even, to "pay back"?

The twelfth chapter of Romans is the consecration chapter of the New Testament. You may live the ideal if you are willing to pay the price for this precious pearl. If you are not willing to do just what Paul exhorts you to do all the way down this chapter it would be better for you never again to pray the hypocrite's prayer in consecration meeting.

Do we realize the blessing and power of an ideal? How much more of such ideals as these which can be worked out in our little daily duty.

Midweek Prayer-Meeting

By Charles Blanchard.

My Favorite Verse in a Favorite Chapter.

Topic, Phil. 4: August 1.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

This summing up of things is a fashion of the great apostle's. And this is, perhaps, his very finest summary. It should commend the gospel which Paul preached to all men. It is the challenge of the apostle as well as his charge to all believers.

Obsereve how he puts the emphasis on the great basic virtues. "Whatsoever things are true." Truth is the basic virtue. There is no such thing as character without it. Christian character is grounded right down flat and four-footed on the old-fashioned virtues of truthfulness and honesty and justice. And truthfulness in every fiber of the being is the ground of all graces and goodness. The man that isn't truthful isn't to be trusted anywhere. A friend and brother, a close observer of men and morals, used to say: "It may be that God Almighty can convert a common liar, but I never knew of such a conversion." This may sound like snap judgment and like casting reflections on the divine grace and power of the gospel to save. But get right down to the bottom of character and of conversion and you will see that it is fundamentally sound. A "common liar" is one whose character for truthfulness is all moth-eaten and eaten out with the rust and beyond repair. There are such folks in every community. They would rather tell a lie than the truth any time. In fact, they seem incapable of speaking the simple truth without subtraction or addition. They belong to that class of whom the apostle speaks, "who are ever learning and never coming to the knowledge of the truth"; or to that class "who receive not the love of the truth that they might be saved." How can a man who does not love the truth be saved? It's a hard proposition.

Then there is the old-fashioned virtue of honesty. It stands right up along with common truthfulness. We talk of "bed-rock" honesty. That is what the apostle means. The religion of Jesus Christ has to do with just this old-fashioned love of the truth and downright and upright integrity, without which all profession is a pretense and a sham. This is the gospel for prayer-meeting and practical, everyday living. The world needs it. A good many church members are short on this old-fashioned sort of principles. This isn't pessimism, but practical prayer-meeting talk, for preachers and other folks. It's a part of the pure religion and undefiled that commends itself unto every man's conscience in the sight of God. "Whatsoever things are just" comes in under this head of practical virtues. And the apostle adds, "Whatsoever things are pure"; for upon truthfulness, honesty, justice and purity rest the four corners of the temple beautiful of Christian character. These are the foundation principles, without which there is no such thing as a Christian character possible. The religion of the gospel is sound at the core. Let us put the emphasis where it belongs, with less of theory and more of good, hard, practical sense.

Then upon this basic foundation of old-fashioned virtues we may build whatsoever things are lovely and virtuous and of good report. All good and beautiful and blessed things are ours. The "whatsoevers" cover the whole vast field of the practical and the beautiful, the nobly serious. The Christian may do whatever is worthy and enjoy whatever is right. Against the fruit of the Spirit there is no law. And it is all included in the wonderful sweep of the "whatsoevers" and "whosoevers" of the gospel—the "all things" of his goodness and his all-abounding grace.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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Sunday-School

August 4, 1907.

The Tabernacle.—Exod. 40:1-13, 34-38.

Memory verses: 34, 35.

GOLDEN TEXT.—Then a cloud covered the tent of the congregation, and the Glory of the Lord filled the tabernacle.—Exod. 40:34.

After the sin of Israel with the golden calf, there was the punishment of the people for their disobedience (Exod. 32:20, 25-28), for, although Moses plead with Jehovah that the people might be spared, he was righteously indignant with them. He could offer his own life to save them, and he could sternly take life to impress a lesson which he considered more important for the nation than the lives of a few individuals, or even of three thousand. Then the covenant was renewed, the gifts of the people for the new sanctuary were received and the various parts of the tabernacle and its equipment were constructed according to the very detailed pattern which Moses had received. (Exod. 35-39).

Observe that, in collecting the offerings of the people, there were no forced contributions. It was not a tax levy. The call was to "whosoever is of a willing heart" (35:5). Moreover, the people gave their best and most precious things. The articles and materials enumerated (35:5-9) were the riches of the people. In respect to spontaneity, enthusiasm and richness, it was an ideal collection.

The best is none too good for the service of God. Our practical age often cries for economy in the building and equipping of places of worship. This is well enough. Our age knows many religious uses of wealth which were unknown to the ancient Hebrews. But the cry for economy is often only the protest of Judas, who objected to the wicked waste of precious ointment. Let not economy be a cloak for stinginess.

Man is a creature of senses as well as of intellect. The appeal to the senses has its place even in religion. We delight to make our homes beautiful because we love them, and then their beauty makes us love them more. All religions make use of symbols which appeal to the eye and the ear of the worshiper. They may be used unwisely, so that the symbol obscures the substance, or wisely, so that it assists the soul to apprehend the invisible. The tabernacle was a piece of elaborate religious symbolism. The principle is the same to-day, because man is essentially the same; but the applications must be different. The Christian ordinances are visible symbols of spiritual truth. Consider whether the building and furnishing of our churches and the conduct of our services may not be made more effective in suggesting and assisting the spirit of worship.

"The glory of Jehovah filled the tabernacle" when it was completed. This is the final test and completion of every place of worship. It may come to the humblest chapel or cottage, or be wanting from the most splendid cathedral. It always comes where there is the spirit of prayer and sacrifice and service. Without it, the most glorious churchly architecture is but a ghastly failure, as unlovely as mere physical beauty unillumined by the light of a soul within. It is true of every house, and most of all of a house of worship, that "except the Lord build the house they labor in vain that build it."

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

CITY UNIONS.—In Kansas City, St. Louis, St. Joseph and Springfield our Bible school forces have been organized, within the last two years, in the form of officers' and teachers' unions. These organizations have been already effective of much good, and will be of much more if the leaders keep the work going as it should be. The Kansas City Union has perfected arrangements by which the president, D. P. Gribben, receives a report every week of the features of the school on Sunday. If others would like information about this method, a postcard addressed to D. P. Gribben, Kansas City Life Bldg., Kansas City, Mo., will get the facts.

The institute at Belton was in the midst of harvest, but the attendance was fair for the season and the interest good. John B. Dickson is doing a truly spiritual work there. They will probably start a teachers' training class and the church and Sunday-school will inaugurate the combined service. Those who finish our teacher-training course and receive the diploma of our association are now receiving the beautiful seal of the international association on my certification. This seal makes a tasty finish when pasted on our diploma.

I go to Lathrop July 19-21 to help them stir up enthusiasm and push forward the training work. I expect to be at Odessa for the convention of the second district, July 24-26, and at Grain Valley for the Jackson County meeting, July 25, 26. If you want to know how I can be at two places the same dates, consult the C. & A. time tables and maybe you can work it out.

The county meeting of Clay County will meet at Liberty July 27, 28. I expect to be there to take my place on the program, and we are to have J. H. Bryan, of Iowa, for several addresses. The Clay County folks are planning for an aggressive campaign in Bible school work.

A GREAT CENTENNIAL AIM.—If correspondence now in progress comes to maturity, our whole brotherhood will soon be enlisted in a movement to sweep our schools everywhere into the organization of teacher-training. The motto will be, "Five thousand graduates in teacher-training by our Centennial." I have agreed that Missouri will furnish not less than 1,000 of these. Have I ventured too far? I do not believe so. Missouri takes no backward steps. We have made a beginning in this department, but it has been only a beginning. We need now to fall into line with this general movement and help to perfect what we have well begun, and also to carry the same good work to all quarters of the world.

"THE BIBLE SCHOOL TO-DAY."—Thirty-five cents in a letter, addressed as above, will bring you a copy of this little book, just published, into which I have packed as many practical hints for practical, busy Bible school workers as I could put into 108 pages. If more convenient, order it from the Christian Publishing Company.

THE ANNUAL REPORT.—This report, including the minutes of the Sedalia convention, has been printed and mailed to all our ministers in Missouri and to all of our Bible school correspondents. If you have not received a copy, and would like one, drop me a card and it will come to you by mail.

F. E. Meigs, of Nankin, China, surprised us by suddenly appearing in our office July 15. He is in this country in the interest of an important matter connected with the mission work in China. He was at one time a leader of our Missouri Bible School Association All over the state his name is held in dear remembrance by the people. He is at present president of the Union Christian College, of Nankin. May the Lord continue to bless and lead this good, true man!

PLEDGES! PLEDGES! PLEDGES!—Many of our schools to which pledge blanks were sent have not yet filled them up and returned them. If your school has not yet sent in its pledge will you not see that this it attended to at once? Let all those who have made pledges remember that these pledges are due monthly—the first of July, October, January and April. The first quarter on all pledges is now due. Don't fail to send it in.

Bible School Books.

The Bible school is now in the lime light. There is a great and growing interest in this department of church work. Those who would be in the forefront must study to show themselves approved unto God. We handle all the great text books on this new science. Here is a partial list:

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The Home Department

OPTIMIST AND PESSIMIST.

Two men toiled side by side from sun to sun,
And both were poor,
Both sat with children, when the day was done,
About the door.

One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marveled at his Master's plan,
And doubt confest.

One, having God above and heaven below,
Was satisfied;
The other, discontented, lived in wo,
And hopeless died.

"Not as the World."

By E. A. Child.

CHAPTER V.

Some Modern Men and Movements.

God did anoint thee with his odorous oil, to wrestle, not to reign.—*Elizabeth Barrett Browning.*

He that forsaketh not all that he hath, can not be my disciple.—*Jesus.*

Yet the time cometh that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor me.—*Jesus.*

About every vehicle upon the street was chartered that evening to get the crowd to the train. After the street cars were loaded from platform to roof, hacks, buggies, express wagons, drays, sleighs and farmer's trucks were turned into requisition, and the streets were literally jammed full at the station.

Young men and young women alike were seen clinging on to dray stakes and farmer's hay and wood racks, all making jolly fun of the occasion.

When the football team espied the carriage that conveyed James and his mother, they made a rush and the horses were unhitched in a trice, and the bewildered driver was left, holding some shining coins in one hand, and his team in the other. "Wall these college boys air clever fellers," he said, as he counted his money. "One, two, three and six bits. Hurrah, for the Pig Skin Fraternity! That's a purty good day's wages to quit on." Away they went down the street ahead of all the other vehicles, calling out the college yells and other Rooter lingo as they ran.

The new track team and the indoor ball team, not to be outdone, joined forces and captured President Brown and Doctor Reid. Displacing the horses, they, too, ran after the "pig skins," as the foot ball team was called. Taking a shorter route, they came out into the main street, leading to the depot, just even with the crowd that was pulling the carriage in which the Gordons were.

"Rah! Rah! Rah! Rah! Rah! Rah! Beat 'em! Beat 'em! If you can!" was called out from both teams at once. And away they went, neck and neck for a race.

"The Pig Skins" were all heavy fellows, adapted for center rushes more than for swift running, and they had spent much of their breath on the college yells, and being out of practice, the "Trackers" and "Diamond" boys soon left them behind, and got to the depot first.

President Brown arranged with the railroad officials, for the coming crash of spectators, and lining up the students he appointed trusty fellows to officer the crowd, lest there should be any accidents, from crowding too near the incoming train, or jostling one another.

James was borne upon the shoulders of his fellows, through the lines into the coach, where he sat chatting and exchanging greetings with each and all as they filed through. The President and Doctor Reid had just time to exchange greetings with James and his mother and to tell them of the action of the faculty, exacting a provisional promise of James to return to college, as soon as he had had a good rest and his recovery should be complete.

"All aboard!" called the conductor, with the usual swing of his hand, and the train began to move, carrying many of the students away with it, some determined to go to the Junction, and return on the eastbound express, others bent on going to their homes, to spend the next day. But all determined to see James again, for they felt somehow that his home-going would end their opportunity of his fellowship henceforth, so they clung to him as long as they could.

The morning paper had only an account of the tragedy, with a meager account of the night proceedings at the college up to nine o'clock, when it was yet supposed that James could not recover. The deed was characterized as a dastardly act, and its perpetrators fit only for the gallows.

The paper was owned by a company, the principal stockholders being a wholesale dealer and the two physicians, which Doctor Reid had reasons to suspect of being inimical to his tenure of office in the college.

There were others also who had invested their available cash in various amounts of the stock. But altogether they did not have a majority of the stock, hence the first three shareholders controlled the paper.

These, with Professors Haberton and Smoker, the Rev. D. D. Tipler and one or two others, including a race-track man, made up the board of directors. But they were mere figureheads, as the votes on all matters of importance were made up of the amount of stock each held.

The wholesale liquor dealer held as much stock as the two physicians together, so he was actually the company when he wanted to be. He had obtained a controlling share for the purpose of protecting his business and preventing unfavorable comments and publications of a temperance character: also that he might own and control his own advertising medium. And he was not backward in using it with most telling display to draw custom to his numerous saloons and his wholesale business alike.

He was a great patron of both physicians and those who held the balance of the stock, so what he could not control by owning he did by patronage. He hired the finest horses and was always one of the principal "book men" of the race-track man's customers. He rented one of the best pews in Dr. Tipler's church, and he always had a good word for Professors Haberton and Smoker. In fact, he was a very nice appearing man generally; one who never was seen upon the streets under the influence of liquor. He moved in the highest society, gave liberally to churches and the college, and was generally liked because of his cheerful disposition and suave manners. He was at home in the lodge rooms and the dance parlors also. No one could say a word against Mr. Schlitz without incurring the displeasure of a very large number of people, and also was liable to be "shown up" in the paper, which was accepted as the public opinion and exponent of the truth, against which there was nothing to be said. And woe be unto him who took up any reproach against it, for there was no recourse elsewhere.

Several other persons had tried to start a rival sheet, but they had been so shamefully treated and misrepresented that they either sold out to the "Times," as it was called, or moved to another place.

The editor was a young lawyer, who had not found the practice of law as profitable as journalism, notwithstanding he was brilliant and not overburdened with conscientious scruples. However, he boasted that he had never tasted liquor, and that he was not addicted to the use of the weed in any form. He claimed that he was descended from church stock which he could trace to the Mayflower, yet he had no use for the church personally, except that he often gave them a "writeup" and praised the popular Mr. Tipler, or occasionally sat under his preaching. He was hired to run the paper according to the wishes of the company. Further than this he had no concern. If he pleased the company his salary was secure, and that was what he worked for.

He had gleaned the later developments of the Gordon case, had been to chapel, had interviewed President Brown and Dr. Reid, and had even obtained an interview with

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the trained nurse and Mrs. Gordon, and was prepared to make one of the greatest "writeups" of a truthful and yet sensational character that the paper had ever printed, when the two physicians and the wholesale liquor dealer came into the editorial room and held a consultation with him.

Just what was said during that hour no one knows but the participants, or as can be conjectured by the article which appeared and from a knowledge of the further facts that each of these men had a son in the mob that had done Gordon to his death; and that it was in one of the palatial saloons of the liquor dealer that the students had obtained their liquor and plotted the terrible deed, which they had done their best to carry out.

The paper appeared that evening and was issued in a larger edition than usual, since every one was eager to see and hear the story, which they had heard rumored so widely by those who had heard Dr. Reid at the chapel.

The heading of the article was a forerunner of what the piece contained.

A Hard Hazing!

Gordon Not Hurt as Badly as at First Thought by the Doctor.

Able to return to his home this evening.—Mother Eddy and a trained nurse sent for on a special train—Dr. Reid and President Brown hypnotized by the Christian Scientist Ladies—Not yet out from under the spell at chapel time—The student body go wild over their statements—Pandemonium reigns—Order and propriety entirely forgotten—All rush to the train to see Gordon off—President Brown will be asked to resign.

Such were the headlines in flaring type which the newsboys were hired to run and shout through the streets at 6 o'clock. Large packages of the papers were sent to distant towns, where members of the board of trustees resided, and an extra edition was struck off an hour later to be scattered broadcast over the land.

President Brown got his paper at a quarter to seven, and immediately 'phoned the editor for an explanation; but the compositor was the only one he could find, and as he was not responsible for the article he could give him no satisfaction. He then called for each of the physicians, but they, too, had absented themselves from their offices, and no one knew where they had gone. Professors Haberton and Smoker came over and assured him that they could do nothing, since their stock was so small that they had to remain silent partners simply.

The president then went to see the wholesale liquor dealer, whom he found under the influence of whisky and inclined to be abusive, saying that it was good enough for him; that he had no business to be in sympathy with such cranks and fools as Gordon and his like.

The president tried to reason with him, but he grew loud and boisterous and a crowd from the saloons soon gathered to hear the controversy. These seeing the president, and knowing his temperance sentiments and strict teachings against the saloon and drunkenness, began to guy him and to throw insulting remarks in his face. This was greatly enjoyed by the crowd, and the dealer encouraged it.

Seeing that he had made a mistake in trying to seek redress thus he turned to go, when some one threw a beer glass, hitting him behind the ear and felling him to the floor. The dealer, seeing what had been done and fearing evil consequences to himself and his saloon, hurried to drag him into the street and to circulate the report that he was drunk and had got into a fight with some Irishmen and got worsted.

No one dared to say anything other than what he said about it, since they feared him and his crowd, and all hated the president on general principles and they did not care to put the matter right, so he was taken into the custody of a policeman and locked up in the hospital ward of the jail.

A young physician was hit upon, one that had been in the place but a few weeks, and who, as yet, had no practice and but little knowledge of medicine.

Believing the statement of the saloon men, and thinking that the president was drunk, without investigating he proceeded to give him a strong emetic and to pour cold water over the body and expose it to cold draughts of air (just the opposite practice that physicians of any experience employ in a case of severe injury. The patient should be kept warm and induced to take nourishment and retain it if possible).

When the president did not return at 10 o'clock his wife became alarmed and 'phoned over to Dr. Reid to know if he was there.

The doctor had not seen him, but immediately inquired at Professor Haberton's, who told him that he had gone down to see the liquor dealer about the article.

The professor handed the paper to the doctor, who had been away in the country and had not seen it before.

"I am truly sorry that this has happened, but perhaps it will work out well for us in the end," said the professor. "We shall have to live and learn."

Dr. Reid could scarcely refrain from telling him some plain things, for he discerned a hypocritical disposition in his words, yet he did not answer, but went out in quest of the president.

Reaching Schlitz' saloon, which is an adjunct of the wholesale house, he stepped in and asked for Mr. Schlitz.

"He hash goon to ped," was the barkeeper's reply.

He then asked if they had seen the president there that evening. The barkeeper first answered in the negative, and then fearing that he might be implicated in the affair by telling a lie when it could be proved that he had seen him, changed it and said: "Och, yass; dat must hef peen the bresident who gott into a fight mit dem Irishmans. He ish locked up in dem shails."

Thinking that he was imposed upon, the doctor went out without trying to unravel the mystery of the iniquity that might be bound up in an Irish brawl.

When upon the street he thought that he would just go over to the printing office and see if they had seen him there, as he would be likely to seek redress from there direct. The night crew were at work running off one side of the morning paper, and to his amazement he saw on the sheet as it came from the press a heading thus:

President Brown in Jail!

Gets Into a Drunken Fight—Is Now Being Treated for Alcoholism at the Jail!

Dr. Reid hastened to the jail and at first was not allowed to enter the ward where the young doctor was at work upon the unconscious body of the president, the warden saying: "Wan dacter has been imployed already," and he did not think that "aither the town or the president's family wud care to have him bringing in extray bills agin them."

The doctor urged that he was the college physician and that the president's wife had sent him to find Mr. Brown, and he insisted upon seeing him at once.

After some parleying he gained admittance to the ward, and found the young doctor just about ready to use a stomach pump, since he had given a sublimate for an emetic, which he knew to be a deadly poison, and if it did not produce vomiting it would kill the patient.

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Dr. Reid soon learned what he had been doing and the theory he had been proceeding upon, whereupon he turned to him and said: "You young fool or villain, I do not know which; but if you do not leave this jail at once I will have you locked behind some of these bars. President Brown never drank a glass of intoxicating liquor in his life! He is stunned, you idiot; and here you have him about finished."

The young doctor grabbed his case and left instantly, thinking that if he stayed longer the old doctor might put his threat into practice.

Applying the stomach pump he gave the patient an antidote as quickly as possible, and yet he could see from the roof of his mouth and lips that the lining of his stomach must be badly eaten by the poison that had been given as an emetic. And yet the stunned condition of the man would prevent the action of the stomach sufficiently to retard its immediate effect, otherwise he would have been a dead man before he reached him.

Now he applied hot bags to his feet and heart, and chafed his hands to reproduce the circulation which had been destroyed by the inhumane treatment of the young physician. Comfortable blankets and warm draughts were brought to the patient's aid, and the doctor began to examine the head to find out how or where he was hurt.

He saw that there were no marks of violence upon his face, as there would have been had he been in a fight, as the bartender and policeman told him he had.

Going over the head again carefully, he saw a streak of blood at the base of the brain, just back of the ear, where he had been hit. Lifting the matted hair, he found by slight examination that a trephine or elevating operation was necessary, and to do this it was essential to have him over at the hospital. He saw the warden, who informed him very positively that the patient could not get out of there until his case came up before the court and was passed upon and his fine fixed by the judge.

Thus he saw that something was necessary which he could not supply then or there. He did not want to alarm his wife until he could have the president where she could come to him at once, and yet he could not just then see what to do to get him out and over to the hospital before morning.

(To Be Continued.)

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

From New Orleans to Houston.

March 26. Our third morning in New Orleans,—and the last if Morton is given that money for which he telegraphed. Down town, and stumbled on the old French Market and Jackson Square, and saw substantial houses and smooth, level streets where not many years ago a swamp breathed yellow fever. Although nearly a week till Easter Sunday, hundreds of male straw hats are to be seen despite the jeers of Creole urchins. The bank at last waives Morton's identification, and Morton comes out upon St. Charles street, waving his money. Then to Commercial Place for breakfast, but alas! the pretty May is not visible and the food is flat. We have about two hours till train time, and we decide to hunt up another Plattsburg man who holds a position in the New Orleans post office. None of us ever knew him except sufficiently to speak to him and believe we were getting his name right; but we toiled up Canal street in the blinding glare of the sun, dampening our best raiment with Louisiana perspiration, and dodging Jebly's tricycle in and out among the four lines of street cars, and keeping out of the way of the children who darted along on roller skates. There seems a roller-skates epidemic from Arkansas to the Gulf, for in every city we passed by daylight, the wheels wre whizzing and the crooked arms of boys and girls were reaching out for more distance.

We found with relief that the man we didn't know who had lived in our home town, was in Washington City. But there was a man at the side of the post office making cream wafers. He took crisp oblong strips of crust, fried before your very eyes, and shot a needle into it like a morphine injection and filled that crust with a liquid sweetness that made the idea of eating less than a dozen, a ridiculous fancy. The guide books will tell you not to miss seeing that imposing post office building; and it is seen to best advantage with the building on your eye and the wafers on your stomach.

Since there was no boat across the Gulf, we had to buy another ticket to Mexico City; $41 more than we had already spent in tickets. We left New Orleans at noon, bound for the land of the Aztecs. The train rolled upon a ferryboat, "El Listo," and we were steamed and tugged a long way up the river to the connecting dock. It was a very small affair compared to the Gulf-voyage we had expected to take when we left Bentonville; still, it was a real boat-ride. The sea-tars didn't cry "Aye, Aye, sir!" or growl "Shiver my timbers!" but the boat rocked, the water lapped and churned, the shore was far enough away to imagine it entirely out of sight, and the thought that we had started at last for Mexico gave a prickly kind of thrill that might have been third-cousin to seasickness. Instead of crossing the Gulf, our road circled around it, always carefully keeping out of sight of it. And now I had my view of sure enough Louisiana, under an afternoon sun. First came great flat fields of sugar cane and rice. Then we saw the marshes with their gleaming pools hidden away behind deceptive rushes and curtaining vines. And then mile after mile of forest, sometimes with marshy lakes, sometimes dry, but always flat. And the gray moss that I had read about, swung from the topmost branches, and trailed down to the very ground. Every tree seemed a good Catholic dressed for Lent. Under these fluffy vestments of motionless gray, the ground was strewn with wild ferns lusty and vigorous as befitted boys who stay out doors the year round. Such ferns as we tenderly coax and cherish in our pots at home as if they were girls who don't want to do anything, are as thick in these woods as dandelions in Missouri or dog-fennel in Kentucky, or postoaks in Arkansas. And palms that ought to be standing in somebody's reception hall or in a stair-niche, crowd to the railroad-bed and hold up their spangled fingers to catch the coaldust. Palms, palms everywhere, and not a fan to fan with! When the train stops, the oppressive heat wraps about you; and if you are at the edge of a marsh, you see some slimy thing slip through the everglades, or hear it splash into a green waterway.

At intervals you pass clusters of negro cabins, each like the others, and each with its blue or green cistern standing high and dry in the backyard. When they want water, I suppose they speak of drawing it; if so they mean as you draw molasses or cider through the faucet of a barrel. These cisterns are convenient to hang old clothes on, or to throw on top anything you want to get out of your yard. I notice that old whitewashed boards, parts of demolished hencoops, are capital for laying over the top to keep off the sun. These villagers,—how do they earn a living? There are no gardens to be seen; but they fish incessantly. Once when we stopped in the heart of a jungle, a small darkey appeared at it were from the earth, and behind him suddenly rose other forms like dark spirits of the swamps. The boy cursed us, and his older companions listened with approval to his oaths. Perhaps they regarded our train as an invasion of their rights to isolation and wildness.

We were on the Pullman, and our purchase of berths gave us the right to all the train. It was the most elegantly fitted up of any in my experience. If I had a room at home like the gentlemen's drawing-room for instance, it would give me enough reputation without writing any more stories. There were great plate-glass windows, and the usual splendid gilt and carving that one takes as a matter of course; and thick puffy leather chairs, not fastened to the floor, that dented any way your back wanted to go, and round mahogany tables to be pulled about and used at discretion and indiscretion, and a button at every window to press that rang a bell the porter sometimes obeyed. But the way you share the splendors of such a room doesn't show that you are impressed with it. You lounge on a chair and push a table out of your way, just as if you spent your life in drawing-rooms like it, or better.

From Louisiana we entered Texas again, and about 6 p. m. we went out on the end of the observation car. The end is just like a porch whose roof extends over a wide roomy space. Campchairs are scattered about. We sat down, wishing our friends at home could see us. Jebly and I had never ridden on the end of a car before, out in the open, with the brake in reach of our hand; but Morton had, and he had bragged about it, too. We were hardly seated when the dust raised by the train began to pour down upon us like Arkansas rain. Morton didn't say anything so I supposed that was a part of it, but it wasn't near the treat I had expected. The dust quickly turned us as gray as the bearded trees in the marshes, and then it went for the underside of our garments and poured down our collars as if they were funnels put there on purpose. After that we bathed and brushed till the "first call for supper." We were to eat on the dining-car, and we waited till the "last call" for we didn't want any mistakes about the condition of our appetites. Jebly had never taken a meal on a dining-car, and he turned pale when he saw the steak was $1.50 because that had been the simplest thing he had thought of getting. He had been wondering, too, if the coffee would spill when the car jerked out of a standstill, or stopped with a bump. When we sat down to our table, with palms in the niches and electric lights flashing in the mirrors and delicately shaded candles casting a dreamy glow over the saltcellar and pepperbox, and saw a man at the next table handing out a five-dollar bill for his meal just finished,—it was very inspiring.

After supper we learned that we had "struck the oiled road," so we poked our heads out of the rear door of the observation car. Sure enough, the roadbed was dark with oil that had been sprinkled there a week or so ago, and there was no dust. So we resumed our places on our car-balcony and without our former suffering were enabled to enjoy a ride on the end of the train. It was night, and a colored lantern was fastened to the wall so near I could have turned down its wick. Think of riding on such intimate terms with the green-and-red lantern of a Pullman! We came to Beaumont in the famous oil-region, where so much money was burned, and when we were told that we were only twenty miles from Port Arthur on the Gulf, it brought back the disappointment of losing our voyage. We soon forgot that in watching the straight road slip from under us. The red lights we passed turned green in the distance, and as the road kept straight, we could watch them sail down the track until they appeared as green stars on the sky. Sometimes as one green light would recede to a vast distance, we would flash past a new one. It, too, would go dancing away and presently the two would seem parallel and one as remote as the other, although in reality so far apart. Just as when the car of history left Alexander the Great behind, and then Caesar, and then Napoleon, and then Washington; we look back, and one seems almost as re-

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mote against the sky of the past as the other. The straight road at last grew monotonous to gaze upon, and the Texas prairies without indulation or forests, showed little variety under the full moon. We were sleepy, too, with our berths paid for and the prospect of having to get up early with insufficient sleep, considering what we were paying for it. Still, somebody said we would soon be to Houston, and we felt that we ought to see the city named in honor of the president of the Republic of Texas, the man who led her to her destiny. It is on an arm of Galveston Bay, and we wanted to see the bay, too. So we sat on and on, each nod covering about a mile and at last we were so tired we had no resolution for anything except not to go to bed till we saw that city. Eleven o'clock came and so did twelve, but not so easily. At midnight we were drawn between ever so many lines of trains, insomuch that we could not even see the station. A passenger backed up to the end of our car, and the porters of that car talked to the porters of ours about Mexico City and what was to be seen there. It made us feel that we were getting along to where we were going. On of the porters told an anecdote about the inventor of the Pullman service. "Gawge Pullman," as the porter called him, applied for admission at heaven's gate, but St. Peter refused admittance because of the insufficient pay the porters receive. That was the story in a nutshell, but the porter gave it to us by the gourdful. I thought to myself that if those who have to fee the Pullman porters were thereby purchasing a right to St. Peter's gate, the Pullman cars must be veritable carriages to heaven. So with this limited view of Houston, Texas, we went sleepily to bed.

(To be continued.)

Vacations for Mothers, Too.

People who work for themselves, especially mothers, often glory in not taking a vacation, in staying forever at home, in sticking solidly to what they believe to be their duty. To you, my conservative reader, a vacation is just as necessary as it is to the tired teacher or the faithful clerk; and for the same reason—that you may do more work when you do work, and do it more effectively. The duty which holds you will be better performed, the home that you are guarding will be better kept, and the cheerfulness, and courage, and optimism which you need will be more readily summoned, if you take time—not next year, but in the remaining weeks of this very summer—to drink in the stimulant of new faces, new landscapes and new experiences.—*Woman's Home Companion.*

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"But in the studio the child bawled as though he were going to be tortured. It was impossible to calm him, impossible to keep him in the chair. For an hour he filled the place with his howls and yells. For an hour he tore up and down the room like an imp.

"'But, darling,' said the mother, 'the gentleman isn't going to hurt you. Just smile and keep still a moment, and it will be all over before you know it.'

"'Yes,' roared the youngster. 'Yes, I know. That's what you told me at the dentist's.'"

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"He Keeps Us Anyhow."

Almost asleep was "Golden Hair"—
Almost forgotten her little prayer:
Her lips moved slowly—"Now"—
And trusts "He keeps us anyhow!"

And I bowed my head and cried
For the faith so long denied:
For the faith of His little ones
In the circling of the suns;

For the faith that trusts His care,
All times and anywhere!
For the faith that murmurs "Now,"
And trusts "He keeps us anyhow!"

Dear child, the way is long—
So many little feet go wrong!
I lay my hand upon thy brow
And ask "He keep thee anyhow!"

I have so little strength to pray,
I lift up helpless hands and say,
"How e'er it be, I know that now
Our Father keeps us anyhow!"

—*Charles Blanchard.*

An Out-of-Door Dining Room.

By Caroline French Benton.

We are learning more and more to spend every moment which we can spare from our work out of doors. We walk more than we did; we play golf if we can, or tennis, or we drive; we even, many of us, sleep out of doors, especially if we happen to live in the West or South, or where sleeping porches have become the fashion; and all these things conduce to health and longevity.

But many of us who live in town in summer, and others who have not that excuse, fail to eat out of doors, and that is just where we make a mistake, which loses for us a great pleasure and a genuine means of better physical conditions. Every one who has tried even one picnic, and probably none of us have failed of that, knows how hungry the open air makes us, and how good everything tastes, and how easily even unwholesome food, such as pickles and jam and chocolate cake all at once somehow digests. And if this is so, how much can be said for the good, hot, appetizing meals three times a day which our homes provide, only served with the sauce of fresh air, and in comfort! Many a man and woman who in hot dining rooms, perhaps in a flat under a scorching roof, have been indifferent to any sort of food, can eat with a zest in the open air dining room.

But how to obtain this supreme summer luxury! Is it not a suggestion for the rich only, who can build on rooms suitable for out-of-door meals? Not at all, for almost any family something of the sort is possible, with a little ingenuity.

For the family in a block house in a city the problem, strange to say, seems easiest of all. There is the backyard at hand, close to the kitchen door and on the same level. What is simpler than for the father of the family to put up some sort of an awning to secure privacy, perhaps only tarpaulin, or burlap, stretching it from one clothes pole to another and fastening the corners with cords which can be untied on washing days? Then the table can be laid with few steps from the kitchen, and folding chairs, or kitchen chairs brought out, and there is the dining room, finished.

Or, better than this, if one has a little money to spend, light beams can be laid across from fence to fence and a charming pergola will result, which with quick-growing vines to shade those underneath, will prove a thing of beauty and a joy all summer.

For those in villages who live in detached houses, there is always the porch, preferably one at the side. This can be screened with mosquito netting, an awning can be put up, perhaps, or vines grown on strings, and there is the dining room again.

In the flat perhaps the problem is practically insoluble, and yet a clever woman even here can often manage. If one lives in the top flat there is the roof; one can use this at least for the evening meal to great advantage. Of, if the fire-escape is large and the family consists of only two, that can have an awning on the top and sides and be costly utilized. If nothing more can be done, at least an entire window can be taken out, or perhaps hinged, and the mosquito netting put down the full length and the table pushed up close to it.

Those building little seashore cottages or homes in the mountains can always so plan that a large porch near the kitchen can be arranged for a regular dining room. All the furniture needed is a plain table and set of chairs which an occasional rainstorm can not injure, with some sort of a serving table at one side.

Then there may be growing plants and flower-boxes and awnings and all the luxuries one wishes in addition; but the dining room itself is the greatest luxury of all.

Recipes for Summer Dishes.

Jellied Oatmeal with Fruit.—The day before it is needed cook enough oatmeal for the family breakfast in the double boiler until it is a soft, jelly-like mass. Three hours are not too long to cook it, and it should have salt enough stirred in to make it good. When done and of the consistency of thick mush, pour it into a bowl or mould and set it away. In the morning turn it out and surround it with red raspberries or cut up peaches, sugared; serve plain cream with the dish. This is a perfect breakfast for a hot day.

Green Peas on Toast.—This is a luncheon or supper dish. Shell nice, fresh peas and cook them till they will easily mash when tried with a fork—usually half an hour is enough—using

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half cream and half water and only enough to barely cover them. Season with salt and pepper and add a bit of butter. Rub smooth a level teaspoonful of butter with as much flour, first melting the butter till it bubbles; gently pour in some of the hot cream from the peas till all is smooth and mix all together; cook again till the peas are thick and the flour well boiled. The whole should be a thick creamy mass. Have ready some rounds of buttered toast slightly moistened with hot milk and arrange a spoonful of peas on each, put on a hot dish and add a bit of parsley to each round.

Rice Crusts; also a Luncheon or Supper Dish.—Take a cup of cold boiled rice and beat it with an egg; season with salt and a teaspoonful of butter. Butter some patty pans or muffin tins and line them with the rice, as you line them with pie crusts for tarts; press the rice smoothly all over. Brown these in the oven, while you make ready a filling of creamed fish, or chicken, or any kind of meat; or, if you wish, make scrambled eggs. When the shells are hot and light brown, heap them with the filling and serve hot.

Eggs in Tomatoes.—Get some small, round tomatoes, and from the stem end cut out a round piece and scoop out part of the pulp. Put these in a deep baking dish close together, drop in each a bit of butter, with salt and pepper and put in a hot oven for fifteen minutes. At the end of that time draw the dish partly out and in each tomato gently put a raw egg, unbroken, and over it a shake of salt and pepper. Push the dish back and bake till the eggs are set. Have ready a small cup of white sauce, and as you take out each tomato and put it on a round of toast cover the egg with this.

Apple Porcupine.—Get some nice, large summer apples, peel and bake them, basting with sugar and water syrup till they are glazed all over. When cold, have ready a cup of almonds, blanched by putting them in boiling water for two minutes, then dropping them into cold water and slipping off their brown skins. Cut each one in two lengthwise pieces and stick the apples full of them. Arrange them on a round, flat dish and put whipped cream in the middle of a circle.

Stuffed Apples.—Bake the apples as before, and in their shallow centers put a mixture of chopped nuts and raisins. This can be put in before they are put in the oven or added when cold. Serve with cream, plain or whipped.

Baked Peaches.—Cut large peaches in halves and arrange them in a shallow baking dish. In the center of each put an almond and some sugar and add a very little water, not more than a quarter of a cup. Slowly bake them; serve cold, with cream.

Peaches on Sponge Cake.—Cut large peaches in halves; cut rounds out of slices of stale sponge cake and moisten each of these with a little cream; put a half peach on each round, the hollow side up, and put a little sugar in each, and then a spoonful of whipped cream. Serve very cold.

Apples and Gooseberries.—Cook down some gooseberries till thick and sweeten, using almost equal quantities of fruit and sugar. Bake some nice apples, and when cold pour over each some of the gooseberry jam. Serve with cream.

Nutmeg Melons, Stuffed.—When the small melons are plenty, get twice as many as there are persons to serve; cut them in halves, take out seeds and select the best; set these on plates. With a dull knife cut out the pulp of the rest in neat, square bits, pile these in the other melon halves and sprinkle with sugar. Serve very cold.

Pineapple, Stuffed.—Get a fine, large pineapple and one or more smaller ones. Cut off the bush from the large one with a good slice of the fruit also, making it like a cover with a handle. Take out all the inside, picking the pulp carefully from the core in as large bits as possible. Peel the other pineapples, take out the eyes and pick from the core; mix all the fruit together with sugar and chill thoroughly on ice; fill the empty shell of the large pineapple with cracked ice also. When time to serve, empty the shell and wipe it dry; fill with the pineapple pulp, lay the cover with its bush by it on a large, flat platter and pass, with a small ladle.—*New York Observer.*

Advance Society Letters.

BY J BRECKENRIDGE ELLIS.

Remember the ice cream social, August 3—the event of the season!

From Edith Slightam, Spokane, comes a leather card showing a very handsome cat reading a book; under it I find, "A literary cat, entertaining Particular Ladies." This is a neat little tribute to Felix; we are pleased to know they read about him up in Washington. Now, here is S. G. Fisher of Detroit, who wounds our heart by showing in the following that he has not been reading his Advance Society page: "Last Spring our boy's club sent you $1 for Charlie's educational fund. If you acknowledged it in THE CHRISTIAN-EVANGELIST, I must have overlooked it. Can you tell me if you have received it? God bless the Av. S. work among the boys and girls." (That dollar is still received, and is now again acknowledged).

Carrie Craig, Kirksville, Mo., sends a picture card of the State Normal and writes, "I've never seen anything from Kirksville in the Av. S. page, which I read every week. I have kept the rules two and three quarters but never sent in reports. This is the school I have been attending. I will graduate next year."

Bald Knob, Ark., is heard from again: "That ugly black kitten sent you on the post card, wasn't Tricktum's photo. And we meant no insinuation against Felix. I admire those who *know* that cats are smart. Here is a real view of one of our streets that you may know something about that awful Bald Knob." (The picture represents several vehicles drawn by a team, or I should say, a yoke of oxen, but to offset this primitive touch, I see white vests among the gentlemen. A man that can wear a white vest as if he were doing no uncommon thing, counterbalances a team of oxen. I mean a yoke of oxen).

Don't forget our ice cream social for our orphan, August 3.

In this letter from Chattanooga, came some fragrant flowers: "I just want to thank you for the last story, 'Agnes of the bad lands.' Our two neighbors, Milton and Elizabeth Montgomery came over to our house to hear it, and when our week's number was ended we could hardly wait for the next. We also enjoyed 'Bronze Vase.' We are reading 'Around the Gulf to Mexico' and hope it will be as good. I have a sister and my grandmother reads the story to us every Saturday. I think Agnes' life shows how God always takes care of those who trust him, and I am always going to love and trust him. I saw a little girl on the street the other day and I wished then that I could do by her as Miss Maude did by Agnes. I wish I could help little poor children, and I think all who read your stories ought to feel thankful to you whether they tell you so or not. Your little friend, Isabel Woodwirth, 516 E. Fifth street." (I am afraid 'Around the Gulf' will seem rather dry to you because it is just telling about a trip, you know, so it isn't much of a story; but maybe it will interest you in places. I think when it ends I will write you a sure-enough story).

Also from Chattanooga comes Mrs. F. M. Pott's 25th quarterly report, and the following: "I missed the Bible reading one day. I tried and tried to think of something I had read or heard as a substitute, but there was nothing that day so I had to begin over. We have enjoyed 'Agnes' very much. All the time I was reading it, I was troubled by the question, what are we to do about it? Inclosed is a money order, $12, for Charlie's education. $1.50 of it is from our ice cream social for him last summer. I am glad he has an opportunity to help himself, and that he may go to High School. I have no fears for him now: he will get along all right. Give my love to our missionary. But in regard to the evils of the Band Lands,—what can we do? Are there not some consecrated people willing to live in the Band Lands for Christ's sake?"

I can see no solution to the evils in the Bad Lands except in our manner of living as suggested in the story. I do not think preaching the Gospel by the voice will ever accomplish what preaching it by the life does accomplish. The Gospel must be lived; and when it is lived, it solves all evils. If our lives are true, then those of us who can will go where the living of our lives may be seen and understood; and those of us who can not go will so live that those about us will be affected by our lives, and in their turn, influence others.

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Wherever we are placed, there are sinners, who regard far more the way the church members live, than the way they talk. As for the children of the Bad Lands, they must be taken out of the Bad Lands, or they will form the criminal class of the next generation.

I wrote something like that to one of the Av. S. members, who replied thus: "I am sorry you think the only thing to do is to live right." (The only thing to do! mercy me! I wish I could do it. What more could we do?) "It takes action as well." (That is what I mean by life. Life isn't talking or sitting down or taking a nap, or going to church and looking at the clock; life is action.) "The preaching of the apostles would have been of very little value if they had preached only among themselves." (You see, they had to show their lives to outsiders; just as we who can should show our lives to the Bad Lands.) "It is the same with right living. We must live right, but will our lives not produce better results by bringing them in contact with those who need the example?" (We will not live right, if we do not bring them wherever we can to do good.) "Can we help some one to live in the Bad Lands? Don't you see you have laid a great responsibility upon yourself by writing that story? I know there are others willing to help lift it if you just show them how. If we let our thoughts and words pass us by without laying hold upon them, in some tangible way, we have lost the opportunity of doing much that might be done. I see great possibilities in that story: I hope they may develop sooner or later." (The responsibility is upon every one who can do anything to make the world better. Those who have grown up in the slums should see living in their very midst, Christians; and I think it would be just as noble and heroic an undertaking thus to live, as to go far across the sea to live among the heathen. To visit among the poor, to preach to them, then go your way, —that does not reach the vital point; it is the life in their midst that does the work. I can think of nothing more futile than for Jesus to have been living in a palace while he was preaching to the poor; or for Peter to have charged so much for his evangelistic services, that none of the weak churches could have employed him, and those who did secure his services, would have to squeeze and scrape and delve and toil to get together his weekly $100. And I am not saying a word about his "Singer." Now this is plain talk, and I fancy I am pointing out a very tangible thing, indeed, something that might offend those who are good but not giving their lives, but selling them at an extremely high figure).

Dottie Standish, Boulder, Colo.: "I am an old Av. S. member, who strayed from the fold nearly six years ago. But I am going to try it once more. I was among the charter members, such as Bertha Beesley. She has been with you ever since she joined, but I,—well, that's a different matter." (You see, Bertha is a Missouri girl) "I shall start to-morrow, on my 16th birthday. I wish the Av. S. a cool summer." (Not too cool, I hope, for a great many to come to our orphan's ice cream social.)

Charlie, St. Louis: "I would like to be in Bentonville now, while the Chautauqua is going on. We are having some of the hottest days that St. Louis has witnessed for many a year. I expect you have plums lying around for the chickens to eat, while we St. Louisans are paying a cent for *one*." (Yes, I was just scaring the chickens out, a minute ago.) "I had a fine 4th of July, out at the lake several miles from the city; it is reached by the street car,—a very pleasant ride. I would like so much to see my sister this summer. Mrs. Ayars has given me permission. I think I can save enough to take me there and back, for I don't like to break into my education fund; and you know our two-cent fare will come in handy." (My 4th of July was almost a duplicate of the one last year; I had a picnic dinner, a baseball game and a great big box of pansies from friends of the Av. S.)

O. Garrison Kitchen, Louisville, Ky.: "Twenty-five cents this time,—my weekly offertory to God: how I love him for his great bounty."

I am very much excited about our ice cream social for Charlie's education fund. Wonder if many will be here? I have made arrangements for 100 gallons of ice cream, but if we need more, it will be shipped down in time for the second table. Remember it is 15 cents a saucer, although we will take 10 cents if we can't get more. Send on your orders for reserved seats. August 3 is the time; and I am the man who keeps the door, and I don't give back any change. I think the tables will be spread in the yard, with Chinese lanterns among the trees getting baggy at the edges, you know. You'd better not eat much before you get here; it's 25 cents for two saucers, and I hope a good many will send a second dish to find their first, as Shakespeare says,—or something like that. This is the last chance I will get to say a word about this grand affair Saturday week—don't forget it.

Bentonville, Ark.

Mamma's Sermon.

Janet's mamma preached her a sermon: "Once there was a little boy who every morning asked his father to keep the bees from hurting him. Then he went straight away and played with their hives. Of course that little boy got stung. He did not try to help his father do as he asked."

"But mamma," said Janet, "I don't think that's any sermon, it hasn't a text."

And then mamma drew her little girl close and said: "You are the text of the sermon. Janet, dear, this morning you knelt down by your bed and prayed the Heavenly Father: 'Thy will be done on earth as it is in heaven.' Ever since, it seems to me, you have been trying hard not to do God's will. You have been cross with everyone about; you have twice minded me so slowly that it was hardly minding at all. Do you really think that is the kind of little girl it is God's will for you to be?

And Janet kissed mamma, and said: "I never had a sermon all my own before; I'll have to try hard to remember it."—*Ex.*

A Boy's Epigram.

Mrs. Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil said the other day:

"I remember Miss Slocum, as she was then called—a very intelligent, cheerful, industrious young lady, and a great favorite with all of us.

She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

"One day, in impressing on us the importance of perserverance, she said that she knew a little boy who was a remarkably fine skater.

"She watched the youngster, one winter afternoon, do the front and back roll, the grapevine, the glide and other feats of tremendous difficulty, and finally, overcome with enthusiasm, she patted him on the back and said:

"'How on earth at your age, did you learn to skate so magnificently?'

"'By getting up every time I fell down,' was the boy's simple answer."

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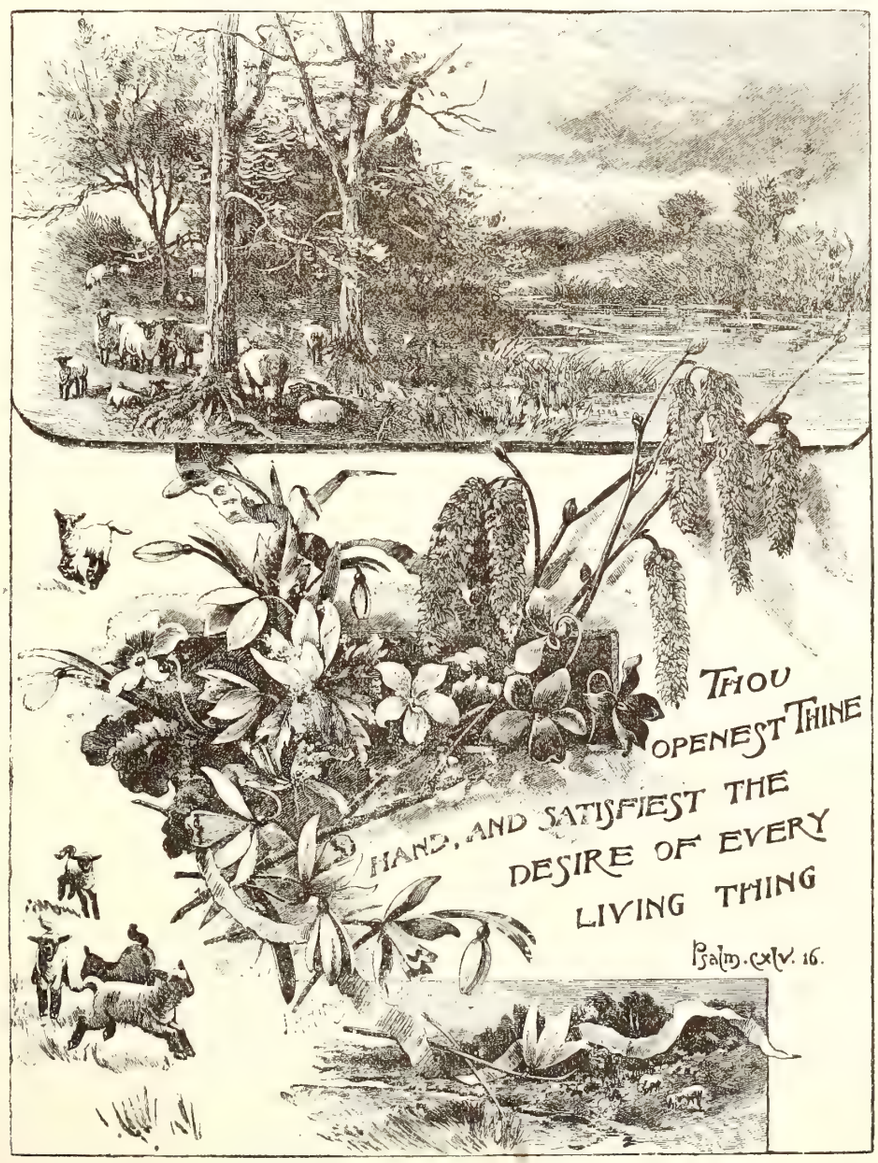
CHRISTIAN PUBLISHING COMPANY, 2712 Pine St. St. Louis, Mo.

Volume XLIV. Number 31.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 1, 1907.



The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, E. B. TYLER, W. DURBAN, } Staff Correspondents.

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—A New Jersey Presbyterian synod has ordered 3,500 copies of G. L. Wharton's tract on "The Christian Use of the Tithe System." This is a wand our own congregations might use to draw forth from reluctance a stream of golden wealth.

—We have received another consignment of alligator skin effect ladies' handbags. They are 5½ x 11½ inches. In cities they retail at $1. Through August and September we will give one of these as a premium for two new subscribers to this paper, or for four to "Our Young Folks."

—There are many great gospel sermons among those sermonic volumes we are advertising in our Summer Clearance Sale. Errett, Caskey, Atwater, Lobingier, Trible, Reynolds and Updike were mighty men in the Scriptures in their day. Prices range from 30 cts to 60 cts, through August and September.

—In a personal note, Brother Waite says: "The inclosed voluntary testimonial does not begin to express my enthusiastic commendation of Brother Kenner's work. He is such a true Christian gentleman it was a treat to go with him into every home upon which he called. I thank you for sending him to us." These sixty-two homes will now become vastly more helpful to the church, and they are needed. There are hundreds of our preachers who could double their church resources by following Brother Waite's example in having a trained representative place THE CHRISTIAN-EVANGELIST in practically every home in the church not now among its readers.

—The old friends continue with us with remarkable fidelity, and for this we are grateful. New ones are adding themselves to our hosts of readers in numbers that encourage us to believe that our constituency will be more than doubled by the opening of our Centennial. In addition to the singles, we have received the following new clubs during the past week:

Thayer, Kan., S. J. Phillips, minister..... 3
Chico, Cal., G. L. Lobdell, minister..... 5
Kidder, Mo., Gay L. Beauchamp, minister.....12
Milwaukee, Wis., Claire L. Waite, minister....62

—We have met with such success in sending forth moderate priced evangelists among the churches that we are pleased to add Brother David Millar, of Bell Flower, Mo., to our list. He will in part provide for his support by receiving subscriptions for the various publications of this house. By this arrangement many congregations can have the advantage of an excellent evangelist's services that could not otherwise have such a season of refreshing, as he will bring. Churches desiring this successful evangelist's help may write either us or him.

This message is from the ever young and always increasing evangelist, James Small: "I want to tell you that the books you recommended and sold to me, coming through St. Louis recently, are great; 'Science and Christianity, and The Bible, the Word of God,' by F. Bettex; 'Listening to God,' by Hugh Black; 'The Inspiration of our Faith,' by John Watson, are the greatest books I think I have read in twenty years. I beg all our preachers that can afford it, to secure these books and read them. Yours, free to accept truth anywhere. James Small."

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—**The Industrial Conflict,** by Samuel G. Smith, $1. The author is of the Department of Sociology of the State University of Minnesota. Labor leaders and employers are allowed to present their own briefs. The argument is constructed on these. It is a book attracting great attention. We commend it to our readers.

—**All About the Bible,** tells of its origin, language, translations, canon, symbols and inspiration. It discusses its alleged errors and contradictions, its plan, science and rivals. It is a most scholarly and helpful antidote to the many works of destructive criticism now in circulation. Very low priced, at $1.

—**The Second Coming of Christ,** by Len G. Broughton, D. D. 50c. Few in this day need to have defended for them the doctrine of our Lord's triumphant return to the earth for whose tenantry he once died and now liveth. What is really needed is a wider proclamation of the blessed hope on terms within the spiritual and intellectual grasp of all. This book is a helpful contribution to that end.

—**The Fascination of the Book,** by Edgar Whittaker Work. $1.25 It is said that two-thirds or more of the members of the average Christian church do not open their Bibles oftener than once a month. This may be an extravagant statement. Do you think it is? This book is to help the people realize the charms of the book—its poetry, history, statesmanship, the power of its imagination, the courage of its men and women, the triumph of its policies and other of the fascinations of the book. The author succeeded in getting his people to read the book.

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WHAT FRIENDS ARE SAYING.

—Please find enclosed $1.50, which pays for THE CHRISTIAN-EVANGELIST to June, 1908, which is such a comfort and source of satisfaction that I feel I cannot dispense with it.—Mrs. C. L. Emerson.

—I was a reader of the Southern Evangelist when Brother Shelnutt sold it to THE CHRISTIAN-EVANGELIST. Since that time THE CHRISTIAN-EVANGELIST has been a regular visitor to my home. Its pages are full of choice matter; the editorials are timely and wise, well directed from a noble mind. May the editor long live to direct many minds.—J. J. Land, Watseka, Ga.

—I am sending you $2 to apply on my CHRISTIAN-EVANGELIST account. I assure you it is freely given, more so than any I have ever paid before. I wish I were able to pay for and to send THE CHRISTIAN-EVANGELIST into every Christian home in this land, where the people are not able to pay for it themselves. I pray the good Father may continue the paper, many, many years.—W. H. Bartlett, Florence, S. C.

My Dear Brother—I have just read this week's issue of THE CHRISTIAN-EVANGELIST. It has always been a good paper, but this issue is fine. The articles are to the point, interesting, uplifting, encouraging, cheerful, positive teaching, and you don't have to waste an hour in finding what the writer desires to convey. Wish every home had one.—J. P. Childs, evangelist, Worthington, S. D.

Brother Will C. Kenner has just closed a most remarkably successful canvass of this congregation. We called at sixty-three homes where none of our church papers was taken, and Brother Kenner placed THE CHRISTIAN-EVANGELIST in sixty of these. Brother Kenner's work is educational and uplifting, and helpful both to the individual and to the church. He does not overurge the people to take the paper, but with great skill shows them the value of a religious paper and inspires them with a desire for such reading. I strongly recommend that the pastors go with Brother Kenner. It will strengthen them in their work. We are very glad he came to Milwaukee. —Claire L. Waite, Pastor Church of Christ.

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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, AUGUST 1, 1907. Number 31.

The Attitude of the Church to Labor

Congress Address

By I. J. Cahill

The Church is the visible manifestation of the kingdom of God in the world. The Church is not precisely coextensive with the Kingdom. It is, therefore, an imperfect manifestation of the Kingdom. But it is a manifestation, none the less. When men ally themselves with the cause of Jesus Christ, and have this Man to rule over them, they become citizens of the Kingdom, and, normally, members of the Church. The Lord added daily to the Church such as were being saved.

But the Church is more than the manifestation of the Kingdom; it is the agent in building up the Kingdom. It is the recruiting force. The Church was organized to usher in the Kingdom as well as to manifest it to men. Our first thought of the evangel may be of a message to reconcile the individual with God; but once that has been accomplished, immediately there is the new life of the world to be considered. No man liveth to himself alone, so that in reality one can not separate his life from that of others save only for purposes of analytical thought.

The Church, therefore, is inevitably a social force. By its ministry the spirit of Jesus Christ works along social lines. The very fact that there is a church marks out a social program for his religion. He thus utilizes the social element in human nature. Man is essentially social. The religion of Jesus Christ, as the ultimate religion for the world, can not be other than social in its organization and in its implications. The church is an arrangement for the social phase of the life of those who are followers of Jesus Christ. Now that the Church has become so large a part of our population, it becomes potentially true that the Church is society, and all social questions are church questions. The Church can not evade the responsibility if she would. If these social questions are not all the chief business of the Church, they are none the less her business. Whatever social conditions may obtain in the world, the gospel is injected into the midst of those conditions and the Church can not but have to do with them. Slavery, polygamy, intemperance, greed—with all these the Church comes in contact as they exist in the world.

To-day industrial enterprise occupies a prominent place in the life of men. With the present industrial situation the Church comes into contact. And into every situation the Church brings her gospel of the Incarnation—the good news of God's love and presence in the world. She brings, also, her call to men to love God and one another. This gospel and this call affect any social situation into which they come. They are social in their nature and in their effect.

If the present industrial order were built and operated on distinctly Christian lines, the Church would drop into this phase of present day life without a jar. The stream of religious life and that of industrial life would simply and silently coalesce, being identical.

If in business circles these sentiments were current: "Let each seek not his own but each other's welfare"; "Whosoever would be first among you, let him be your servant"; there would be no change to be wrought by the Spirit of Christ working through the Church.

Instead of this situation, however, we find the industrial condition to be one of war. Labor and capital are to too great an extent pitted against each other. A system of spies is maintained. Strikes and lockouts are the open battles in this warfare. Each side is organized to resist the encroachments of the other.

To be sure, the interests of capital and labor are one; but they have not yet been enlisted in brotherly co-operation in seeking each the other's welfare. This war is not necessary. No war is absolutely necessary. War does not inhere in the nature of things; but in the perverse nature of men. It can exist only because of human frailty or limitations. Stupidity, anger, pride, lust of power, greed, these are the defects in humanity that involve us in war. The industrial war comes not from economic necessity, but from human frailty. It is emotional rather than economic; it comes from class prejudice rather than from any necessity inhering in economic problems.

The root of the matter is in the deep distrust of one another that lurks in the hearts of men. For this reason the Church can render a positive and most valuable ministry. If economic laws, properly understood, necessitated industrial war, the Church might well hold aloof in impotent anxiety. But since the war proceeds from men, and the hearts of men, it becomes the Church's province and high privilege to render service to humanity by making possible a healing of the breach between man and man. Let it be well understood that the real, underlying cause of the hostile attitude of capital and labor is a lack of mutual trust among men, and we have a safe starting point for our thought and action. We may thus easily decide whether the Church has anything to do in the case.

Labor is restless. It is of no avail to argue that laboring men live better to-day than ever before. That is true, but it does not meet the case. It is not easy for him to keep constantly in mind, as the basis of comparison, his brother workingmen of the previous generation, whom he can not see, when all the time before him is the possibility of the easier comparison with wealth flaunted in his face by the capitalist who is his contemporary. Men are more intelligent than ever before, and man's intelligence demands satisfaction, as well as his stomach. Men earn more, but also they know more and feel more; therefore they desire more. Their increased earning capacity has not kept pace with growing intelligence and desire. Therefore labor is restless.

Capital is restless. It does not suffice to become rhetorical about our wonderful prosperity and the busy hum of industry. The business man knows that 90 per cent of men who undertake to do business for themselves fail. He may be prosperous this year, but he knows his competition is remorseless, and that eternal vigilance is the price of his economic liberty. Large dividends this year are no guaranty of security for the years to come. The warfare of competition, the siege of strikes and boycotts may transform his prosperity into grim want in a day, and give the man of success a taste of bitter failure.

This unrest looms large in men's lives to-day. Men feel most keenly the unsettledness of the industrial situation. It is the absorbing theme. The air is full of it. The public mind throbs with it. It will not down. It will be heard. It must be settled, and it must be settled right.

Socialism hesitates not to prescribe, in elaborate detail, for the full settling of this problem. It finds that every social question roots back in the industrial problem. Wealth and poverty, intemperance, immorality, all are traced to the industrial problem. It is wholly materialistic and can be settled on that basis. It conceives that by some strange sort of psychological alchemy the proper materialistic distribution of wealth will render men, now veritable

(Continued on Page 979.)

Current Events

Mark Twain in England.

Never again let it be said that the English can not see a joke or that they do not appreciate American humor. Mark Twain has received the honorary degree of Doctor of Letters from Oxford. In addition to that he has been practically the guest of all England for a week or two, and one prominent English writer, commenting upon the cordiality of his reception, says that, if a general vote could be taken for the most popular man in England to-day, the honor would unquestionably go to Mark Twain. He attended the king's garden party at Windsor where, it appears, half the notable men and women in the country fairly tumbled over each other in their eagerness to meet and do honor to the distinguished humorist. The Pilgrims' Club, of London, gave him a dinner which was attended by a multitude of distinguished men. The papers have heaped praises upon him, and the general public, so far as it has had opportunity to express itself, has shown not only a sincere admiration but an almost personal affection for our Mark. There are not many humorists who succeed in getting themselves taken as seriously as Mark Twain. People laugh at his jokes, but they do not laugh at him. He is a humorist, never a buffoon. Great men of letters have been humorists before now, but never did any other writer who was humorist through and through attain so high a rank in literature. He is to-day probably the foremost American man of letters. And in addition to the appreciation of his writings, the world has not forgotten that fine and heroic honor which moved him to shoulder a great debt only a few years ago, when he was already passing into old age, and pay off by years of hard work an obligation which he could legally and honestly have escaped. The editor of London "Punch" pays this tribute to the guest of the Pilgrims' Club:

Pilot of many Pilgrims since the shout
"Mark Twain!"—that serves you for a deathless sign—
On Mississippi's waterway rang out
Over the plummet's line—

Still where the countless ripples laugh above
The blue of halcyon seas, long may you keep
Your course unbroken, buoyed by a love
Ten thousand fathoms deep!



A New Science.

The science of games has been practically created by a work recently published by Mr. Stewart Culin on "The Games of the American Indians." The study of games has never before been taken seriously. Mr. Culin, who is a distinguished ethnologist, not only takes it seriously, to the extent of nearly 900 pages and 1,200 illustrations, but compels the scientific world to take it seriously as well. He shows, by an exhaustive study of the games of all the different tribes of Indians and a comparison with the games of other primitive peoples, that aboriginal games are very much the same the world over, that they have originally a religious significance, being primarily designed as a means of gaining the favor of the gods to avert sickness or other calamity or to secure good harvests, success in war or in the chase or other good fortune, and that the identity of the games and the myths lying back of them in different parts of the world is an indication of an inter-tribal and even inter-racial relationship even farther reaching than that which may be traced by the study of languages or physical characteristics. Let it not seem incredible that games are originally religious observances. Take the game of dice, for example. Every tribe and nation has some sort of dice with which to cast lots. The use of them is at first a means of ascertaining the divine will. The successor of Judas was chosen by lot. But casting lots (or shaking dice, which is the same thing) invariably comes to be a mere gambling game, for amusement or gain. The case is the same with regard to athletic games. The Olympian games of the old Greeks were purely religious in their purpose and spirit, as were also the games held in honor of the dead. Modern football and track athletics have a different motive. And naturally among the most primitive of contemporary tribes one finds the best preservation of the primitive religious significance of games. Mr. Culin's contribution, which appears as the twenty-fourth annual report of the Bureau of Ethnology, a department of the Smithsonian Institute, means, if not quite the creation of a new science, at least the addition of an interesting and important branch to the science of ethnology.



A New Stroke at the Trusts.

The federal government, through the department of justice, has commenced an action against the tobacco trust on the ground that it is an illegal combination controlling a large majority of the trade in tobacco throughout the country. The novel feature of the case is the petition to the court to appoint a receiver to manage the business of the trust until its business can be so readjusted that the constituent companies can operate without violating the Sherman anti-trust act. This is a new procedure in the anti-trust fight. The newspaper comments have been extremely varied, the majority perhaps unfavorable to the administration's plan. So far as the objections are based upon the alleged illegality of the proposed method, we are content to wait for the court to decide. The layman in law is in perilous business when he undertakes to determine offhand what is constitutional and what is unconstitutional. So far as the objections are based upon sympathy for the trust and its stockholders, we give them but little weight. The tobacco companies which constitute the trust have attorneys sufficiently able to advise them whether or not their combination is illegal. If they are guilty of unlawful combination they are doubtless aware of the fact and deserve little sympathy. If they have preferred to conduct their business illegally on the chance of not getting caught, they can not complain of injustice if the management of their business is taken out of their hands and given to a receiver appointed by the court. They have had their chance. The most weighty objection to the procedure is that it imposes upon the government a burden of responsibility which may become crushingly heavy if the plan is logically followed out. If receivers are appointed to take charge of all businesses which are suspected of operating contrary to the Sherman act, we shall very soon have government control, if not government ownership, on a vast scale. Government ownership of railroads is a sufficiently bold proposition to cause careful men to hesitate long before venturing to approve it. But government control of the tobacco business, the meat business, the oil business, and the dozen other businesses which are equally open to the same charge of combination, will be a fearsome undertaking. It will mean a degree of government control of industry which no government has ever yet ventured to assume. It may be a necessary measure, but it is an application of surgery to the disease, and major operation at that.

Municipal Ownership.

An extended series of investigations of the workings of municipal ownership in those cities in which it has been most thoroughly tried has issued in a report by Prof. John R. Commons, of the University of Wisconsin, and Mr. J. W. Sullivan. These men, both competent and dispassionate students of the problem, have been acting as representatives of the National Civic Federation. The results are not encouraging to those who have believed that they saw in municipal ownership a way out of the corruption and inefficiency which have marked the administration of many of the public service corporations. Municipal ownership does not put the corrupt politician out of business, nor does it work his resignation. It gives him a larger prize to work for. It makes his game more difficult perhaps, but it increases the stake for which he plays. It complicates the relations between local politicians and the labor unions, and in some cases has resulted in practically handing the city government over to the leaders of organized labor to manage for their own interests, or at best for the interests of their unions. The facts presented by the report are too many and too varied to support a definite and final conclusion to the whole argument, one way or the other, but their general effect is to bring into clearer light the difficulties and possible dangers attendant upon such an extension of the functions of municipal government.



Leopold and the Congo.

There is a possibility, which is gradually growing into a probability, that the Congo Free State will soon cease to be the personal and private possession of King Leopold and will become a dependency of Belgium. A tentative agreement has been reached between the Belgian government and the Congo government (that is, Leopold) outlining in a general way the conditions upon which the transfer is to be made. It is to be hoped that the deal will go through. It would be impossible to make a worse arrangement than the one now in force. Belgium, naturally enough, is tired of having its name connected with the discussion of the abuses in the Congo for which it is in no way responsible, but for which it can not help appearing in a way responsible since the king of Belgium is absolute monarch of the Congo Free State. Belgium is an enlightened and civilized country with a decent government, none of which qualities—enlightenment or decency—can be predicated of Leopold. If the transfer is made the natives of the Congo Free State ought to celebrate the date as Independence Day.

Editorial

Keeping on the Main Track.

An esteemed pastor of one of our college churches sends us the following excerpt from a personal letter written by a student who has been out of school for a year. In sending the extract to us, the pastor says: "Does he not voice the minds of many fine young Christian men who have the passion of righteousness upon them and would like to take the Church for their means of helping men? It ought to shame some of our theological Dons." With this introduction we give the excerpt from the letter as follows:

I wonder how long it will take the Christian world to learn to sink personal likes and dislikes for the welfare of the church, to close the switches and keep on the main track, to unearth bigotry in the present generation as effectually as we can three centuries after, to know only Christ and him crucified and to find unity on essentials, liberty on non-essentials, and love in all things. I have been too busy to get drawn into the fight, and had no heart for it. When I see Christians in conflict, I can imagine that I hear the devil laughing. Certainly if we fought him as seriously as each other, there would be more stars in our crowns. And I believe that our armor would fit better too. The whole thing is to be deplored. There is altogether too much brain and brawn going to waste. There is fault on both sides. On the one side there is medieval intolerance and bigotry, on the other an unspoken, but felt spirit of pre-eminence, an idolizing of intellectual self, that is grating on the nerves; on both sides there is love for the cause, and for ideals. Surely God intended this great zeal and learning for nobler things than strife and unavailing dogma.

We are glad to believe that the sentiment of this young minister, as expressed above, is the sentiment of a large number of young men who are preparing to serve their age and generation through the ministry of the gospel. It is a great thing for a young man to be able to see what is "the main track" and to "close the switches" that lead from that into side issues. As this young man sees the matter, "the main track" is "to know only Christ and him crucified, and to find unity on essentials, liberty on non-essentials and love in all things." To get sidetracked from this supreme issue, and to get in conflict with each other over differences of opinion, is to commit a blunder over which Satan might well laugh while angels weep.

What the world needs is help. The keynote of Christianity is service. Christ came not to be ministered unto, but to minister. He who is in closest sympathy with Christ, and has most of his spirit, and shares most largely in his life, is best equipped for ministering to the manifold needs of our sinning and suffering race. What if there be differences of opinion among us, growing out of our training, temperament, education and environment? Let us have charity for each other, while in loyalty to a common Lord we go forward to do his work in the world. It is only through Christ's name that the demons of intolerance, bigotry, intellectual pride and selfishness can be cast out, and these must be exorcised before we are meet for the Master's use.



The Spiritual Presence of God.

Perhaps one of the most difficult conceptions for the modern mind to realize is that of the actual spiritual presence of God in our lives and in our history to-day. By a strange law of our being it seems far easier to believe that God was present in the life of men two or three thousand years ago, than to believe in his presence with us in our own day and time. And yet how fundamental is this conception of God as immanent in the life of men and in the history of the world to-day to any spiritual and vital religion! We have had occasion more than once to call the attention of our readers to the fact that the New Testament doctrine of the Holy Spirit working in man is but the religious side of the same truth which, on its scientific side, is known as the immanence of God. In a volume of sermons by the late Dr. John Watson (Ian Maclaren), *published since his death, which we heartily commend to all our ministerial readers, in a sermon on "The Immanence of God" the able author sees the truth we have mentioned and states it thus: "We are living in this more genial day and are under the dispensation of the Holy Ghost. There are many in the Church, and more outside the Church, who regard the doctrine of the Holy Ghost as little else than a speculative dogma of theology, or a pretty conceit of the mystics. What it really means is the spiritual presence of God throughout all matter, all thought, all life, and especially in the souls of men. With this presence the conception of God is crowned and completed. For God is first to be thought of as the source of all things, the Eternal Father, and then as the active power that creates everything, the Eternal Son, and, lastly, as the life which pervades the universe—one Holy Trinity, All-wise, Almighty and All-loving."

It is a lamentable truth, as the author states, that there are many in the Church who regard the doctrine of the Holy Spirit "as little else than a speculative dogma of theology or a pretty conceit of the mystics." And yet how vital this truth was seen to be in the mind of Christ is clearly brought out in those last discourses with his disciples. A little reflection will show what a new face this doctrine of the Holy Spirit puts upon Christianity and all our thought of God and duty. It is not enough that we have God over us and above us, the transcendent God, nor Immanuel, God with us, in the person of his Son; we must have God within us as the Holy Spirit before "the conception of God is crowned and completed." As the author says, "If God be outside of us, then our moral sense is unreliable as an instrument of duty and of knowledge. We have no right to think of conscience itself

As God's most intimate presence in the soul
And his most perfect image in the world.

The eternal is absolutely beyond our reach, and our reason is worthless for the study of truth."

As there is no truer test of any religion than its conception of God, so there is no higher test of the adequateness of our conception of God than this view of the Holy Spirit, a God within us, making real to our thoughts, our conscience, and our imagination the great facts and truths of revelation, and especially revealing the glory of Christ as Savior and Lord. The Unitarian conception of God has robbed many in the Church of the richness and fullness of Christ's teaching concerning the Holy Spirit, and has given them a lame and inadequate view of God and the soul's relation to him. To this fact, we are persuaded, must be traced the lack of that vital piety and vigor of Christian character which is seen in the lives of so many professed Christians. Nothing is more needed in the Church to-day than a careful and conscientious restudy of Christ's teaching on the subject of the Holy Spirit, as a necessary preparation for the great tasks that are now confronting us as followers of Christ. We have not fully accepted Christ until we have accepted his teaching concerning the Paraclete whom he was to send to his disciples to carry on in them to its full completion the work which he had begun.

The distinction which Dr. Watson does not point out, as it does not, perhaps, come within the special phase of the subject that he was considering, is the much closer relation which the Holy Spirit sustains to the obedient believer than he does to the world. His mission to the world is to convince it of sin, of righteousness, and of judgment; but his mission to the Church and to each individual Christian is to comfort, strengthen, and enlighten, thus completing, in the process of sanctification, the work which was begun in conversion. As it was the work of Christ to reveal the Father, so it seems to be the special mission of the Holy Spirit to reveal Christ to the Christian, in an ever-enlarging view of his greatness, of his grace, and of his glory. This enlarging view of Christ, which is the work of the Holy Spirit, brings with it higher ideals of righteousness and of character, and, therefore, makes possible that spiritual growth and development which is the end and aim of the gospel.



Five hundred saloons have been put out of business during the past year in Wyandotte county, Kansas, and the assistant attorney general of the state says that he is assured that the municipality was never in a more prosperous condition.

*The Inspiration of Our Faith: Sermons by John Watson, D. D. New York. A. C. Armstrong & Son. 1905.

Notes and Comments.

A brother writes: "I was struck with your reference to Romanes having been sidetracked into skepticism in his early life, by attributing the creation of all things to secondary causes, and his having come to see, later in life, that behind these secondary causes was the great First Cause. Strange that so able a mind should have been even temporarily led astray by such a mistake." The mistake is only possible to one who has allowed himself to dwell too exclusively in the realm of physics and to become so absorbed in material things as not to perceive and appreciate the invisible and the spiritual. To a believer it is all transparent enough that

"Back of the loaf is the snowy flour;
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun and the Father's will."

In "The Sunday Watchman," of St. Louis, a Catholic organ edited by Rev. D. S. Phelan, the editor quotes a statement from "The Catholic Citizen" to the effect that, "If all the Irish-Americans with a jail record, in the saloon business, would become Methodist preachers or temperance evangelists, we should not bewail the miraculous transformation." That would seem to be pretty strong Roman Catholicism, but Editor Phelan goes one better and says: "We should much rather be one of Mr. Desmond's bad saloon keepers than a teacher of such infernal theology as the above." That is sectarianism pure and simple, preferring the dogmas and ecclesiasticism of the Roman church above morality and spiritual religion.

In the same issue of "The Watchman" the editor calls attention to the fact that the Pope has condemned the modern school of exegetics in the Roman Catholic church in this country. The editor rejoices in this fact, and referring to these modern theologians in the church, says:

"What gives the little fellows 'tomickache' is the obstacles they encounter in their historical and scientific inquiries. They are in despair; and throwing up their hands, they ask if Rome will permit the presence of scientists within her pale. We should say not. Science stops at the gate of the sanctuary. After that faith must rule supreme. This is an elementary proposition, and on that the earliest fathers insisted. The trouble with our young Catholic exegetists is, they do not say their prayers. Their masses are notoriously disedifying."

We can well understand that honest and scientific theologians in the Catholic church might well feel like throwing up their hands in despair at "the obstacles they encounter in their historical and scientific inquiries." The idea that scientists should be permitted to do their work within the pale of the Roman Catholic church seems preposterous to Editor Phelan. "Science stops at the gate of the sanctuary." That is, there is no room in the Roman Catholic church for scientific inquiry and the orderly classification of facts in religion, nor in natural phenomena. And yet this church is doing business in the twentieth century!

The recent death of Dr. T. T. Eaton, editor of "The Western Recorder" (Baptist), of Louisville, removes one of the prominent leaders among the Baptists of the South. Dr. Eaton represented the conservative wing of the Baptists, and was a man of deep convictions, and was outspoken in defense of what he believed to be the truth. While we do not think he was the wisest leader for the Baptists of our time, in the tasks which confront them, he was a man of rugged honesty and of acknowledged Christian character and ability, whose departure is widely lamented by his brethren, and who had the respect even of those who opposed his views.

The liquor traffic has received another backset from a recent decision of Judge Pollock of the United States Circuit Court, revoking the mandatory order he had issued June 1, compelling the express companies doing business in Kansas to accept and carry C. O. D. shipments until the question at issue might be presented to his court in proper form. In his decision Judge Pollock says: "It is clear that express companies are under no obligation or duty in common law to engage in C. O. D. carriage of goods, but that the obligation imposed to collect the purchase price of the article shipped is an obligation that must rest in contract, and not in an obligation imposed by law." Of course, the brewers are not satisfied with this decision, and declare their purpose to carry the matter into the Supreme Court.

T. W. Grafton, pastor of our great church at Anderson, Ind., has in a striking way made it clear to the citizens of that town that its Sunday closing law is not being rigidly enforced. A number of city officials were present by invitation when the minister spoke as follows:

"I want to show you that really dry fellows do not need to leave the city to get a drink. They all know when, where and how they can get liquor on Sunday. I have taken occasion to do some investigating and I have discovered some strange conditions. It is possible to get liquor even if the front and back doors are locked and barred. There are cellarways, blind tigers, hidden pathways, next door entrances, skeleton keys to upstairs rooms, and the fellow who gets next need not go dry."

In proof of which Brother Grafton produced a bottle of beer purchased within a stone's throw of the city police headquarters.

Of course this method of attack caused a stir. Brother Grafton did not hesitate to say who was to blame and especially he charged the churches, presumably because they have failed to insist on the observance of the law. We understand, from a newspaper telegram, that Brother Grafton was fined $25 because he refused to tell the court just where the beer had been purchased. More will come of this case, as it has, we understand, been appealed. Brother Grafton's method of fighting the evil of law-laxity is perhaps not the one usually to be employed. But he, with his fighting ability and a great church behind him, can perhaps accomplish more in this way than by any other.

"Strolling players" sounds better than "strolling ministers." The former get more gold, but the latter fewer church members by their constant travel.

In this connection it may be worth while to listen to a discerning foreigner who has come to live among us. Hugh Black, one of the most brilliant of young Scotch preachers, has been living in this country about a year, and had, prior to this residence, visited us several times. He has been expressing himself about American ministers. He thinks that the short pastorates, which he deplores, are due to superficial knowledge on the part of the preachers. While they are "brighter and keener" than their brothers over the sea, they are "not so profound." "They know too many things" and not enough of the one thing, the foundation. The result is that the pastor soon loses his grip on his church and is compelled to move on.

It is a poor church that can not send one member to the convention.

We have never favored the bill-board ugliness. But as long as there are bill-boards they might be utilized by those interested in righteousness. The Chicago temperance people think so and they are putting up big signs in conspicuous places, with the motto, "Whiskey Did It—That's All," and underneath an invitation to seek salvation of the Lord.

We hope to publish at an early date an issue devoted to the country church problem. Many of our brethren have special means of understanding the situation with regard to this problem and we shall welcome such co-operation as will aid us in our efforts to present any suggestions that will lead to the real building up of the country churches. Copy should reach us at once.

The "Interior" properly resents the attitude of the thoughtless maker of jibing paragraphs, who says that "the devil never takes a vacation," and then gives a list of services suspended in churches during July and August. "He will not care to state," says our contemporary, "that a church is a community affair, conditioned in its successful work on the workers of the neighborhood; that these workers are business men, housewives, shop people, and clerks of all kinds who work overtime to serve the community through the church during the year, and that they go their widely scattered summer ways, taking the church with them, simply leaving behind them the building. Most frequently the slowing up of organized church work for the heated term is a matter of self-preservation and makes for the final advance of the kingdom."

Editor's Easy Chair.

Pentwater Musings.

For several years the United States government has been engaged in connecting two oceans by digging a canal, and the task is likely to continue for several years to come. But during the past few days we have been engaged in an enterprise of connecting two lakes—Lake Michigan in front and Lake Pentwater in the rear a half mile distant. Last night we finished the job. It is not a connection by canal, but by a pathway which we have surveyed and constructed through the wilderness. At points it required some engineering skill to zigzag the path along the hillside so as to avoid making the grade too steep. At places we resorted to digging a stairway up a steep place, instead of building one of lumber—an invention which we will not patent until we see how well it lasts. While this task has involved considerable toil, it is, after all, a fascinating kind of work to be pioneering a way through primeval woods, across hills and ravines, which thousands of feet are to travel in the years to come. From the highest point along the path, on the crest of the ridge that separates the two lakes there are views that rival any that we ever saw in Switzerland or Wales. Looking to the northeast Lake Pentwater lies out before you its full length, with all its bays and inlets clearly marked, gleaming in the sunlight like a gem in a glorious emerald setting. Directly to the south you have a view stretching far away over a seeming wilderness of green trees, whose tops are below you, rimmed in the far distance by a blue ridge that stands up against the horizon. To the west rolls Lake Michigan as far as the eye can reach toward the setting sun. The object of this pathway through the woods is to furnish a direct route to our new boathouse which has just been completed on the little lake, near the northeast corner of Garrison Park.

This boathouse, built on piles driven in the lake, is large enough to accommodate five large rowboats, and can easily be elongated so as to accommodate a still larger number when necessary. It is securely built, is kept under lock and key, and furnishes not only a secure anchorage for the rowboat, but a safe place of deposit for oars, cushions, rudder, sails (for we sail occasionally when the wind is favorable), and for our fishing tackle. A good rowboat is essential to the enjoyment of a place like Pentwater and a boathouse is essential to the safety of your boat and other belongings. Our boathouse fairly divides the distance between our cottage and the village, so that we go half way by land and half by water, giving an agreeable variety to the trip. We shall open up other paths and roadways through the Park during the summer, making it possible for our friends who may visit us to get a better idea of the beauties of the place than they could otherwise have. We have an Irishman assisting us in this work. The other day we said to him, "Hurley, you know Fremont gained great celebrity as a 'pathfinder,' but you and I are *pathmakers*." "Sure," said he, "we've got him beat, haven't we?" So this enterprise of pathmaking, together with the grading we have done about the cottage, has given us opportunity of physical labor which we have mixed freely with our literary work. The Easy Chair has discovered that there is no promoter of sleep equal to physical toil, and we recommend it to all victims of insomnia. If matters were so arranged that every man could do a stint of physical labor each day, it would be a healthier and happier world.

But our Easy Chair readers must not suppose that "The Pioneer" household give themselves up wholly to work, either literary or physical, for the sake of resting. We manage to work in a little sport between times which serves the purpose of dessert after the regular diet of toil. One day during the past week we took an afternoon off, the whole household of us, and rowed up the lake, not only to its extremity but we followed up the stream that makes the lake for a half mile or more. Near the mouth of the lake we had paused long enough to catch all the fish we needed and then we went on an exploring expedition up the stream whose pent-up waters form Lake Pentwater. It is a curious geological fact that all the towns and summer resorts along the east shore of Lake Michigan, where there are inland lakes, have been formed in the same way. The water courses flowing into these lakes have been obstructed at their mouths, during the centuries past, by the sand blown in by the prevailing winds from the west. These streams thus choked at their mouths, have backed up and formed lakes. In modern times channels have been cut at most places, connecting the small lake with Lake Michigan, thus forming a splendid harbor for boats, and this has made the towns and summer resorts possible. It is a significant fact that no streams on the west side of the lake are thus obstructed by the sand; hence geologists account for these sand dunes on the eastern coast, and these lakes as well, by the prevailing winds which, during the remote past, have reared this remarkable range of sand hills that characterize this eastern coast. It is one of the providential agencies which have conspired to make this eastern shore favorite summer resort grounds from Michigan City on the south to the Straits of Mackinac on the north.

But we were sidetracked from an account of that cruise up Pentwater creek, by a geological dissertation. We had an idea we might strike a bass up that winding stream, and had prepared an artificial minnow for that purpose, but we had not gone far until the ladies of the party began to discover white water lilies blooming in all the perfection of their beauty in the rushes along the shore of the stream. The picture of one of these as a frontispiece on the cover of "Everybody's Magazine" for August, is not more perfect than those which we found growing in profusion along the banks of this stream, showing that not many boats had penetrated so far as we had gone. This, of course, put an end to fishing. Any woman that wouldn't prefer a white water lily to a bass would be abnormal, and we must confess to an enjoyment not only of the beauty of the water lilies but of the delight of the young ladies and the matron of the household, at the discovery of these exquisite flowers, and the gathering of the same. Not until more than two score of these beauties had been gathered were they content to return down the stream to find a suitable place for landing where we could rest from our labors and partake of our supper. A splendid place was found around the bend of the lake, under the shade of an oak where we, with keen appetites, partook of a bounteous feast. After this repast we launched our vessel again and rowed down the lake to another point where we landed and gathered a supply of ferns and birch bark until our boat was well laden with the spoils of the trip. It was a delightful ride homeward over a glassy lake reflecting the golden light of the setting sun, and we made a most picturesque procession as we marched homeward, by way of the clubhouse, laden with fish, ferns and flowers—the trophies of our afternoon expedition.

Few things are more awe-inspiring than a summer storm. Last evening, after what would be called a warm day for this latitude, there appeared, on the northwestern horizon, a dark cloud which seemed to be advancing over the lake, against a strong southwest wind. We sat upon the veranda and watched its steady advance while the lightning flashed incessantly, lighting up its dark bosom and revealing the lake agitated by the approaching storm. Suddenly the wind shifted to the northwest and then the storm descended upon us with all its majesty and power. A fiercer rain storm we have never witnessed along this coast, and the tall pines bent before the fury of the blast. In an hour the storm had passed and the stars were shining in the sky. There was a lull for a few moments in which there was scarcely enough breeze to stir a leaf, and then a strong northwest breeze set in, which kept the lake roaring and the pines singing all the night. This morning the lake presents a scene of indescribable grandeur, the great white-crested waves clapping their hands in glee, with nearly all the colors of the rainbow reflected on the surface. The "Kansas," which was due to arrive at 7, came by this port three hours late, but on account of the roughness of the sea did not enter the channel and will land its Pentwater passengers, no doubt, at Ludington twelve miles above. We are anticipating a number of new arrivals for August, including the Moores, of Columbia, our Assistant Editor, for a few days outing, W. W. Dowling and G. L. Snively, of the Christian Publishing Company, the Arthurs and Stows, of Grand Rapids, the Jennings, of Detroit, etc., to all of whom we extend a cordial welcome.

A Pastoral Letter* By Cephas Shelburne

You are now a Christian. Take this letter of advice and instruction from your pastor.

Understand what you have done.

Know what you must yet do.

First.—**You have become a Christian.**

Be assured of this so that you may never doubt it. This is the way you became a Christian:

1. You believed on the Lord Jesus Christ. "He that believeth on the Son hath everlasting life." (John 3:36.) This faith purified your heart. "And put no difference between us and them, purifying their hearts by faith." (Acts 15:9.)

2. And led you to repent. "Then Peter said unto them, Repent and be ye baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30.) Repent means to turn. You turned from sin to good; from the world to the Church. Turning,

3. You confessed Jesus Christ. "Whosoever therefore shall confess Me before men, him shall I confess before my Father which is in Heaven." (Matt. 10:32.) You did this "'with your mouth,' before men, believing with the heart." (Romans 10:9, 10.)

4. Now you "showed your faith by your works." "Yea, a man may say, Thou hast faith, and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works." (Jas. 2:18.) And proved your love—your heart right—by your obedience. "If ye love me keep my commandments." (John 14:15.) After your heart was purified by faith and you turned to do right, and confessed Jesus before men, the first "commandment" was, to be baptized in the name of the Lord Jesus, Acts 2:38, and you obeyed.

Now your heart, your purpose and your life being changed, the proof of which is your obedience in baptism, you were brought by your baptism "into the name of the Father and of the Son and of the Holy Spirit." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

Into the Kingdom (Church) of God. "Jesus answered, Verily, I say unto thee, Except a man be born of the water and of the Spirit, he can not enter the Kingdom of God." (John 3:5.) (To be born—begotten—of the Spirit is to believe. The Spirit has made you believe by the gospel preached to you.)

Into Christ, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" (Romans 6:3.)

"Put on Christ" also. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Being "in Christ" you are a "new creature," "Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5:17.) It brought you to the promise of Jesus, "shall be saved." (From past sins). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

With the assurance that you are in the name of the Father, Son and Holy Spirit, in Christ, in the Kingdom (Church) of God, a new creature, have the remission of sins, and gift of the Holy Spirit, you know you are a Christian, a Child of God.

A word of caution: Many teach that forgiveness and the Holy Spirit come with signs and feelings. This is not taught in the Bible, nor to be expected. You know you have forgiveness and the gift of the Holy Spirit because it is promised. Acts 2:38. And your evidence is just as strong and as lasting as the word of God. Trust God's word without a doubt.

Now you are a Christian. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.)

Saved from past sins, Mark 16:16, but not saved in heaven.

The crown is yet to be won, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Second.—**What you must yet do.**

Here are some rules to observe:

1. Learn to say no when sinners entice thee. "If sinners entice thee, consent thou not." (Prov. 1:10.)

2. Read some in the Bible every day.

3. Pray in secret every day.

4. Attend, if you can, all the meetings of the Church.

5. Be a worker in the Church.

One duty must be especially urged: Never let anything you can control keep you from the Lord's house on the Lord's day when the Lord's Supper is to be observed. Jesus said: "Do this in remembrance of me." (Luke 22:19.) And the apostles evidently taught the disciples to do this on the first day of every week. "And upon the first day of the week when the disciples came together to break bread. Paul preached unto them." (Acts 20:7.) Be watchful and prayerful against sin and temptation. When you do sin we (Christians) have an advocate with the Father." "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (1 John 2:1.) When you know you have sinned, you must "repent and pray God." "Repent therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "Confess your sin," "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Ask the Father, in the name of Jesus, to forgive. "If ye shall ask anything in my name, I will do it." (John 14:14.) He who has never been a Christian finds forgiveness as you did at first by believing, repenting, confessing Jesus, and being "baptized into Christ." The Christian finds forgiveness by repenting, confessing his sins and asking the Father, in the name of the Son, to forgive; and his assurance is not in signs and feelings, but in the word of God. God has promised and therefore it is true. Do not expect any sign or feeling, but believe His word and feel secure. Have a Bible of your own. Write on the fly leaf under your name the place and date of your baptism and by whom baptized. Keep your Bible in your room and always in sight. Wear His name. (See Acts 11:26; 1 Peter 4:16.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10. See Luke 6:38).

Practice the grace of giving. Paul says: "No covetous man shall inherit the Kingdom of God." Give regularly and often. Lay by in store as God hath prospered you; and when the basket is passed give it willingly, freely and cheerfully. "Give, and it shall be given you." Follow your Bible in giving in obedience. (See 1 Cor. 16:2.)

6. Do not attempt to live in past experiences. The first entrance on a new life is usually attended with experiences more or less charming. These may not last. Spiritual life will cease to be a novelty, and that which to-day, because new, is exciting, will soon be toned down into an everyday experience. Moreover, in the first ecstacy of the heavenly life, all evil impulses are so completely smothered that the young Christian fondly dreams that he will never know anything but good; but after these extraordinary feelings settle down into the ordinary, and he goes forth from delightful spiritual surroundings into a world of temptation and sin he will feel anew the power of sin's enchantments, and will find a serious battle on hand between good and evil. He will need—nay, will be compelled—to seek knowledge and wisdom and strength to keep on his way.

7. Spiritual desires grow by feeding. They must be fed and fostered or they will perish. We are therefore exhorted to feed on the unadulterated milk of the Word, that we may grow thereby. Form at once the habit of reading and studying the Word of God, and of praying. Do not be deceived by the conceit that you are strong enough in yourself to resist temptation and conquer sin. It is a fatal delusion. We must have help from God—a help that can only be available to those who keep themselves in a receptive mood by daily reading, meditation and prayer. "Let him that thinketh he standeth take heed lest he fall." It is a day fraught with danger, the day that you allow yourself to be cheated or crowded out of communion with God. Don't forget to pray.

8. Religion is a personal matter. Others may assist us, but, after all, "every man must bear his own burden." While, therefore, you may wisely appropriate the help tendered by others, do not become a spiritual imbecile or pauper by seeking to live on the charity of others. "Have salt in yourselves," said Jesus. Don't attempt to trade on borrowed capital. Religion will help you only as you make it your own. Learn to walk alone as soon as you can, so far as human help is concerned.

9. Be careful as to your associations. Duty often calls us into associations with the unbelieving and ungodly. In that case, gird yourself for the conflict and bravely meet the issue. But let your chosen friends and associates be such as shall help and not hinder you in your spiritual life. Not even all in the church will be helpful to you. Seek out such as are congenial, and such as are wiser and stronger than you. Let these be few and carefully selected.

10. While avoiding all display of your piety, let nothing tempt you to hide your faith or be false to your principles by a concealment of your religious profession. Stand up for Jesus.

11. If you are tempted into any sin or folly, do not attempt to hide it; don't wait for others to publish it. Go at once to God and confess your fault and ask forgiveness. Then make it right with

*The following pastoral letter is given to each new member uniting with the Central Christian Church, Huntington, Ind. Six hundred have been given out. Brother Shelburne lays no claim to originality, any one being free to use the letter without his name.

any one you may have injured. Be frank and true. It is the only sure way to victory.

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

12. All Christian virtues thrive by exercise. Put them to the test. Do not attempt the cultivation of pet virtues to the neglect of others, nor make the practice of one duty a substitute for the practice of another. Holiness is wholeness. Aim to stand "perfect and complete in all the will of God." Not prayer, nor reading, nor meditation, can be a substitute for so doing. Each has its place. Have something to do. Aim to be useful. Seek to lead some friend of yours to Christ. Be kind to the needy and distressed. Save something out of your earnings to help forward the work of the Lord. Deny yourself for the sake of doing good to others. He who is not a forgetful hearer, but a doer of the word, shall be blessed in his doing. Your faith and hope and love will grow stronger by the exercise.

13. Beware of secret sins. Let them not have dominion over you. Though others may not know of them you know, and they will effectually shut out the light of God's presence. Cast out evil imaginations, or they will cast you out from the smiles of heaven. Only the pure in heart shall see God. Not what we seem to be, but what we are, settles the question as to our standing before God.

14. Take up some course of reading and study that may fit you for usefulness. Get some competent person to assist you in the choice of books. Be ambitious to be useful, and diligently prepare yourself for usefulness, both by study and benevolent activity.

15. You must endure hardness as a good soldier; 2 Timothy, 2-3. Instead of living in ease and pleasure, fine clothing, rich food, etc., God's great men are one-eyed, one-footed, one-headed veterans, covered with the scars of battle.

16. The Sunday-school ought to be especially valuable to the Christian. It is the training school in the use and the contents of the Christian's guide, the Bible.

It is the particular place where you may testify by your works.

It is the one branch of the church's activity open to all.

It is the most important of all the church's activities, because it must train the recruits to the army of God, and to a great extent it must enlist them. It is not children's work, not old people's work, not the work of the middle aged, but it is the opportunity and the privilege of all—the place to learn of the Master.

17. Let every member fall in line with the great missionary, benevolent and educational interests of the brotherhood at large. Our Lord and Master has said: "Ye are the light of the world;" "the salt of the earth" not of our own church or city. Remember the offerings as they come around and give as the Lord prospers you.

The Conflict.

18. It is a triple confederacy against (1) **The World.**—Evil companions and associations, deceit and dishonesty in business, love of pleasure, the saloon and the billiard hall, gaming table and club room, infidelity and evil customs, corrupt politics, bad literature; against all these Christianity has declared an irrepressible conflict.

(2) **The Flesh.**—The fleshy appetites and desires that war against the soul, such as drunkenness and gluttony. In the Christian, the old carnal nature is not entirely destroyed but only subdued. (See Paul, Rom. 7:21, 24. 1 Cor. 9:24). Luther said, I fear my own heart more than all the Popes and cardinals of Rome. I have in me the great Pope—self!

(3) **The Devil.**—The devil is the great adversary of man, the author of all evil. Leader in this rebellion, he has his agents everywhere at work. "We war not against flesh and blood but against principalities." (See Eph. 6:12, 18.)

Remember that one characteristic of a good soldier is devotion to duty. The first essential of a good soldier is not what suits my convenience, but what is my duty. "Perish discretion when it interferes with duty."—Hannah More.

"Counsel duty, not events."

Duty—it took Daniel to the lion's den. It took the three Hebrew children to the fiery furnace. It took Elijah to the desert. It took Paul to Rome, Luther to Worms, Christ to the Cross.

After awhile the reunion in heaven will come—meeting of lost ones, comrades fallen on life's battlefield, shaking hands with the general, song of triumph—the crown of life! Peace forever in a land where the wicked cease from troubling and the weary are at rest. May we all take part in the reunion on Zion's battle-field at last!

Be Faithful to Your Church.

19. This is a great field and there is a great work to be done. It is the Lord's work; and to do it effectually, it becomes necessary that we join heart and hands. If our cause succeeds, we must become workers together with him. Ask yourself the question: "Am I doing what I can?" Can you not pray more, love more, give more, do more, be more faithful in attendance upon the services of the Church and in your work for the Master? Let us proceed with renewed confidence in our plea and in the great Head of the Church to hold up in this city a banner for truth. In vain will your minister stand in the pulpit and preach, hold up holy hands in prayer, and go about his pastoral visitation, unless the Church stands by to encourage, help, and hold up his hands. Pray for your pastor that he may preach the Gospel in its simplicity and power, rightly dividing the word of truth, and that it may become the power of God unto salvation; that he may study to show himself approved unto God, a workman that needeth not to be ashamed, and that he may live before you as an humble servant of the Lord Jesus Christ.

Let us be faithful in attendance upon all the services of the church, and in the discharge of every Christian duty. Remember, you cannot expect more of the world and outside than you are willing to do yourself. Let the world take note of us that we have been with Jesus. Become the living epistle, known and read of all men. Let your pastor, and, better still, let him who is the Head over all things to the Church, say of you: "Thou doest well and faithfully whatsoever thou doest."

"The Bosira for Christ"

Brother Hensey and I have just returned from a trip to the Bosira, where we went prospecting a site for a new mission station. The work up there has developed so much that, despite the former persecution of the government and their religious advisers, the Catholics, we are gaining some ground. The government seems to be willing to grant us opportunities there now that a year ago we could not have dreamed of. At a recent conference with the Commissaire General (local governor of district), we were told that he knew of no reason why we could not get a site for another mission station. We left the next Friday at 4 a. m., and reached the site we wished for another station on Monday night, Sundaying on the way at a native village. The people turned out in crowds to welcome us, even in the driving rain, and our Christian paddlers said, in telling their experiences, "we forgot all about the aching backs and tired arms and the cold of the rain, we were so cheered." The chief of the village came down soon to meet us, and with the elders of the town, made us welcome. This is a town where our evangelists were driven out a year ago by the State and Catholics. We looked over two available sites, both with running springs of water near them, but chose the up-river one as being the high-ground, the best site. The next day we left for a tour of exploration of the contributory towns. We found that there are about fifty large, populous villages in the hinter-land of "Longa," the site picked out, and many more on the river banks.

They are all tired of Catholic despotism and hypocrisy, and welcomed us gladly. Then the new site of "Longa" has another value to us in that it lies just below the junction of the Momboyo river with the main Bosira river, which in turn empties into the Congo near Bolenge, a very strategic situation.

As Bolenge has been a basis for the development of the work done thus far, so "Longa" will be a fine basis for an even larger work up that great unevangelized region, "the regions beyond" of our work, where the name of Christ has never been uttered, save in curses by the traders, whose zeal is far ahead of the Church of Christ, be it said to her shame. We reached districts where they had never heard of the gospel before, and there are still two weeks by steamer of river where the Evangel of God has never penetrated. Our one small half-manned station in "Darkest Africa," to reach these millions of people dying in a darkness of superstition and sin you at home can but little imagine, while the traders and state are rushing men up into all these vast tracts for the rubber and ivory it produces. For years back they have covered these vast sections with rubber and ivory and gum copal sentries, who have bled the people's very life-blood and devastated many populous sections. We can not give you data, for there were never enough to even be able to leave the station for a single tour; and we have no steamer to travel with.

But now that our Lord is giving us opportunities of evangelization up there, we must arise and reach out the "bread of

life" to these famishing, dying millions. Here is a great opportunity; the work at Bolenge has passed the pioneer stage and gives us encouragement for the larger work lying before us now. The State is willing to grant us a site up at "Longa," if we can assure them that a doctor will be sent there. We must not lose this fine site and strategic opening and very opportune moment for lack of a doctor! Surely there are men who are willing to give themselves to Africa. As a physician, I say most sincerely and heartily, there is no practice at home that would entice me from here. Nor are there any other fields where the gospel of healing is more needed and more readily a key to people's hearts. We must have other men as well, and the man answers twice who answers now to the "Macedonian call" of "come over and help us." The opening of a new station is going to cost means, as well as men, and those who have been interested in "Darkest Africa's" redemption and in the great results the Lord has given the little investment made will be glad of the opportunity of larger investments in this great virgin tract of land. These hundreds, yes, thousands, who are being killed yearly by the ivory and rubber raiders, besides the normal death rate, are dying in ignorance of a loving God and a personal Saviour. Brethren, you are the only ones who will ever give them this news. Men and money are needed imperatively for the great Bosira. This must be our watchword from now on, "The Bosira for Christ." Too long rapacity and mammon, the votaries of Satan, have held undisputed sway. Let us take to Bosira the startling message of Life and Love before this generation has passed away. Brethren, the next generation can not preach the gospel of eternal life to the men of our generation who need it. Shall it be said of us, as it is of the past generation, "Ye did not unto me"?

In as much as ye did it *not* to one of the least of these."

Yours in His glad service for "Darkest Africa," Royal J. Dye, M. D.

Nine Bosiras, who had been long interested in the gospel message, made the good confession at Longa while we were on this trip, and Sunday saw the first baptisms in the Bosira—five women and four men. Another strange sight also was given these wild peoples, the first communion of the Lord's table was held, twenty Bosira Christians, eighteen evangelist paddlers and missionaries partook. A miracle of God's love,—alien tribesmen who before fought bloody feuds, sitting in brotherly love about the sacred memorials of the Lord's great sacrifice for the world.

Alexander Campbell on Instrumental Music

By C. C. Redgrave

The brief note of Brother W. T. Moore in The Christian-Evangelist (July 4), on "A. Campbell and Instrumental Music," will receive additional interest when read in the light of Mr. Campbell's own words, here given:

"That all persons who have no spiritual discernment, taste, or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is natural. Pure water from the flinty rock has no attractions for the mere toper or wine-bibber. A little alcohol, or genuine Cogniac brandy, or good old Madeira is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually-minded Christians such aids would be as a cow-bell in a concert." M. H., Series IV, Vol 1, p. 581.

Thus spoke Campbell in 1851.

In the "Millennial Harbinger" for 1864, two years before his death, he thus expresses himself (see page 127): "We confess to a fondness for good music of all kinds, and find it no offense to our feelings of piety or praise to hear the grand and majestic swell of the organ rolling forth, laden with the strains of our sacred music; yet, like Paul with respect to meats, I would rather never hear one again, than to have them interfering with the free, full, grateful, heartfelt singing of the whole congregation. Better the occasional discord of an untrained voice, and more acceptable to God, provided it bear the melody of a true and loving heart, than the sublimest swell of harmony ever uttered by the deep-throated organ."

A Dose of Don'ts for Dull Disciples

By Hugh T. Morrison

Don't tell all you know.

Don't believe everything you hear.

Don't be continually finding fault with your brethren. Turn your eyes inward once in awhile.

Don't expect perfection in any one. We are all human like yourself.

Don't encourage any one to speak evil of his neighbors. Such speaking is positively forbidden in the Scriptures.

Don't be hot to-day and cold to-morrow. Look carefully, and you will see that it is the people of an even temperament who have the greatest influence, and who are carrying the burdens of the Church.

Don't be irregular in attendance at the Lord's house. Persons who are spasmodic in attending the meetings of the church, as a rule, have very little religion or influence for good in the community.

Don't give business affairs first place in your daily life. "Seek ye first the kingdom of God and his righteousness" is Christ's command. Our Christianity should always have the right of way.

Don't try how little you can get along with giving to the Lord's cause. Rather try how much you can possibly give. Giving that is not felt to be a sacrifice is of little benefit to the giver.

Don't give grudgingly. Such giving, no matter how large the amount, is not acceptable to the Lord. The Lord loveth the cheerful giver.

Don't put off till to-morrow what you can do to-day. If you do, the chances are it will never be done.

Don't worry about what you can not help. Worry is an enemy to both body and soul. Christ forbids it. Do your best and leave matters in the hands of God.

Don't get so out of sorts with any fellow-being that you refuse to speak to him when you meet. A kindly, forgiving spirit is most becoming to one who proposes to be a follower of him who, in his dying moments, prayed for his murderers.

Don't allow yourself to monopolize all of the time in any company, even if you have many things to tell about yourself. They may not prove to be as interesting to your hearers as they are to yourself.

Don't be too sure that all of your ideas on the way to run a church are absolutely correct. Very wise people sometimes find out that they are mistaken in things they were very sure of.

Don't criticise too many of the mistakes of young Disciples. They need words of encouragement oftener than words of criticism. Give them time to grow. Criticism is rather a slim diet to grow upon.

Don't be overconscious about the outcome of your good deeds. Do your duty faithfully each day and leave the outcome in the hands of a loving Father. He will see to that part of it.

Don't form any cliques in the church. Remember the church is one family, and that families are not supposed to be divided up into cliques.

Don't go to church with a view to being entertained. The true preacher is God's prophet—not a stage actor—to admonish and warn you of your dangers, as well as to encourage you; therefore don't count him as an enemy because his words sometimes cut and burn.

Don't make a wry face or refuse the medicine wisdom prescribes for you at different times along through life. We all need the bitter as well as the sweet. Happy is the man who cheerfully and truthfully drinks the cup the Great Physician sees fit to press to his lips.

ABRAM.

BY THOMAS CURTIS CLARK.

From homeland went he forth, with faith his guide,
Unto an unknown land, assured that He
Who brought him out, in sweet security
Would grant him rest beyond far Jordan's tide.

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O Father of us all, give to each soul
A faith that dares leave all that men count dear
To travel unknown ways without a fear,
Assured Thy hand shall guide to worthy goal.

St. Louis.

Notes From the Far East. By Laura DeLany Garst

The little paper, "Japan Harbinger," published in Tokyo by the mission of the Disciples, is full of thrilling interest from month to month. In clubs of ten to one address, the paper is but twenty-five cents a year. Every disciple interested in the work in Japan should have it, and those not interested would soon become so, could they see it. A recent number gives echoes from the World's Student Federation Conference, which convened in Tokyo early in April. The 160 delegates from abroad returned inspired for greater work. Over 300 Japanese workers, missionaries and teachers, were delegates. Of course, hundreds besides were present at the various simultaneous sessions, and scores of students accepted Christ. Many more will do so during the meetings which are to follow. An earnest Christian girl was asked what impressed her most during the Conference. She said: "The thing that struck me most was the modesty of the men and women who made the addresses. They were people who are doing a great work. Some of them are known the world over, not only for their Christian work, but also as leaders in science, literature, medicine, commerce, yet not one of them even hinted at his own greatness, but all magnified the Christ, and exalted him. How different in non-Christian circles, where each one would think most of winning praise for himself."

Marquis Ito gave $5.000 toward the expenses of the convention.

Mayor Ozaki of Tokyo said in his welcome address: "I can well imagine what would happen if a World's Politicians' Conference were held. The meeting would end in a regular pandemonium, each delegate trying to overreach the other, and all wrangling for their own selfish interests. Here you are assembled in perfect harmony and fellowship—you who represent over twenty different nations—and the only scene I witness is that you are all striving to do good for others in the veritable spirit of brotherhood of mankind. This is one point where you can well shame us politicians to silence, and I am glad that you have come to Japan to teach the lesson of unselfish effort for mankind."

The newspapers did their part in reporting the convention. Cablegrams from President Roosevelt, King Edward, the Crown Prince of Sweden and other royal personages were received.

"Such a picturesque audience can seldom be seen. Here were the fair-haired Scandinavians seated next to the handsome, dark-skinned Hindus; French and German sat side by side; Filipinos, Hawaiians and Koreans in foreign dress; Chinese in rich brocades and long queues; while Miss Sing, of India, in scarlet satin blouse with cream silk scarf over her head, made a dash of color. Miss Sing graduated from Calcutta University with the highest honors of her class of seventy-five, the only woman in it. Of her, the late Ex-President Harrison said, had he put a million dollars into missions, and seen but this one result, he would have considered himself amply repaid.

Mr. Yung Chi Ho was a striking figure in the assembly. He came to Japan when seventeen, studied English and other demons of greed, at once self-sacrificing branches, and after seven years returned to China and married a Chinese woman. He was secretary of the Korean Legation in Washington, D. C., subsequently was transferred to London, and received promotion as Foreign Secretary at Seoul, which position he resigned to become president of the Christian University at Penyang, Korea. In his address he said: "The watchword of the old east was 'Backward, Ho!' Let the dead bury their dead. Be fruitful, replenish the earth and subdue it. This is the message which Christianity has brought to the young men of the new east. Finally, my fellow citizens of the new east,—citizens of no mean city,—in no spirit of bombast, but with all humility, I say, forty centuries look

(Continued on Page 983.)

ATTITUDE OF CHURCH TO LABOR.

(Continued from Page 971.)

and altruistic. Their very plea for justice is mechanical, unfeeling, inhuman. Within the past ear H. G. Wells, one of the foremost among them, has come out into the open and boldly declared for the disintegration of the family, recognizing only the individual as the basis of society. Be it said that this arises not so much from any intention of unclean licentiousness, as from the logic of an outlook upon life and an approach to its problems purely materialistic. It is coldly mechanical, unfeeling, wholly lacking in all that is warmly human.

Every man, laborer or capitalist, who looks at life in terms of dollars and cents, who hopes in things rather than in ideals, plays into the hands of the rank socialist. The Christian capitalist who sees no real relation between religion and business; who counts religion a thing for Sunday and the church house, and for six days in the week has for his motto the unfeeling, cold, materialistic sentiment that "business is business," is helping mightily to produce a public sentiment in which the tenets of the socialist shall thrive. He is putting a weapon in the hands of his arch enemy.

Socialism would have social regeneration proceed from below; as if humanity could lift itself by the bootstraps. It makes no provision for changing the character of the man, except to change his condition and environment. It does not recognize in man a creature with needs or desires higher than the material. It holds his mind to that level. It directs his energies on that level.

The Church offers the teachings of Jesus as the proper basis for the righting of all human conditions. It builds its hopes for humanity on the attainment of humanity in character. It labors for the development of the spiritual nature of men, believing that the Spirit of Christ in men will find expression in the establishment of wise and beneficent relations among men.

We never can find in his teaching any disposition on the part of Jesus to put dividends first in his estimate of things. With him everything is to be judged by its fruits; and "fruits" always has reference to spiritual results in the lives of men. Instead of ignoring the spiritual in man, he makes it of primary importance. Instead of ignoring or despising material things, he counts them as useful, inasmuch as they may minister to the great achievement in life—spiritual development.

Not things but men Jesus holds forth as the social desideratum. The Church is committed to the attitude and teaching of Jesus in all matters pertaining to the life of men in the world.

The business of the Church is to put first things first; to direct the settling of this problem on the higher lines of Jesus. Never, otherwise, will it be settled. There is in all the attitude of Jesus a sublime optimism. He believes in men. Gross they were and dull of hearing, but he believed in them. They scorned him and rejected him, but he steadfastly believed in them. It was evident to him in his great temptation, which must have presented itself before his eyes almost every day of his life, that the road to speedy and temporary and apparent success lay in lowering the standard. If only he would bow down and worship the god of this world once; if only he would release his hold on his high ideals and descend for once to the practicable, to the attainable; if he would proceed on lines suited to the attainments of the people of the time, present success would be sure and immediate betterment for men would follow. But he steadfastly set his face to do still better things. He believed in men more than they believed in themselves. Though they demanded bread without work, as their fathers had had in the wilderness, yet he believed even in such men so strongly as to withhold from them the thing they demanded in order that he might give to them the bread of life. He believed in men. He counted them capable of the highest. So the Church stands committed, so long as it is the Church of Christ, to proceed on similar lines. The best is none too good. The people can reach it. They are worthy of it. Even though they do not now see at all the ministry of blessing which he offers them, yet the spark divine is there and the Church must fan it into flame.

The spirit which the Church should manifest is that of love of men—all men. The Church is not the champion of a class. It is a lover of men. The Church does not exist to befriend the workingman. It should be his friend, not because he is a workingman, but because he is a man. The Church does not exist to right his wrongs. The Church is the friend of man and exists to teach men to right all wrongs. Not to exhibit paternalism to any class, but to teach all men such self-reliance as to need no paternalism; to guide men into such righteous living that grievances will take flight from the earth.

The Church exists to restore to normal life and condition a perverted humanity. Jesus Christ is the Way. Christianity is the way of life, the way to live. The gospel of Christ in the minds and hearts of men is the power to set men in the Way. The Spirit of Christ in the lives of men is the Helper and Guide to cheer and direct them in the way of salvation—a salvation spiritual, moral, social.

The church should manifest a spirit of absolute adherence to high ideals of righteousness; and she should teach men so. The rich man that a man is greater than his fortune; that to be a man is to be greater than to be rich; that to be a lover of men, a benefactor of his race, is the highest achievement of any man; that to grind the poor, to spend all of life's energy in devotion to self is to make one an outcast from the best of men, and to miss the whole grand purpose and opportunity of living.

The poor, that a man's life consists not in the abundance of things he possesses; that to envy the rich, or to be eaten up with selfishness, is to miss their highest attainment and privilege. The Church is to teach men, rich and poor, to live in the realm of the highest self.

(To be Concluded.)

Our Budget

—"Cease from thine own wisdom."

—There are some good things for you to read this week.

—The Editor-in-Chief this week shows himself a "pathfinder."

—We shall conclude in one more issue the publication of the papers read at our congress on the church's attitude to labor. All church workers ought to be interested in this discussion.

—We must open up a new work in Africa. The Bosira for Christ, indeed! What great news have we been publishing from Africa.

—We congratulate Brother Fillmore and the Carthage church on the attainment of the diamond jubilee and the prospect for a continued usefulness. We regret Brother Fillmore is not in very good health. He recently passed through St. Louis en route to the Southwest.

—Look at the college advertisements, you parents who have children to educate, and write for catalogs.

—Our next issue will be a "Bethany Number." The old college deserves our love and our practical help.

—The Assistant Editor is looking forward to a visit to Garrison Park, Pentwater, Mich., on August 27, when his father, W. T. Moore, will, we hope, there celebrate his seventy-fifth birthday.

—We regret to announce that Brother Reuben Butchart, who has recently joined the forces of the Christian Publishing Company, on Saturday received news of the death of his mother, Mrs. Catharine Butchart, at Hamilton, Ont. She had been ill for some time. Brother Butchart left immediately for Toronto to be present at the funeral. He will find his help in the promises of Scripture and the sympathy of true friends.

—Marion Stevenson will be the Bible lecturer at the Hamilton Chautauqua this year. He will give two hours daily beginning August 11, until August 18. The first hour will be a Sunday-school normal class and at 11 each day he will give a Bible lecture. A fine program is announced for this Chautauqua which is held at Wild Cat Springs, Hamilton, Ill.

—"The Stories of Juan," printed in our issue of July 11, were put into literary form by President W. E. Garrison, who heard them from the lips of an Indian.

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—J. F. Rice has closed his work at Poplar Hill, Ont.

—The work at Greenville, Ill., continues to prosper under Ivan Agee.

—W. M. Stucky, of Galesburg, Kan., enters upon a meeting at Hubbard City, Texas.

—The convention at Pettus county, Missouri, will be held at Smithton August 6, 7.

—The Forest Avenue Church, Buffalo, N. Y., has just enjoyed a picnic through the courtesy of the Bedells.

—S. T. Willis, who has been through a serious sickness, was recently given the degree of LL.D. by Kentucky University.

—Edgar C. Riley has resigned the pastorate of the church at Pasadena, Cal., and removes to Bullittsville, Boone county, Ky.

—The Boone county (Mo.) convention will be held with the church at Sturgeon, August 19-21. Every church in the county should be represented, both in membership and by report.

—J. E. Lynn, pastor of the Central Church, Warren, Ohio, and his family are spending their vacation camping in the Rockies.

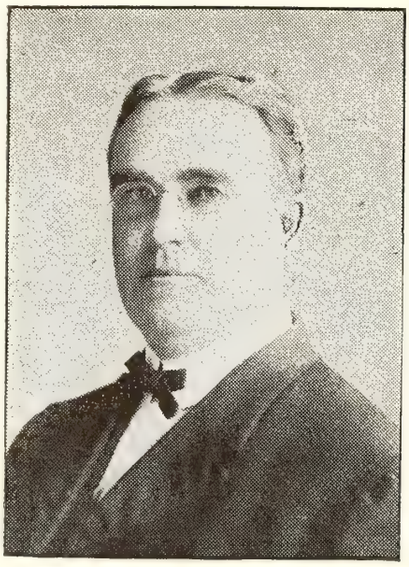
—B. L. Smith is supplying two Sundays for the Euclid Avenue Christian Church, Cleveland, Ohio, during Brother Goldner's vacation.

—The Illinois brethren are already making preparations for their convention which meets at Jacksonville, September 9-12.

—A revival meeting is being conducted at Dripping Springs (Mo.) Christian Church under the leadership of Edmond Wilkes, of Columbia.

—Charles W. Mears gets out an excellent little bulletin for his Christian Endeavor Society of the Christian Church at Glennville, Cleveland, Ohio.

—E. M. Richmond and C. H. Altheide are to be associated as evangelist and singer in a meeting with J. P. Furnish at Labelle, Mo. Both the evangelist



J. P. Furnish.

and the singer have a long list of successes to their record. Brother Furnish is one of our pastors who is doing good steady work, though he seldom comes into the lime-light.

—The yearly meeting of the churches of Lorraine and Modena counties, Ohio, will be at Sullivan, August 23-26. A hearty invitation is extended.

—"What's the matter with asking the state convention to meet with us here in 1909?" We find this query in the bulletin representing the churches at Rock Island, Ill.

—Arthur N. Lindsey is delivering twelve Bible lectures at the Chautauqua at Clinton, Mo. He has just been elected state chaplain of the Missouri Drummers' Association.

—The Ladies' Aid Society of the Christian Church at Lancaster, Ky., tendered a reception to F. M. Tinder and his wife on the occasion of their china wedding, July 30.

—Our sympathies go to O. S. Reed, pastor at Ladoga, Ind., who has just lost his wife. Brother Reed did not reach her bedside until the day following her departure.

—One after another of the pioneers have left us. This week our obituary columns tell of Weaver D. Witwer, who has been identified with the beginnings of our work in many places.

—Brother and Sister Beach, evangelists, write us that the foundation for the best auditorium in the county has just been begun at Anadarko, Okla., and the building is expected to be completed without any debt.

—W. F. Wills, of Bryant, Ind., and Miss Mary Miller, of Bethany, W. Va., have been united in marriage by Charles P. Hedges, and after a brief wedding trip go to the pastorate of the flock at Saranac, Mich.

—A. F. Reiter is teaching mathematics in the Central Mennonite College, Bluffton, Ohio. In September he goes to Enid, Okla., where he will be professor of mathematics and astronomy in the newly established university.

—A newspaper dispatch says that Frank Thompson, of the Christian church at Carmi, Ill., has announced his resignation to accept a call from the church at Fayetteville, Ark., and leaves his present field at once.

—F. L. Farnsworth, of Butler, Ind., writes us of the success of the church there, and of the special reception to the pastor, R. B. Chapman, and his wife, when a purse in testimony of the excellent work they are doing was presented.

—We received a program invitation to the seventh annual recital of the pupils of William Harding, who is a son of W. P. Harding, now assistant pastor at Columbus, Ind. All but two of the pieces on the program were his own compositions.

—A. M. Pennock has accepted a call to the work at Osceola, Iowa, and has already taken charge. The field is in excellent condition, and the school is increasing under the superintendence of W. H. Willard. A new pipe organ has been recently installed and the outlook is altogether favorable.

—Walter C. Gibbs and his wife have been granted six weeks' vacation by the church at Lawrenceburg, Ky., to take special work in the University of Chicago. Two of the women active in the church work at Lawrenceburg have just presented the Sunday-school with a fine piano.

—In another column we call attention to the School of Evangelism, which is to be held at Chautauqua, N. Y., August 5-12. W. J. Wright has secured a number of men competent to deal with this great theme, and it will be profitable to many of our preachers to be in attendance on this study-holiday occasion.

—We regret to learn that the father and sister of Joseph C. Todd, formerly one of our Missouri preachers but now in New York, were on the steamship "Columbia," which sank off the coast of California several days ago. At this writing they are still among the missing. They were members of our church at Marshall, Mo.

—J. G. M. Luttenberger, who about six months ago took charge of the church at Carondelet, St. Louis, has resigned. G. E. Ireland is preaching in the mornings until September, when other arrangements will be effected. There is a move on foot for a handsome new church building to supply the needs of this part of St. Louis.

Deserving of Success.

The marvelous growth of Borden's Condensed Milk Company is due to unceasing vigilance in observing rigid sanitary regulations in the manufacture of their products. Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk (unsweetened) have received highest awards wherever exhibited.

—Prof. Charles Louis Loos, one of the oldest leaders of the brotherhood, is summering at Orchard Lake, Mich. He still keeps up his practice of a daily swim.

—After several successful meetings in Oklahoma C. R. L. Vawter and J. Y. B. Wood are back in old Kentucky where they will hold several meetings. In Oklahoma they were very successful, having had 74 additions, 68 of these being adults. At present they are in a good meeting at Munfordville; later they will return west.

—Crayton S. Brooks, as already announced under our telegraphic news, is to leave Colorado Springs to take charge of the First Christian Church, New Castle, Pa. We have three churches in the latter city, and the one to which the western preacher will go was erected several years ago at the cost, we believe, of about $150,000. It has a large membership.

—W. J. Dodge is able to report a prosperous and happy work at Leavenworth, Kan. During a period of about two months there were thirty-six added to the membership, eighteen of these being by primary obedience. A delightful reception was recently tendered him. It is expected that the church will have a good revival meeting in the autumn.

—We regret that T. N. Kincaid will be compelled to take his wife away from Hot Springs for a couple of months by reason of her ill health. They have selected Indianapolis, Ind as the point where they will spend the time, and Brother Kincaid can hold a couple of meetings during September and October in that city or nearby, or else do supply work. He may be addressed at Hot Springs, Ark.

—E. A. Child, the writer of "Not As The World," which is appearing in our columns, has resigned at Meridian, Idaho, to allow the church to get a permanent supply, and he has accepted a call to fill the pulpit at Boise for the summer, expecting to move south with his family in the early autumn. Mrs. Child and the children are resting in their suburban home in the meantime.

—It ought always to be a pleasure to a man to return after many years to the church where he first dedicated his life to Christian service. S. J. Vance recently returned to Boone Grove, Ind., where, under the preaching of Galen M. Goode, he became a Christian, and where, thirty years ago, he preached his first sermon. He writes that Brother Kern, the present pastor, is doing a great work for the people.

—From a clipping from a local paper we learn that L. E. Murray is at the home of his brother-in-law at Ladoga, Ind., slowly convalescing from a protracted illness. Several members of the Ladies' Aid Society of his church at Middleton have recently written a few lines each to him of their kindly feeling and that his many friends there are hoping for his speedy restoration to health.

—W. Pearn, from whom will be found in another column a letter from Kingston, Jamaica, has relinquished his duties there as temporary pastor of the Duke Street Christian Church. Brother Pearn and wife went to Jamaica last November with the thought of resting, but he was persuaded to take charge of the church at a most trying time, and went through all the troubles of the earthquake and fire. During his spiritual oversight there was an addition of about 100 to the membership, and on behalf of the church a testimonial was presented to him when he retired.

—W. H. Allen, minister of the Jackson Street Christian Church, Muncie, Ind., writes that the churches of that county are to gather in mass meeting at the West Side Park on the last Sunday in July, and that Brother Scoville will be there and make the afternoon address, and, perhaps, at least one other speaker from abroad. It will be an old-fashioned basket-dinner, and a great outpouring is expected. Immediately following this meeting Brother Allen leaves for a vacation, having an engagement with Harry Minnick, of Worcester, Mass., to meet him at "Rocky Lake," in the pine woods of Maine. He has promised to send us some of his vacation experiences, including, perhaps, some fish stories.

—Thomas T. Waggoner, of Texola, Okla., publisher of "The Texola Herald," sends us a printed affidavit made by "Grandma" Mary A. Crossman, who testifies that she attended a protracted meeting conducted by Alexander Campbell, and that she was converted under his ministry; and that "Brother Campbell's song services were led by one who used as fine an organ as was in the church buildings of those days, and that Brother Campbell was not opposed to the use of the organ in public worship in his day." She is eighty-one years of age, and has been a member of the Christian church sixty-four years. See the article by Brother Redgrave elsewhere, confirming this statement and W. T. Moore's recently published in our columns.

—Fifteen new members have been added to the church register at Rock Island, Ill., since the beginning of the present pastorate. Five of these were by confession and baptism. The total membership is now 701. The departments have their work well in hand. The report of the pastor, William B. Clemmer, is that, despite important changes both in leadership and financial program and other problems, the church will be ready for an aggressive campaign beginning in September. The Second Christian Church of the same town shows an enrollment of 110 in the Bible school, which has just closed its first year of life with an average attendance of 72. The teachers and the officers show a perfect attendance on twenty-six Sundays out of the year.

—Cephas Shelburne and family, of Huntington, Ind., go this week to Bass Lake, where they will spend the month of August. His admirable article which appeared last week in THE CHRISTIAN-EVANGELIST on "A Vacation Among the Pines," was, we believe, inspired by the place which he is to visit this year. On another page will be found a very admirable letter to new converts, to which Brother Shelburne lays no claim for special originality. When we examined it, we asked that we might use it in the CHRISTIAN-EVANGELIST, for we believe it will prove very serviceable to many pastors and of great help to the converts. It should be widely read. Brother Shelburne has had a very busy year and a great work and the Huntington church has voted him a long vacation. His address will be Knox, Ind.

—We regret to learn that a cyclone, which struck the town of Pittsfield, Ill., on the evening of July 25, wrecked among other buildings the First Christian church. The roof was torn away and a large section of the floor collapsed from the weight of the timbers. The walls are still standing. The building was erected in 1891, we believe, at a cost of $12,000, and there is $6,000 of insurance. W. E. Spicer, the pastor, writes us—"Beginning our revival in temporary tabernacle, July 26. The Lord give us grace and victory." That is the right kind of pluck. Brother Spicer is evidently a man of great energy, for the message we have just quoted comes on a post card on the back of which is a photograph of the ruins in the interior of the church. That kind of despatch is unusual outside of a newspaper office.

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FOR THE
NATIONAL CONVENTION
OCTOBER 11-17, 1907

Secure your homes in advance. Write for information, stating price desired. Do it now and avoid delay. Address, J. S. HALLADAY, 507 Law Bldg., Norfolk, Va.

—C. H. Winders has resigned at Columbia, Mo., and will take charge of the church at Irvington, Ind. Brother Winders has carried on a very successful work at the Athens of Missouri for about twelve years. The church is now one of the strongest in the state. It has a beautiful building, a large membership and is well able to accomplish its part in our brotherhood's progress. There was a strong protest made against Brother Winders leaving, but there were some weighty reasons which finally influenced him to take the course he has. On the whole, we believe his decision is a wise one. It will be much easier to find a man who can carry on the work at Columbia than one who can push forward the work at Irvington. The pulpit there has been vacant for some time and needs an aggressive leader. This Brother Winders is pre-eminently. He will be a strong factor in the development of Butler College. We shall be sorry to lose him from Missouri, of whose state Bible work he is one of the leaders.

—THE CHRISTIAN-EVANGELIST is in full sympathy with all state papers, and it has been our policy at all times to give a helping hand to these, as we could. It is no easy matter to conduct a religious paper of limited circulation, and in many states the editor generally has to pay for the privilege of being an editor. Just now some of our state papers are having hard times. Recently the "Southern Evangelist" found it the wisest policy, apparently, to cease publication, and THE CHRISTIAN-EVANGELIST promptly took all of its obligations, so that the Christian church in Georgia should have a paper coming to them weekly. We did this, understanding that no other paper was to be started, and we made special effort to secure the news of the state. Later on another paper called the "Southland" was started. We were fully in unison with it, and at

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the first opportunity, feeling that from past experiences it would have a hard struggle, we offered our help to make it a success. We have been aware that this paper also has ceased publication temporarily, but that an effort was being made to bring it into life again in another form. We refrained from making any remarks that would hinder the work and perhaps prevent such a desirable end. We offered to co-operate with Brother Simpson, its editor, and he accepted this with a firm belief that the paper could be kept going if sufficient encouragement resulted from his last circular. Brother Simpson is still awaiting answers from the brethren in Georgia, and from these answers it will be determined whether the "Southland" will be continued.

Texas Campmeeting.

This convenes near Knox City, August 10, and continues sixteen days. It will be a great occasion. J. L. Minton and J. L. Haddock will preach. Write O. T. Wood for information.

A Pleasant Anniversary.

The fifteenth wedding anniversary of T. P. Haley and his wife was made the occasion of a joyful meeting at Macatawa, Mich., on the evening of July 12. A party of about twenty-five members of the Christian church met at the home of J. H. Hardin and went over to Brother and Sister Haley's, taking with them refreshments and a beautiful piece of cut glass as a token of their love. This gift was presented by G. W. Muckley, of Church Extension fame, and Brother Haley delighted all present with his response.

Those present were: Mr. and Mrs. George W. Muckley, Mr. and Mrs. George H. Combs, Mr. and Mrs. Harmon, of Milford, Ill.; Mr. and Mrs. John H. Duncan, of Marion, Ill.; Mr. and Mrs. J. Bennett, of Macatawa; Mr. and Mrs. H. S. Earle, of Irvington, Ind.; Sister Rogers and her two daughters, Mrs. Holland and Mrs. Crittenden, of Kansas City, Mo.; Mrs. J. H. Hardin, of Kansas City; Mrs. Cady, Mrs. Banks, Mrs. Tinsman, the Misses Campbell, granddaughters of Brother Haley, Mr. and Mrs. Halleck, Mrs. Findlay, Mr. and Mrs. A. B. Jones and R. A. Long, of Kansas City.

Brother and Sister Haley are much beloved by all the Disciples of Christ colony at this watering place. We have heard, though it has not been officially communicated to us, that Brother Haley has retired from the active ministry, and that Burris A. Jenkins has accepted a call to his church. Brother Jenkins has been in Kansas City for medical treatment and is assured, so we understand, that the cause of his physical suffering can be removed.

Miscellaneous Songs

OUR NEW PRIMARY SONG BOOK is one of the best books of its kind on the market.

LITTLE BRANCHES NO. 4. Containing 60 songs. The immense sales of the former numbers of "Little Branches" assures us that a good reception awaits number 4. No songs in the former numbers will be found in this. Single copy, postpaid, 15 cents; per dozen, postpaid, $1.60; per 100, not prepaid, $10.

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A Christian Hospital

The Association Hospital, corner Thirty-fifth and Pine streets, has recently come under control of members of the Christian Church, and is now ready to receive patients for treatment who prefer to be under the care of a Christian institution. For rates, which are far below the ordinary hospital charges, write to the manager,

J. Q. McCANNE,
3447 Pine street, St. Louis.

The Centennial Emblem.

At a recent meeting of the Centennial Committee an emblem was adopted, consisting of a Keystone, in which the picture of the Reformers is reproduced with the words, "Where the Scriptures speak we speak; where the Scriptures are silent, we are silent." Over the Keystone is "1809, Pittsburg, 1909." The whole is enclosed in a circle, giving a quotation on Christian union. It was designed by Wallace Tharp, chairman of the Special Committee on Emblem, and will be used on all stationery. O. H. Phillips was elected corresponding secretary, and will give much of his time to the work of the convention.

Why Not Get Ready for Norfolk, Va., in October?

The attention of the whole world is directed at this time in this direction. The celebration of the greatest event in the history of this nation is now bringing many to Norfolk, Va. Adverse criticisms have been indulged in, but close and fair inspection will prove how unjust this was and is. The success of the exposition means much to this city, its growth and development, and what makes for the city is for its citizens and its churches. With the end in view of helping our city and our churches, we ask that our brethren will visit us at the time of the convention, and let the world know what the great Reformation of the nineteenth century meant and means. Send the ministers; let us hear them; let them hear us; let the glad hand of Christian fellowship arouse the enthusiasm that comes from close contact with the Master. Churches throughout the country will feel that they have done well to send their minister. He will appreciate the courtesy, and they will feel better for having sent him, and through and by him receive blessings that always come with Christian giving. Therefore, my brethren, do not fail to send your minister. The people of this section are prepared to care for all who may come. Rates are reasonable. All things combine to induce you to come or to send. Your influence for this convention will help the cause in this vicinity. We invite you. You will help us. We will be glad to help you, to meet you and to greet you. Come.

Yours for the Master, W. C. Wade,
Norfolk, Va. Pastor Second Church.

Address all replies to 507 Law Building, Norfolk, Va.

School of Evangelism.

The American Christian Missionary Society announces a School of Evangelism to be held at Chautauqua, New York, the great educational resort, August 5-12, 1907. The following is a partial program:

Lectures—(1) By Archibald McLean, President of the Foreign Christian Missionary Society—The Place of Evangelism in the Church; Some Elements of a True Evangelism; The Evangelist for the Twentieth Century; Preaching to the Conscience; Alexander Campbell as a Preacher. (2) By George Hamilton Combs—The Newest Evangelism; The Evangelistic Theme; The Personal Factor in Evangelism. (3) By William J. Wright—The Revival in Nineveh; The Evangelistic Church; The Evangelistic Sermon, Its Spirit and Aim; The Evangelistic Sermon, Its Theme and Form; Evangelism for Cities; Other Themes.

We hope to have addresses from a number of the following well-known and able men: E. M. Todd, North Tonawanda, N. Y.; R. H. Miller, Buffalo, N. Y.; J. G. Slater, Pittsburg, Pa.; Wallace Tharp, Allegheny, Pa.; I. J. Spencer, Lexington, Ky.; J. M. Van Horn, Toronto, Ontario; C. J. Tannar, Detroit, Mich.; T. W. Pinkerton, Kenton, O., and others.

There are excursion rates to be had on all railroads running to Chautauqua. Three great systems of railroads—the Pennsylvania, New York Central and the Erie—run directly there. The other great systems, which will take you to Buffalo or Niagara Falls, will likewise sell low rate tickets.

Chautauqua is about 1,500 feet above the sea level. A more delightful place for an outing can not be found. Preachers, evangelists and other Christian workers are all invited and urged to attend this school.

Wm. J. Wright.

BIOGRAPHICAL

"Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time."

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Life of Elder Benjamin Franklin (Franklin and Headington)	1.00
Great Speeches and Memorial of Garfield (F. M. Green)	$1.00
Life of W. K. Pendleton (F. D. Power)	1.50
Autobiography of Samuel Rodgers (Edited by Jno. I. Rogers)	1.00

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Bible Head for Christian University.

The Board of Trustees have elected Prof. C. A. Lockhart, now of Waco, Tex., Dean of the Bible Department of Christian University, Canton, Mo. Prof. Lockhart has accepted, and will begin his work at the beginning of next session, September 10.

We desire to congratulate the Church in Missouri for the return of this scholarly and consecrated man to the state in which he secured a part of his education and won his first honors. The faculty of C. U. is now complete, and prospects for a large attendance never were better.

Carl Johann, President.

A New Station in Africa.

For some time past the Foreign Society has hoped to be able to plant a new mission station in the Congo Free State, Africa, not far from Bolenge, our present successful work. The government has not in the past been disposed to grant our missionaries any concessions. The situation now seems to be changed somewhat. The government officials recently encouraged Dr. Royal J. Dye to hope that land might be purchased.

Longa is the site of the proposed station. Here we have five native Christians. Our missionaries were driven from this place by both the State and Catholics fifteen months ago. Upon a recent visitation of our evangelists the whole town turned out to meet them.

Longa is situated about one hundred miles from Bolenge, southeast. This region is densely populated. Of these, nine were baptized during the recent visitation. These are the first ever baptized in the waters of the Bosira.

It will require not less than $5,000 to open up this new station. Are we ready for this advance step? Remember, the $5,000 would be the first cost of the land and a few buildings. We are abundantly able to reinforce work in darkest Africa. Their cry for help is loud and insistent. Let us make one more forward move upon Africa.

F. M. RAINS,
S. J. COREY,
Secretaries.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Hammond, Ind., July 29.—Shelburne and Knight meeting already outrunning anything seen in our city. We consider it a great triumph to hold audiences averaging one thousand and reach additions every night in a factory town during such intense hot weather. Fourteen hundred present last night, twenty additions yesterday, forty-one in past week, 137 in three weeks. Continuing.—C. J. Sharpe, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Amory, Miss., July 29.—Thirty-three to date. Abilene, Texas, next.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Dallas, Ore., July 29.—S. M. Martin closed a thirty-seven days' meeting last night with 51 added. Thirteen responded to last invitation. All bills are paid and money in the treasury. It was a great meeting for the church.—A. C. Corbin.

Special to THE CHRISTIAN-EVANGELIST.

Lawton, Okla., July 29.—Close with 183 additions in four weeks. All expenses, including pastor's salary, raised; great rejoicing.—Fife and Son, evangelists.

Some Devotionals

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These are all books of great helpfulness in the attainment and enjoyment of the higher life, and will be sent post paid on receipt of your order, by

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Notes from the Far East.

(Continued from Page 979.)

down upon us. Clouds of witnesses are watching us. In the face of such responsibility who is there that does not cry out with Paul, the young man of Tarsus,—'Who is sufficient for these things?' In the words of Neeshima, one of the noblest sons of the east, 'Let us advance on our knees!'"

The address was given in perfect English, and repeated by this remarkable gentleman in Japanese. He was the only speaker who interpreted his own speech.

Dr. Guy and K. Ishikawa, one of the teachers in the Drake Bible School, were delegates to the conference. A brother of K. Ishikawa, also a teacher in the Bible School, interpreted very acceptably for Mr. Mott.

A chorus from the girls' school in Tokyo, of which Miss Clawson is president, sang very sweetly a special number, at the National Christian Endeavor Convention. Twenty-seven baptisms were reported for the month in the mission.

Miss Lewis, of Osaka, recently visited a town of 8,000, where there is but one Christian woman, she the wife of the evangelist.

Much more of interest in the "Harbinger" should be noted, but it is hoped the above will give many a taste for the excellent little paper and set enthusiastic missionary spirits to canvassing for clubs.

The San Francisco Offering.

The Winchester, Ky., church comes forward with an offering of $81.75 for the San Francisco reconstruction work.

The Mt. Healthy (O.) church and Sunday-school sends $33.23 for the aid and advancement of the reconstruction work in the stricken city of San Francisco.

The West Fourth Avenue and Church, Columbus, Ohio, forwards a generous gift of $49.54.

The Irvington, Cal., church is awake to the needs of her nearer neighbors, sending an offering of $30.

E. A. Cole, Washington, Pa., is not forgetful of his church's duty to the stricken city of San Francisco. He sends a gift of $36, saying that more will follow.

The Harlem Avenue (Baltimore, Md.) Church sends a gift of $76.50 in the hope that the responses from our churches to the call made upon them may relieve the situation.

B. T. Wharton, Marshall, Mo., tenders an offering of $46.

O. A. Randall, Kensington, Ohio, sends an offering of $36.09, and is glad to have fellowship in helping the cause in San Francisco.

The gift of the Blandinsville church is $31.50.

The Allegheny, Pa., First Christian Church sends $108.25.

J. T. Mitchell, Centralia, Mo., sends in for that church an offering of $37.11.

Greenville, Ill., Ivan W. Agee, pastor, sends an offering of $26.75.

McCook, Neb.—We took an offering for San Francisco, but will hold it a week and in the meantime try to increase the amount.—A. D. Finch, minister.

Minerva, O.—Enclosed find $32.92 sent from the church at Minerva, to be sent to the San Francisco church.—Mrs. H. B. Couch.

Sabinal, Texas.—I am happy to enclose a draft herewith for the sum of $50. We have only a little more than 100 members here, and we never let a good and worthy plea like this go unanswered.—E. O. Sharpe.

Colorado, Texas.—Find $25 enclosed, the contribution of this church for the relief of the churches in San Francisco.—W. H. Goodwin.

Burnet, Texas.—E. Lynwood Crystal sends an offering of $10.75 from this church for the relief of the San Francisco churches.

Newton, Iowa.—This church sends an offering of $30 for the San Francisco churches.—Charles E. Freeman.

Connersville, Ind.—Enclosed find draft for our San Francisco offering. S. J. Anderson's Sunday-school class gave $9, included in the amount of the draft.—James Burkhardt.

Lexington, Ky.—I enclose check for $90.31 for the San Francisco churches from the Broadway church.—J. T. Vance, treasurer.

Memphis, Tenn.—Enclosed find exchange amounting to $53 for the San Francisco earthquake fund, from the Mississippi Avenue Church.—C. W. Parke, secretary.

Harristown, Ill.—I enclose draft for $30, being the amount of the offering for the San Francisco reconstruction work.—M. D. Camp.

C. H. Hilton reports $25 from the church at Milton, Oregon.

Mrs. Jacob Hoover reports an offering of $7.27 from the church at Concord, Ill.

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The Union of Christian Forces in China

In response to a letter sent to the great missionary conference of Shanghai the following reply has come to the office of the National Federation of Churches in New York:

Shanghai, May 7, 1907.

To the Executive Committee of the Inter-Church Conference on Federation:

Dear Brethren—Your letter of February 13 has been presented to the China Centenary Missionary Conference, in session at Shanghai. We have been instructed to reply to your welcome message. In so doing, we desire to thank you most heartily for your appreciation of our work, for the sympathy which prompted your letter, and for your desires and prayers for our success.

In the first hundred years of our work in China, the Lord has done great things for us. The early missionaries hoped for one thousand converts after a century—and they were men of faith; but to-day we report more than 175,000 communicants, with certainly 500,000 adherents. Beyond this, Christianity has already proved itself a leavening power in the national life of China; no one knows how much of the new spirit is due directly to missionary effects; but we are sure that all of the uplifting influences now manifesting themselves are from the spirit of God. And we give thanks.

Stirring as the past has been, its greatest interest is in the astounding promise it gives for the future. The tasks before us are tremendous and immediate. Within half a generation, it is possible for Christianity to be established as the most decisive force in Chinese affairs. To this task we propose to set ourselves with renewed devotion and a new sense of its urgency.

In this emergency, we require the backing and co-operation of the combined forces of Christendom. Your prayers, your fellowship, your efforts, united and forceful as never before, are a source of profound gratitude on our part.

It is not less important that we, on the far-flung battle line, shall be one in spirit and aim, and that we shall co-operate in our common work. This has already led to union or combination in educational work, increasing economy of working force by division of labor, and frequent consultation in our plans.

At the present conference, Protestant missionaries, representing many countries and many branches of the Church of Christ, have come to a new realization of our unity, and have given definite expression to a common desire and hope that, in China, we shall not perpetuate our Occidental distinctions; and we have expressed our definite purpose to plant one church, in which all disciples may have a common fellowship of joy and service. We have taken action which will soon result in organic union between churches having a common polity. And we have planned for a federation of all Christians in the empire. In these deliberations, we have been conscious of divine guidance—without which all our plans must fail.

Please accept, on behalf of this conference, this expression of sympathy with your committee, as you undertake a work similar in many respects to that on which we are entering here.

In prayerful dependence on our common Master and Savior, we remain

Yours in his name,
William Banister,
Imanuel Genahr,
Charles E. Ewing,
Committee on Communications.

The Antidote to Christian Science

Is its insiduous influence felt in your community?

This is not a virulent and unintelligent attack. There have already been too many of these. The author shows where Christian Science fails as a religion.

Since it professes to stand on the Bible he shows how it antagonizes the Bible and how the Bible antagonizes it.

The concluding chapter contains an antidote for error and teaches what the Church may learn from Christian Science.

By James M. Gray, 75 cents.

Christian Publishing Company, St. Louis, Mo.

Kingston, Jamaica

BY WM. PEARN

After several months one finds it still hard in taking pen in hand to steer clear of earthquake thoughts. Surrounded as we are with ruins, it is difficult to think of anything else. In fact, now that the first rush of emergency work made necessary by the earthquake is over there is time to look around and view things more calmly than before with the result that one is even more appalled and distressed at the awful ruin than was at first the case. One gets a longing to be away from the city and look upon sound buildings. This desire grew so strong with me a couple of weeks ago that, with a German scientist, I determined to climb the 7,500 feet to Blue Mountain Peak. It was in the hope of getting away from ruins. The hill scenery had lost none of its grandeur, but ruined buildings and huge landslides met our gaze all the way to the summit. Though the city of Kingston has been the place that suffered the most, this whole section of the island from south to north, has been severely damaged, and the people caused considerable suffering. A walk of twenty-one miles, and a climb of 7,500 feet was no mean accomplishment in this tropical country, but a temperature of 37 degrees at sunrise and scenery unsurpassed in the world more than repaid us for the exertion. The journey took us two and a half days, and we walked forty-two out of the sixty miles. Some of the worst wrecks caused by the earthquake that we have seen anywhere were seen during this trip.



Above the clouds. Blue Mountain Peak.

But it is not so much of earthquake conditions, and distress that I want to write. It took a climb of 7,500 feet to get above the clouds, and to witness the beauties of the sunlight effects on the clouds. It has taken a climb to get above the clouds in our church work in Kingston, but we have been looking from the sunny side on the glorious possibilities of our work in this city. Recently I decided to preach every night for a short time. There had been additions in our regular services, and I had baptized and received into the church about fifty new members. This fact led me to feel that a series of special meetings would result in a still larger ingathering. For twelve nights I preached to splendid audiences, and during that time baptized over fifty. The total additions to the church during the three months I have acted as pastor are over a hundred. For these results we are profoundly thankful, and rejoice in the prospect that our plea is attracting attention as never before in this city. The depressing conditions by which we are surrounded have not affected the religious zeal of our people, and we are looking for a steady growth in the work here.

Since writing the above Mr. Sidney Olliver has been appointed governor. He is well known and popular with all classes in the community. In his speeches delivered in response to addresses of welcome he has said some very helpful and encouraging things and assured the city that the government would stand by and help in the work of restoration. This statement is proved by the fact that a free grant has already been made of $750,000 and a loan of $4,000,000 by the British government for the purpose of restoring the city and providing for those who lost their means of support. Soon after the earthquake it was realized that the words and actions of ex-Governor Swettenham was having the effect of shutting off the sources of relief and giving the outside world to believe that the disaster was a very small affair and did not mean much loss. To counteract this a deputation consisting of Archbishop Nuttall and A. W. Farqueson, crown solicitor, was sent to England for the purpose of explaining the situation and to ask for a free grant and loan. These two men were successful in their mission and it is mainly due to their efforts that the government assistance has been given to the island. The insurance companies are paying claims, and it is confidently hoped that the English companies will decide to pay as well as the Jamaica companies. The work of restoring the city has begun and it will not be long before out of the ruins will rise a beautiful and much more attractive city than that which existed before the disaster of January 14. The churches will have no part in the grant or loan. Yet the churches should be the leading spirits in all progressive movement, and in this case should show by the kind of buildings erected that there is faith in a great future. The action of the churches should go a long way in restoring the confidence of the people and bringing them back to a normal condition of life. As a people we should lead the way, and it is to be hoped that the C. W. B. M. executive will be placed in a position to restore our buildings as quickly as possible. In all our churches on the island large additions are reported, but this is especially true of Kingston. The Duke Street Church has about doubled its membership since the beginning of the year and our work is more widely known in the city than ever before. Now is our opportunity. Before us is the great and victorious future. The kindly sympathy shown the Jamaica mission in its sore distress has given a new impetus to the work, and the workers are confident that the interest will not abate but will continue in such practical form that soon all our buildings will be restored and the work placed on a firmer basis than ever. We ask the continuance of the prayers and practical interest of the readers of The Christian-Evangelist.

Kingston, Jamaica, W. I.

Great Gains for Home Missions.

Advices from the American Christian Missionary Society are to the effect that the gains this year promise to exceed those of any previous year. Already more than 700 churches, which last year contributed nothing, have sent in offerings this year. And more than 600 churches have increased their contributions this year. The total amount received thus far is $86,911.75, a total gain of $9,699.98. This includes but a small portion of the receipts for San Francisco.

The Oregon Convention.

In many respects our state convention just held at Turner, Ore., may be marked down as our best. We are now laboring to digest and assimilate what we there "took in."

It is a matter of congratulation that our state work for the year has been brought to a close out of debt and with money in the treasury. Experience teaches that state conventions, as well as individuals, should keep out of debt. When our people learn to pay the tithe we need have no fear of the Lord's work being burdened or hindered.

The program of the ministerial association was up to the standard. The papers, addresses and discussions were both interesting and profitable. We would like to give space to each subject discussed, but can not. Definite plans were laid for a ministerial institute next year, to precede the meeting of the association.

The state board was fortunate, indeed, in securing the services of H. A. Easton, of Portland, as musical director. Those who heard Brother Easton recognized in him a master of song. He was for several years associated as singing evangelist with the lamented J. V. Updike.

The two days' meeting of the O. C. M. C. were days of rejoicing, not only because of work well done during the past year, but also because of the bright outlook for the future. Several of our infant churches have deliberately weaned themselves. Notable among these is the Rodney Avenue church, in East Portland. This church is making remarkable progress under the ministry of our beloved Bro. Elmo Robinson. Among the new fields to be entered are Baker City and Prinesville, two important Eastern Oregon cities. Oregon City and Astoria are still unoccupied. Klamath Falls is a splendid opportunity—and little else, seemingly.

F. E. Billington was re-elected corresponding secretary. His faithful, efficient work is most pleasing to the brotherhood of this state. It is to be hoped that he may be retained for a long term of years. Brother Davis Errett, of Salem, was elected president of the O. C. M. C. Brother Errett presides with dignity and ease. Aside from the corresponding secretary our state officers are supposed to be remunerated in the coin of gratitude. We fear that not a few of our retiring officers are made to feel that their tasks have been thankless.

C. W. B. M. day deserves special mention. Brother Louie Hugh's address was studded with good things. His work as minister for the Chinese mission in Portland is most commendable. His methods and plans clearly indicate that he is—as he has well been called—"a wise man." It is the intention of the C. W. B. M. workers to erect a $10,000 mission building in Portland. The C. W. B. M. of Kentucky, which was represented by Mrs. Ida W. Harrison, proposes to raise half of the above mentioned amount.

Bible school day gave evidence of a steadily increasing interest in this important part of our state convention. The Bible school is second to none as a field of real service for the Master. Christians are beginning to awaken to its vast possibilities. In the evening W. A. Moore, of Tacoma, Wash., preached a splendid sermon on "The Rights of the Child."

Endeavor and education days were exceptionally good in many respects. New plans for larger and better work were brought forward. Not only during these days but throughout the entire convention there was manifested a spirit of unity and love, and an intelligent zeal that "does things."

Please permit us to say right here that it is our candid opinion that the Disciples of Christ in Oregon are doing more in proportion to what they have to do with than the brotherhood of any other state in the union.

Among the visiting brethren not previously mentioned in this article were: Geo. B. Ranshaw, of Cincinnati, O.; Geo. W. Muckley, Kansas City, Mo.; J. H. Mohorter, St. Louis, Mo.; R. H. Waggoner, Cincinnati, O., and Brother Warren, Pittsburg, Pa. All of these brethren delivered stirring, masterly addresses, and they richly deserve our thanks for what they brought us.

The convention closed with a fitting, able sermon by J. J. Evans, of Albany, Ore.

W. A. ELKINS, Chairman Press Com.

Diamond Jubilee.

On June 23 the church at Carthage, Ohio, celebrated its diamond jubilee, having been organized by Walter Scott in 1832. In the morning A. McLean preached one of his characteristic sermons on "The Church." Lunch was served on the beautiful lawn by the ladies of the church. In the afternoon there was a historic sketch of the church by John Dorman, an elder and trustee of the church for many years. Prof. C. L. Loos then gave personal recollections of Walter Scott, having first met him in Carthage in 1843, and being intimately acquainted with him till his death. He paid a beautiful tribute to his piety, learning, eloquence, tact and generosity. Several visiting preachers then expressed their congratulations.

At night there was a service of praise and thanksgiving in which many rendered thanks to God for the inspiration and blessing of the day. Letters from former ministers were also read at this service.

Special music was sung during the day by descendants of pioneer preachers who had preached at Carthage—Mrs. Annie Crone, of Cincinnati, a daughter of J. H. Lockwood, and A. L. Fillmore, of Allegheny, son of A. D. Fillmore.

One of the most unique features of the day was a letter from Mrs. Emily Scott Church, only surviving child of Walter Scott. Though 82 years of age, she still retains all her mental powers in great vigor, as her letter shows. We reproduce it below.

Two aged members still live in the community, Miss Mary Thomas, a member of this congregation for seventy years, and Mrs. Josina Alcorn, a member for sixty-seven years. Mrs. Elvira Boake was also present, having been a Christian more than seventy years, though not all that time a member at Carthage.

CHAS. M. FILLMORE.

718 Ivy Street,
Pittsburg, Pa., June 18, 1907.

Rev. Charles M. Fillmore, Pastor The Christian Church, Carthage, Ohio.

My Dear Brother Fillmore—Your letter informing me that the church at Carthage will, on next Sunday, celebrate its seventy-fifth anniversary, interests me very deeply. This church was started by my father, Walter Scott, when we lived in Carthage, and when I was a little girl of seven years. The approaching celebration brings back vividly to my mind some of the dearest recollections of my childhood. For fourteen years after the inauguration of that church our family lived at Carthage, and the consecrated labors through which my father ministered to its spiritual needs have made a permanent impression on my mind. During this long period of service at Carthage, my father employed his great mental powers in spreading the primitive gospel throughout the world. It was then that his intellectual strength was reaching its fullness, and he composed at Carthage his great book, "The Gospel Restored," a work which was essential to that age, when special scholarship and argument were needed to clear away the errors of creed and of bigotry.

It was not only by his literary work and his ministry in the local church that my father sought to impress the world, but he traveled almost incessantly through the middle sections of our country, preaching everywhere the love of Christ and the beauty of holiness with such fervor, piety, eloquence and learning that he frequently affected whole communities to accept the gospel as he interpreted it. I do not think it is the exaggeration of a daughter's love to say that his teaching, his genius, and his wonderful personality have impressed themselves indelibly upon the mind of the nineteenth century. My father was so much away from home on this good work that it seemed to my childish heart that he really lived in some other part of the world, and once when he was mounting his horse to ride away I ran to him and cried out: "Father, are you going away home again?" The idea that he was going away to be at home brought the tears into his eyes, and he assured me, while he held me close to his heart, that the only home he knew was the little house in Carthage where mother, the boys and myself made it the most sacred spot on earth for him.

It is a precious assurance that the church which meant so much to my family and our friends and neighbors in that distant period has survived for seventy-five years, and is still a living force in the spiritual life of a great community. There are many hallowed traditions clustering around you, and the characters of the splendid men who labored there are beautiful examples for other lives to follow.

I wish that I might be with you in person at your celebration; nothing would give me greater joy or touch my heart more tenderly. But the little girl who was seven years old seventy-five years ago, while still well and happy, is advised by loving children that her strength could not well endure so great a journey with its attending excitement. But I pray for the blessing of God upon your continued labors, and send you all my good wishes for the welfare and happiness of a church and congregation which will be especially precious to me as long as I live. Faithfully yours,

EMILY SCOTT CHURCH.

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NEWS FROM MANY FIELDS

Progress at Center, Texas.

Our meeting at Center closed with sixty additions at the last invitation. This is the best meeting ever held in the town. Our church is small, young, but aggressive. A fine new building stands as a monument of the spirit of doing things. A. L. Oder, the pastor, is one of the kind loved by his people, a leader, moves by order of the King. With a fine, new church, new seats and carpet were needed. We called for the money and in ten minutes had $1,250, all having a part in the fellowship. We succeeded in doubling the Sunday-school, which means much and speaks of future possibilities.

We go next to Amory, Miss., where Brother J. Ross Miller joins me as my singer in our labors for the King. Thos. L. Cooksey.

Union and Additions at Silverton, Ore.

The six weeks' meeting conducted by Kellems and Davis, of Eugene, Ore., closed with fifty-six names added to the church roster. There were twenty-two confessions, seven from other fellowships and the remainder by restoration and statement. D. C. Kellems is teacher of oratory in the Eugene Divinity school, but is thoroughly at home in his old field of evangelism. J. S. Davis, who recently came to us from the Congregationalists, and has been employed to teach vocal music in the Eugene Divinity school, is also at home in evangelism.

A greatly appreciated result of the meeting was the adjustment of a certain difficulty which has existed for some time and the introduction of an era of peace and good will. The members of the Bethany church (a country church two miles out), who had not yet done so, transferred their membership to the Silverton church, thus bringing all of our people in and around Silverton together in one congregation. Equipped with its new and modern building, admirably located, this reunited and strengthened congregation is able to undertake great things for the Lord. At the reception given to new members, there were two more confessions of faith. There are no better people than those in the Silverton church nor can there be a church with a fairer prospect of usefulness. Surely the Lord has been with us during the two years we have labored together in his name. Albyn Esson.

Monser at Syracuse, N. Y.

The work in this thriving eastern city moves along in summer as well as in winter. The Second Church has just closed a series of meetings which in many respects is the best in the church's history. Harold E. Monser, with Miss Nellie Pollock, soloist, conducted the meetings and did the work faithfully and well. A large tent was used, and on several evenings it held several times as many people as the church would contain. The neighborhood is entirely residential, and in consequence much quick work was done which only time will manifest. Hundreds heard the message, and our aims and ideals were placed before the people as never before.

Brother Monser was handicapped by several things. For several months there has been no regular minister. The Bible school offered no field for evangelism. The membership, only 59, naturally did not exert a wide influence in the community. Undaunted though, Brother Monser threw himself into the meeting without reserve. He brought new people in touch with the work, and leaves a good opening for Brother Stauffer to begin with. The immediate results of the meeting were eleven additions, all adults. Six are men, all of standing in the county. This means that the church is increased nearly 18 per cent in numbers. Measured by the standards of the Central West this may not be great, but we have our own standards of measurement here and by them we are quite satisfied with the results. It was with satisfaction that the writer viewed the spirit of unity prevailing between our churches in the city. With sacrifice of time and means the members of Central Church stood behind the meetings. We look forward with hope for an advance along all lines of work.

J. A. Serena.

Western Pennsylvania.

On last Lord's day the McKeesport church voted unanimously to erect a new church to cost $25,000. It will seat 1,000 in the Bible school room, auditorium and galleries. It will contain twenty-four rooms, including reading and game rooms, bath and gymnasium.

The united and social auxiliaries held their midsummer meeting at McKeesport. In the afternoon the board instructed the committee on foreign work to purchase a lot and erect a building for that work. Miss Vasicek was selected as superintendent of the Wimodansis vacation school of McKeesport. It gave her an excellent opportunity to bring her work before the women of the city and enlarged her acquaintance with the foreigners of the city. Howard Cramblet.

Indian Territory.

During July the corresponding secretary has visited the following places: Wagoner, Muskogee, Tulsa, Bartlesville, Okmulgee, Weleetka, Tishomingo, Atoka, Durant, Bokchito, Hugo, Poteau and other points. Everywhere we have met with a royal reception. Surely nothing can so lighten the burden of a preacher as he toils and plans for the building up of the Kingdom of God, as does the hearty co-operation and appreciation of his brethren. As yet we are but a feeble folk in the Indian Territory. We have but **one** church that is strong in members and money. **With** this single exception we have not a church that can say it has a house of worship that is adequate to its needs and at the same time is able to employ a preacher who is adequate to the demands of the field. We have all told about seventy-five organizations. Each of these struggling missions could spend every dollar they can raise at home and thrice as much, and then not meet the demands. But they do not spend it all at home. They stand ready to help and do help every worthy cause—foreign, home and state missions, educational, benevolence, church extension and every other worthy cause. The truth is, this territory is a remarkable country, and is destined to contribute to the world a remarkable people—a people who do things. It has attracted hundreds of thousands of the soberest and sanest people from all quarters of the globe, and particularly from these United States. After traveling over about forty different states and over the Indian Territory for more than three years, I am of the candid opinion that nowhere else in this wide world can a spot be found of the same size, that has as many resources and advantages as are to be found in the limits of this highly favored country. No country is more seasonable, no climate more acceptable to the majority of inhabitants, a country noted for health, where all manner of grains, fruits, vegetables and crops grow aboundantly, where the highest grades of coal are inexhaustible, and oil and natural gas are found in astonishing quantities, with pipe lines stretching away across the continent to New Jersey on the east and the Gulf of Mexico on the south, and where every county without a single exception, has one or more railroads (this applies to the Indian Territory, not to Oklahoma Territory). Thus the markets of the world are at our doors. With such advantages in material things and such developments as are taking place in this country, and with prosperous times everywhere, and open doors on every hand, we can afford to be liberal, to plan great things and to do great things.

The church at Vinita, where A. J. Williams preaches, will shortly be ready to dedicate their splendid new stone house of worship. M. S. Dunning, of Tulsa; H. J. Corwine, of Bartlesville; R. A. Martin, of Muskogee; D. N. Manley, of Okmulgee; Ed Ewell, of Durant; J. R. Baird, of Hugo; W. R. Tener, of Sapulpa; R. Jackson, of Claremore, and W. H. Burgess, of Poteau, all "new comers," are proving to be the right men in the right place. They have caught the spirit of the country, and have fully identified themselves with their respective fields and with the territory in general.

Our annual convention will meet in joint session with the Oklahoma convention the first week in September in Oklahoma City. There should be a large and intelligent delegation in attendance from the Indian Teritory. The question as to whether or not we will unite our Indian Territory and the Oklahoma mission societies will be discussed, and in all probability settled on this occasion. All of our churches should be represented, and all interested should be present to help decide this important matter. There are several hundred dollars in outstanding pledges that should be paid before the close of August. Should any one read this who has not sent an offering to help support this work during the past year, please do so. Send remittance in any proper manner to the writer and due credit will be given. S. R. Hawkins, Cor. Sec.

McAlester, I. T.

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"No Creed but Christ."

The pastor of the church at McConnelsville, O., closed a two weeks' meeting at the Meigs church, which is a historical old church and has been a strong country church. A few years ago it fell into the hands of our conservative brethren whose negative creed forbids Sunday-schools, missionary societies, musical instruments, except note books and tuning forks, in the church. The church died. They had ceased to meet for some weeks before the meeting. I went out to preach one sermon for them. Conditions seemed so favorable for a meeting that we continued. The church was reorganized with "No creed but Christ and no rule of life but the Bible." Nine were baptized and one more is to be baptized. Several were reclaimed. We now have practically a new church of 43 members. A splendid Bible school was organized. There were 78 present. The Meigs church is in a rich farming community, six miles from McConnelsville. The church has engaged me to preach for them each alternate Sunday afternoon. The McConnelsville church loaned me to Meigs for the meeting except Sunday mornings when I preached at home. John Moody, who is now 76 years old, sang for us the first week of the meeting. JOHN MULLEN.

Georgia Notes.

The Central Church is doing well. Our large stone building is completed and furnished. The auditorium is the finest and largest in this part of Georgia. I organized the church two and one-half years ago. There was one addition last Lord's day and three the week before. H. B. Coleman is in a meeting at Orphans at this time. He is doing a good work at this place and Eastman, where I preached five sermons for him recently, and will hold a meeting there soon. Brother Mullins is looking after the work at McRae, and Dublin is building a fine church. The brethren at McRae have bought a house vacated by the Baptists. They are very hopeful. Brother Dell, a U. B. minister, is now preaching for the First church in Fitzgerald. He has been, until he took charge of this work, traveling with the Holiness band. That seems as if Christian ministers were scarce in Georgia. N. G. BUCKLEY.

Fitzgerald, Ga.

A Kentucky Assembly.

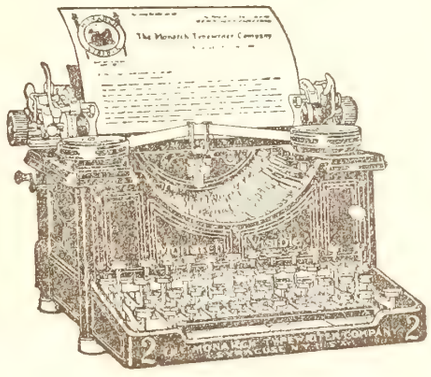
A unique and very interesting assembly was held at Mt. Olivet, Ky., covering the dates July 3-14. This was the first assembly held by our people in the state and attracted unusual attention. It was under the direction of R. M. Hopkins and the State Bible School Association. W. H. Book, of Columbus, Ind., was the assembly evangelist and he preached every night. There were seventeen accessions to the church, among them being the sheriff of the county and other prominent citizens. During the day various church interests were considered and helpful programs were carried out. Among the speakers were R. M. Giddens, C. L. Collins, superintendent Anti-Saloon League; Bela Metcalf, Marion Pfanstiel, J. W. Hagin, H. W. Carpenter, Traverse Harrison, F. M. Rains, P. A. Cave, E. J. Willis, J. T. Sharrard, W. S. Irvine, C. W. Barnes, J. R. Farris, J. D. Waters, W. M. White, W. T. Donaldson and R. N. Simpson.

Robertson county had never before witnessed such a gathering of our people. Large crowds were in attendance every day and on Sundays the capacity of the camp grounds was severely taxed. The assembly was made possible by the earnest efforts of a local committee composed of Judge M. F. Chandler, W. J. Curtis, Wm. Stewart, W. T. McConnell and J. M. Thompson, who guaranteed the financial success of the undertaking. This combination of evangelistic services and educational addresses proved exceedingly helpful to our cause in the remote county of Robertson. The people are unanimous in their desire for a similar assembly next year. The matter of combining the state convention with some such assembly is being seriously contemplated in Kentucky.

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DEDICATIONS.

Princeton, Ky.

The church here has recently expended about $600 improving and beautifying the building which has been frescoed throughout, the organ loft lowered, city waterworks put in, a concrete baptistry built and a new carpet ordered. This will be one of the prettiest church buildings in this part of the state, when it is completed. The church work is in good shape. W. G. Eldred is the minister.

Silex, Mo.

The new church building at Silex was dedicated June 30. T. A. Abbott, of Kansas City, preached at all three services. We have a membership of 70, a good Sunday-school and a Union Endeavor made up of the four congregations of the town. A protracted meeting will be held in the near future and we expect good results.

Canton, Mo. A. L. COLE.

Marshall, Texas.

After an absence of two months from our church building while it was undergoing repairs, we are back home. Our building was completely renewed, both outside and inside. We have a very much better house now, it being one of the best auditoriums in the city. The East Texas district convention is to be held with us in September. We have had 50 additions since January 1, 1907. Our future is hopeful.

T. F. WEAVER, Pastor.

Ottumwa, Iowa.

Visitors from Osceola, Eldon, Bloomfield and many other neighboring cities and towns were present for the formal opening of the new First Christian Church, which was dedicated on June 24, at Ottumwa. F. M. Rains made the special addresses and altogether about $4,000 was subscribed, leaving a very small deficit, which the board of the church will provide for in the near future. There was a fellowship meeting in the afternoon. The Y. M. C. A. dismissed their regular meeting for men and many of these attended in a body. Nearly all of the city pastors were present and spoke informally, welcoming the congregation into the central circle of Ottumwa churches. L. J. Otto and congregation are rejoicing at the opportunities now before them.

Newport News, Va.

On June 23 the remodeled, refurnished and enlarged church building at Newport News, Va. (Thirtieth street), was dedicated with appropriate ceremonies. A Sunday-school room with beautiful class rooms was recently added to the old building, and the entire building refurnished with granite-finished walls inside, new oak pews, new carpet, new chandeliers, new windows and new pulpit furniture, at a cost of $5,000. About $700 was unprovided for before dedication day, which sum was doubly raised during the day. Peter Ainslie, of Baltimore, preached in the morning and afternoon to large and enthusiastic audiences on "The Mind of the Master" and "Another Comforter." These sermons were thoughtful, eloquent and deeply spiritual. J. J. Haley, of Richmond, preached an able and scholarly sermon at the evening service, to an overflow congregation on "The New Appendix to Mark's Gospel." The services of the day in every way were highly satisfactory and eminently successful. We feel proud of our beautiful and commodious church and predict for the future great success in all departments of the work. W. R. MOTLEY, Pastor.

Kentland, Ind.

Our new $10,000 church will be ready for dedication about October 1. Our cause there has needed a more commodious building for some years, but we could not see our way financially to get it until now. The building will be a gem of architectural art, is well arranged and will well serve our purposes for years to come. I have spent almost six years with this congregation, and have seen the work grow slowly but steadily all this time. We owe much to Evangelist J. A. Bennett, Macatawa, Mich., who has held us two meetings which strengthened us greatly, both numerically and spiritually. Brother Bennett endeared himself during these meetings to all our people. His message is a gospel one; tender, loving, void of the sting of anger or malice, yet full of the truth. J. L. BRADY.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arizona.

Bisbee, July 22.—Two additions since last report. The church has not yet secured a pastor.—G. W. Coffman

Arkansas.

Carlisle, July 22.—Three additions here yesterday. We begin a revival at Hazen next Lord's day, with Brother Shepley, of Memphis, as leader.—James E. Stebbins.

Canada.

Milestone, Sask., July 22.—Two additions by letter and one from another religious body.—A. R. Adams.

Poplar Hill, Ont., July 22.—We closed a meeting here with 15 additions. R. W. Stevenson did the preaching. Two more by letter yesterday. My work here closed last night.—J. F. Rice.

Georgia.

Sandersville, July 19.—A meeting of five days at Bethesda, a country church. Notwithstanding rain nearly every night, we had a good attendance and three confessions. One was baptized who had made the confession before I came. I expect to begin at Toomsboro next Lord's day.—J. W. B. Smith.

Illinois.

Flora, July 22.—Six additions Lord's day, 7 since last report, and 100 since I began here ten months ago.—C. M. Smithson.

Albion, July 22.—Three accessions since last report. I will baptize two at prayer-meeting Wednesday. This will make 26 at regular services since I came in April.—D. W. Conner.

London Mills, July 19.—Four additions since last report; two by baptism, one by letter and one reclaimed. I preach at Ellisville next Lord's day afternoon. The church there is making a worthy struggle.—Walter B. Zimmerman, minister, Eureka.

Indiana.

Rensselaer, July 19.—There have been four baptisms lately, two being visitors from Chicago. The work moves along successfully.—G. H. Clarke.

Indian Territory.

Muskogee, July 23.—Since last report we have had two additions by statement, one by letter and one by confession.—W. W. Settle.

Iowa.

Woodbine, July 22.—Three additions since last report; one confession yesterday. There were 223 in the Bible school, with 207 on time.—B. Franklin Hall.

Lewis, July 22.—Meeting one week old, with 12 confessions, chiefly adults. We feel encouraged since an eight weeks' union meeting did not result in any additions. S. R. McClure, the minister, is a man of God.—J. S. Wilkinson and R. Tibbs Maxey.

Japan.

Tokio, July 1.—Baptized three men yesterday. Have three native evangelists employed; work prosperous.—W. D. Cunningham.

Kansas.

Eureka, July 22.—Two added yesterday, one by confession and baptism. We are having a full house and a good interest in spite of the hot weather and union service of other bodies.—O. J. Law, minister.

Lyons, July 20.—Three additions Sunday.—W. L. Harris.

Scott City, July 22.—One by letter here since last report. I preached two sermons at Bethel Union and baptized four men yesterday.—W. H. Harding.

Kentucky.

Lawrenceburg, July 22.—We closed a week's engagement with 14 by confession and baptism, and one from another organization. All work was done by home forces, and we closed with a crowded house. Our Sunday-school workers made a very thorough house to house canvass of the town.—Walter C. Gibbs.

Michigan.

Benton Harbor, July 22.—Two additions last week and three confessions yesterday.—G. Roland Hull, minister.

Minnesota.

Worthington, July 22.—I had the privilege of being with the brethren here yesterday. G. N. Walker is their pastor, and they have had several accessions during the year.—J. P. Childs.

Mississippi.

Jackson.—I have just closed a nine days' meeting in Houston, with two baptisms and one by letter. This is a new church of about 35 members, organized by W. M. Baker, of Meridian, about eighteen months ago. This little band has bought a church house, with seats and all appurtenances, and paid for it in that time. Our meeting could not have been held in a more unfavorable time. There were two elections in the town during the meeting, one public entertainment, with public practice every night for another, while the meeting lasted.—M. F. Harmon, Living Link evangelist of Mississippi.

Missouri.

Crane, July 22.—We closed a two weeks' meeting here last night with ten added, seven by baptism, the church stronger and $70 raised for Stone county missions. We attended this county's convention, where Brother Blunt raised nearly $100 for the same purpose.—E. W. Williams and wife, evangelists; J. T. Harland, minister.

Wheatland, July 22.—Meeting one week old, with five confessions.—Pleasant Clark, pastor.

Salem, July 23.—We are having a great meeting, with J. V. Coombs and Miss May Park leading. Fifty-four added Sunday, July 21, eleven last night. There have been 77 baptisms to date, with 11 more to be baptized. Thirty-three have united by letter and statement, making 121 additions at the present writing. The Lord has greatly blessed us.—W. T. Walker.

Nebraska.

Falls City.—The church here, having been pastorless since April 1, asked me to hold them a meeting, following a union meeting that had just closed. I was with them ten days, during which time 32 were added to the church, and pledges were made toward a minister's salary to exceed $1,100. They hope to secure an efficient man, capable of leading them in a forward movement, for which the church seems ready and anxious.—Cassius V. Allison, Mound City, Mo.

New Mexico.

Roswell, July 22.—Five added yesterday, three by confession and baptism and two by letter.—C. C. Hill.

Ohio.

Roseville, July 24.—One baptism Monday. We are planning for a great meeting in the early fall.—Charles R. Newton.

Beallsville, July 18.—The promise of our work for the future is very bright. There were two additions to the Belmont Ridge Church July 7. I expect to visit the church at Antioch July 21. There have been two baptisms not reported there. I will hold a meeting at Stafford in August.—Ferdinand F. Schultz.

Oklahoma.

Lawton.—Fife and son, of Kansas City, are in a meeting here, nearing the close of the fourth week. There have been 150 additions to the church. The town has been greatly stirred. The meeting has been greatly handicapped by the small building, which does not seat more than 300. They will conduct two revivals during the month of August. Roger H. Fife, with J. Wallace Tapp as assistant, will lead the forces at California, Mo., in a tent meeting, and Clyde Lee, with his brother Robert as helper, will assist J. F. Bickel at Eldon. Their next engagement will be at Huntsville in September.

Perry, July 23.—The meeting led by Vawter and Wood resulted in 20 additions, and all departments of the church strengthened. Vawter is a tireless expounder of the Word, putting energy and love into his work. Wood is a fine singer, and together they do excellent work.—W. L. Dalton.

South Dakota.

Hot Springs, July 20.—Three baptisms and one from another religious body at Edgemont last night. I am preaching at four places in the county and will hold a meeting at Edgemont soon.—Joel Brown.

Texas.

Plano, July 17.—We are beginning a meeting here with fine prospects of success. G. L. Bush, of Gainesville, Texas, is the evangelist. E. H. Holmes is the minister. One addition to-day.—Charles E. McVay, song evangelist.

Abilene, July 18.—Eight additions in the last two weeks. We begin a revival August 1.—Granville Snell.

Canyon, July 18.—Closed three weeks' meeting with ten additions, five by confession and baptism, the others by letter and statement. J. L. Haddock did the preaching and Talmadge Stanley led the music with a cornet.—J. H. McCartney.

Tyler.—We closed a good meeting here, with 23 added. There was a union tent meeting carried on at the same time. The church feels that our meeting has done them a great deal of good. Our next meeting is at Garden Valley.—Clark family.

Venus, July 22.—Just closed a short meeting here with nine additions. Alverada and Venus desire to employ a good minister.—W. F. Reynolds.

Virginia.

Skelton, July 24.—At my last appointment here Brother Crites was with me, and we set the church in order and had three additions. At Mt. Hope we received one by statement and one from another body. Harvey Lee, of Bethany College, is now in a meeting there, with several additions.—A. M. Dial.

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People's Forum

A Big Difference.

To the Editor of The Christian-Evangelist.

Your editorial, "A Big Difference," is one of the best—I think the best—you have ever written. It states "the truth, the whole truth and nothing but the truth" so clearly, so intelligibly that it leaves no excuse for misrepresentation.

Clark Braden.

The Kind of Preachers.

To the Editor of The Christian-Evangelist.

An article in The Christian-Evangelist of July 4 by J. W. McGarvey says there is a loud and increasing cry for more preachers. I believe the writer is mistaken. The cry is not for more, but better preachers. We want preachers not of the mere scholastic type, but good men, filled with the Holy Spirit; men whose preaching will make it so that hypocrisy shall be cleaned out of the Church and everything that savors of professional and conventional Christianity. We need men in the pulpit who have been born again and have the grace to know how to do those things that will turn the world upside down.

S. P. Henry.

Worth While Reading.

To the Editor of The Christian-Evangelist:

The Church is held back in the conquest of the world because the people do not know. Mission offerings are small for the same reason. If they only *knew*, I am persuaded the Kingdom would go forward by leaps.

Read, friends of Christ! Inform yourselves. One of the richest missionary books that has come to my hand this year—and there have been nearly a score of them—is "Our Moslem Sisters." These twenty or more chapters, written by as many missionaries of long experience in various Mohammedan countries, will tell you more of the terrible life lived by Moslem women than you will learn in many moons otherwise. You will seldom spend $1.25 to greater profit. The soul-fire you will get will burn many a day to the benefit of our Lord's kingdom.

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Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BUNCH.

David Bunch died near Drakesville, Ia., July 5, 1907, aged 85 years. He was a faithful Christian and elder for many years. His life was a great blessing to the world and his good works follow him. Funeral services by the writer.

Floris, Ia. E. A. Hastings.

CLARK.

John Franklin Clark, who was born May 15, 1871, died April 21, 1907. He had been a Disciple for a number of years. He leaves a widow and several children. Services were conducted by Francis M. Biddle, his minister, from the late home of the deceased, Newcastle, Pa., assisted by Erwin Stafford, of the Third church.

HAYS.

George Campbell Hays was born in Overton County, Tenn., September 25, 1828, came with his parents to Ralls County in 1835, and settled in New London where he continued to reside until the day of his death, July 20, 1907, following a stroke of paralysis which he sustained July 24, 1906. His father was a Virginian, and mother a Kentuckian. The father of deceased was a soldier in the war of 1812, his grandfather was a soldier in the war for the national independence, while he was a soldier in the Civil War from 1861 to 1865. During his residence in New London he saw two generations come and go. Brother Hays was educated principally under a private instructor; he was a splendid Greek and Latin scholar, a man of wide reading, and one by nature richly endowed. He had a mind well stored with such information as made him a valuable part of community life. In 1854, he was married to Miss Mary J. Wise. To this union were born six children, five of whom, together with his faithful wife, survive him. He united with the Christian Church under the preaching of John A. Brooks in 1873. For years prior to this time he was a constant attendant upon church service, and the leader of song before organs came into use. During his entire church life none more faithful could be found. Too much of the Lord's work could not be put upon him. Careful, circumspect in life, guarded in conversation, gentle and tender by nature, cultured and scholarly, he was of incalculable value to the cause which he espoused. For many years he was an elder in this congregation. The strong and unwavering faith of our brother during all the years of his Christian life, and especially during his illness which lasted for one year, was such as to beget faith in the rest of us. Judging from his own utterances, when he realized that he could never regain his health, he longed for the end to come,—"to be unclothed that he might be clothed upon with his house which is from heaven." Gladly did he exchange mortality for immortality. To his faithful, Christian wife and children we extend heartfelt sympathy in this hour of their sorrow, and would remind them that they should not sorrow as those without hope, knowing that through Jesus Christ they may also come to a glorious immortality, and be with him who has gone on before, through the Ages of the Ages.

E. M. Richmond.

New London, Mo.

REED.

Belle McMillen Reed was the daughter of George W. and Cornelia (Field) McMillen, and was born in Bracken county, Kentucky, April 13, 1850. The remaining members of her father's family are J. W. McMillen, ex-representative and lawyer, Kansas City, Mo.; Dr. Drewry J. McMillen, dean of Dental College, Kansas City; John A. McMillen, banker, Mooresville, Mo.; Dr. Geo. A. McMillen, Alton, Ill., and Mrs. Lucy M. French, Kansas City, Mo. Belle McMillen was united in marriage to O. S. Reed March 21, 1867, and in all his labors as minister, lecturer and author, she shared as a true helpmeet. She had come to Toledo, O., to visit her daughter, Mrs. Charles S. Hitchcock, and after an illness of only a few days she departed this life July 12. Her husband, who is now pastor of the church at Ladoga, Ind., reached the city the morning after her death. The two daughters from Cleveland, Mrs. Maude Bachmann and Mrs. Lucille V. Painter, with their brother, Lovell Reed, of Terra Alta, W. Va., reached the city after her departure. Mrs. Reed was a noble woman, gifted with a genial disposition, varied abilities, an artist and authoress. Her funeral was held in the Central church, Cleveland. The ministers of the city were in attendance. The minister of the Central Church read an extended obituary and the Netz sisters sang.

Many messages of sympathy were received by Brother Reed from all the churches he had served and from a wide circle of friends. He returns to his work in Ladoga with the sympathy of all who knew his great sorrow.

Grant W. Speer,
Minister of Central Church, Toledo, O.

SHAFFER.

William Shaffer, who was born September 25, 1906, died at the home of his parents, Mr. and Mrs. William Shaffer, April 15, 1907. Services were conducted by their minister, Francis M. Biddle, Newcastle, Pa.

WITWER.

Weaver D. Witwer, of Topeka, Kan., died May 24, 1907. He was the oldest of that stalwart band of Witwer brothers, who have ever been a bulwark to our cause wherever they have been located. In later years they have been most widely known in connection with the Cedar Rapids, Ia., church. The deceased was a pioneer in the church at Williamsville, N. Y., and afterward a charter member of the Rockport, Ill., church and also of the First Church, Topeka, Kan. His family consists of his wife and six worthy children, one of whom is Mrs. B. T. Wharton, of Marshall, Mo. These, especially his aged wife, a true "mother in Israel," have the deepest sympathy of many friends. He was a subscriber to The Christian-Evangelist, I think, from its beginning. No better man ever lived. B. T. W.

IN MEMORY OF LULIE M. TAYLOR.

What "eye hath never seen,"
Spreads fair before her sight;
Her sweet eyes hold the sheen
Of heaven's beauty bright.

What "ear hath never heard,"
Those sounds divine, eternal,
Her raptured sense have stirred
And filled with joy supernal.

What "to the heart of man ne'er came
And entered"—"things prepared
For them that love His holy name,"
With God her heart has shared.

For oh, she loved Him well,
His paths of beauty trod:
To her, the Spirit aye will tell
The deep things of her God.

—*Amelia Fontaine Ryon Walters.*

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Midweek Prayer-Meeting

By Charles Blanchard.

The Tragedy of a Soul.

Topic, Aug. 7.—Luke 22: 3, 4.

This story of the betrayal of Jesus by Judas is well called "The Tragedy of a Soul." It was infamous, beyond that of any other betrayal of which we have a record in history. It was the betrayal of the Master by one of his chosen disciples, one, too, whom he had especially honored and trusted; for Judas carried the money bag, indicating that he was especially entrusted with the interests of the Master and his fellow disciples.

What was the motive of this strange betrayal? Apart from the question of pre-ordination, which is beyond us, the human elements are worthy of our consideration. First then as to the character of the man. He was mercenary in spirit. This was shown clearly in the case of the woman who broke the alabaster box of precious ointment on the body of the Master. It was Judas that said, "Why this waste? This ointment might have been sold for three hundred pence and given to the poor." "This he said," adds John, "not that he cared for the poor, but because he was a thief, and having the bag, took away what was put therein." This is a plain, blunt statement of the fact, by one of his fellow apostles, who was in position to know. John intimates that he had stolen from the common purse. The words "took away" mean more than simply carried or "bare," as in the old version. If the whole history were written, it would show Judas up in a sad light before the time of the betrayal. A man does not do a deed like that without some previous betrayal of sacred friendship and trust. Men do not become a "thief" in the sense in which Judas is named, except by a course of duplicity and deceit, such as we are sure marked the career of this miserable man. There is scarce a shadow of doubt that he joined the apostolic company with the design of making it pay. He was a thrifty fellow.

The money-loving Jew finds his type in this Judas, who betrayed the Master for thirty pieces of silver. And their sort is not confined to the Jews, though they seem to be among the most grasping and low-minded of their class. They are known the world around for their bargain-driving proclivities. In country and city they thrive, and they are the same petty, mercenary set the world over.

But there are other factors in the case. Judas was a Jerusalem Jew. His friends were of the class that haunted the national capital and dominated in creating, fomenting and guiding public sentiment. It was this thing called "public sentiment", manipulated by the Pharisees and Scribes, whose religious and political interests were at stake, that really crucified Christ. It was their influence that cunningly led the crafty soul of Judas on to the consummation of the supreme act of perfidy. Judas was himself the willing victim of his friends—those who flattered him and used him for their own wretched ends. Of course they cared nothing for him, as shown in their treatment of him when he brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood." But they said unto him, "What is that to us? See thou to it!" For downright cold-blooded, hard-nearted wretches, these chief priests and elders out-Judas Judas. For he repented himself and cast down the silver into the sanctuary and departed and went and hanged himself. Pitiful as was his end, there is something tragic in this sudden remorse that seems to have swept his soul in the hour of revelation. He went to his "own place." What place? I don't know! Let the Christ who knows the secrets of the heart and the tragedies of the soul judge even Judas. There is infinite pathos in it all. But what about Satan entering into Judas? Well, such characters, under such circumstances, are in a fair way to receive the insinuations of the Tempter of men. He could not enter into Judas without his consent. The betrayal of Jesus was a voluntary act on the part of Judas. "Every soul stands or falls before his own master." In his case, Judas gave Satan the mastery, and he fell. It is the old tragedy of sin and shame—old as the race!

Christian Endeavor

August 11, 1907.

The Teachings of the Trees.—Ps. 104: 16-18; 1:1-6.

DAILY READINGS.

M. The Trees Teach Praise.	1 Chron. 16:29-34.
T. The Teach God's Care.	Num. 24:5-9.
W. They Teach Probation.	Matt. 3:5-10.
T. Hypocrisy a Sin.	Mark 11:12-14.
F. A Green Tree.	Ps. 37:29-36.
S. Grafted On.	Rom. 11:16-24.
S. Topic.	

"He shall be like a tree planted by the rivers of water." On a day like this with the thermometer registering 90 and still rising, the comparison in these words is appealing and tantalizing. Who would not, if he could to-day, be under such a tree? Rest under its shade and refreshment in its fruit, gladness in its beauty, quietness of soul as we think of its steadfastness, deep rooted in the earth beneath.

"He shall be like a tree." We may be like that. That is, we may be a delight to all who observe us, our lives a "thing of beauty and a joy forever." Our lives may impart to others a sense of strength and steadfastness. Men may leave us more patient and consequently more brave and strong. Hungry souls and weary hearts may leave us fed and rested.

In such a life as this true blessing inheres. "Blessed is the man" who through the observance of certain things, becomes "like a tree." How may we young people realize such a beautiful ideal? Some of our summer-day dream hours may well be given to learning this wondrous secret.

The secret, like multitudes of other mysteries, is clearly revealed. We need only to recall the words of the first psalm which most of us have hid in our hearts.

How simple it all is—"his delight is in the law of Jehovah, and in his law doth he meditate day and night." That is all. But it is sufficient. A life intelligently surrendered to the law of Jehovah can not be otherwise than "like a tree planted by the rivers of waters." This beautiful life is produced by the "law of Jehovah" as naturally and as inevitably as the beautiful tree is produced by the law of nature.

What are we to do? Only two things—first of all, "delight in the law of Jehovah." Read and study the Bible because we delight to do so and because of the consequent delightsomeness which must come into our lives. And as we read it with such an appetite we shall find ourselves meditating upon it day and night. Ragtime music and literary trash and puerile gossip will have no place for the more delightful meditations which fill our minds and occupy our thoughts.

Are we willing to pay the price? It takes time to grow a fine tree. It takes time and trouble and money to bring a fruit tree into beauty and richness. But the law of nature will reward our efforts. So in this matter of a beautiful life—it takes time and effort and trouble and waiting, but the law of Jehovah transforms human lives.

Is it not strange that we miss so much in our lives from ignorance of Jehovah's law, from unwillingness to surrender ourselves to it? What a sin against our fellow-men our unlovely lives are? How much of needed beauty and rest and strength and refreshment are we denying them because of our neglect of one of the fundamental laws of divine growth. It is one's duty to be as beautiful as one can, in face, in form, in carriage, but especially in life. It is a debt we owe to others.

Suppose we do not choose to do this? Then we shall be "like the chaff which the wind driveth away." The secret of a light, frivolous, aimless, restless, valueless, lost life lies in the neglect of the "law of Jehovah" by which alone life can develop.

Such a refusal means to choose the path against which we are warned in the first verse, the "counsel of the ungodly," the "way of sinners," the "seat of the scornful." There is neither loveliness nor help in such a life as that.

Let us thank God for the beautiful trees. Let us resolve like them, to submit our lives to the power of the higher law, that God, our Creator as he is theirs, may fulfill the beautiful purposes of our being.

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Sunday-School

August 11, 1907.

The Sin of Nadab and Abihu.—Lev. 10:1-11.

Memory Verse: 9.

Golden Text.—Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

The Hebrew religious system was essentially a system of a priesthood. That is to say, it was a system in which the common people were not supposed to come into direct and immediate relations with God, but were expected to employ priests as intermediaries. The priests were to be the connecting link between God and man. The people made their offerings and sacrifices and presented their petitions through the priesthood, and through the priesthood the will of God was to be revealed to men.

The advantage of such a system for a people in the stage of development which Israel then occupied, was that it gave the people a definite and fixed mode of worship and prevented them from running into every abuse and irregularity of worship which their fancies or their knowledge of heathen practices might suggest. The disadvantage was that the connecting link always tended to become a separating wall between God and man. The priesthood, originally designed to afford a means of connection and a means of communication between the Deity and the worshiper, gradually took to themselves the whole process of worship except the most barren formalities, and became a positive barrier between God and man. So it has been in every priestly system, from the earliest prehistoric religion to the Roman Catholicism of to-day.

There have been times, however, when such a system was wise and necessary. But the prime requisite in such a case is a worthy priesthood. The priests must be thoroughly obedient to the divine will, as well as absolutely devoted to the religious interests of the people whom they serve. If they fail, the whole system breaks down. So it was necessary to punish with terrible severity any unfaithfulness of the priesthood, just as it is necessary in time of war to punish severely a sentinel whose unfaithfulness or negligence endangers the safety of the whole army.

Nadab and Abihu, sons of Aaron and next to him in priestly dignity, "offered strange fire before Jehovah." And fire came forth and destroyed them. A trifling offense and a terrible punishment, we say. Going to sleep is also a trifling offense, but the rule of war is that the sentinel who sleeps dies. It is not required of a priest that he shall initiate. It is required that he shall obey. Obedience is not the last or the highest of virtues, even in religion. But it is the first and the most fundamental. There can be no intelligent religion which does not begin with it. The offering of strange fire may seem a small matter, but it stood for innovation at a time when innovations were not to be endured. In religion, as in life, the first lesson to be learned is that of obedience. After that, one may pass on to deeper and higher and more spiritual lessons. But Nadab and Abihu had not learned that first and most essential lesson, and they were therefore disqualified for any useful and acceptable service.

Another essential requirement of a priest is purity. In the old days, the priests were required to be more pure than the people. A remnant of this belief lingers in the feeling that there is one standard of morals for the clergy and another for the laity. Many a church member does things which he does not think that his preacher ought to do. It was this requirement of extra purity in the priesthood which led to the precept that Aaron and his sons should not drink wine. There was a feeling, even in those days, that drinking wine was not conducive to the development of the best virtues and the highest spirituality. The people could do as they pleased about it, for the highest degree of spirituality was not required of them. But the priests, who were to be the religious guides of the people and their mediators with God, must keep themselves free from it.

What was a piece of special legislation for the priests has become, for the same reason, a common requirement upon all. We have passed out of the age of priests. The minister of to-day is not a priest. He is, or should be, a teacher of religion and morality, and he must teach by his life as well as by his words; but he occupies no priestly position between God and man. Every believer is his own priest. Every man must, therefore, put away from him those things which would interfere with the highest and best development of his moral and spiritual life. We can no longer benefit, vicariously, by the abstinence of others. When called to account for what we have done or left undone, we can not answer, like Tomlinson, at heaven's gate:

"Oh, I had a friend on earth," he said, "who
was my priest and guide,
And well would he answer all for me, if he
were by my side."

The universal priesthood means not only freedom from the burden of priestly tyranny; it means, also, that every man is responsible for maintaining as high a standard of morality as he expects of his religious teachers. The only way in which we can profit by the morality or the abstinence of another is by imitating it.

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Her heart was like her garden,
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A wealth of buds and blossoms
Hid in a still retreat.

Sweet violets of sympathy
Were always opening there,
And lilies white and pure unclosed,
Each one a whispered prayer.

Forget-me-nots there lingered,
To late perfection brought,
And there bloomed purple pansies
In many a tender thought.

There Hope's first snowdrops took deep root
And flowered because they must;
There Love's own roses reached toward heaven
On trellises of trust.

And in that quiet garden—
The garden of her heart—
Songbirds built nests and caroled
Their songs of Cheer apart.

And from it still floats back to us,
O'ercoming sin and strife,
Sweet as the breath of roses blown,
The fragrance of her life.

"Not as the World."

By E. A. Child.

CHAPTER VI.

A Just Judge.

It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
For age is opportunity no less
Than youth itself, though in another dress.
And as the evening twilight fades away,
The sky is filled with stars invisible by day.
—*Longfellow.*

Thou has made us for Thyself, and the heart never resteth, till it findeth rest in Thee.—*St. Augustine.*

✣ ✣ ✣

Dr. Reid went over to the other end of the corridor and stood in silence, when there came to his mind this passage of Scripture:

"Thus saith the Lord God, I will yet for this be inquired of," and he praved: "O Lord, forgive me that I have walked in my own wisdom and strength, and have not inquired of thee concerning the way I should take. Make a way even in this extremity, my Father, even as thou always hast done for thy people who trusted in thee." While he was thus lifting his heart to the Father who seeth in secret, there came to his mind the fact that he had been to see Judge Taylor that morning at the hospital and that he was expecting to hold his court there for a few days, while he was being treated for a slight disability, until he could resume his functions again in the city hall. Seizing his hat he stepped over to the hospital and aroused the old judge, laying the case before him.

"Why, certainly," said the Judge, drawing down his portfolio. He hastily drew up a writ of *habeas corpus*. "Put that into Sheriff Lane's hands and bring the president before me at once," said he.

The ambulance was waiting at the door, and inside of twenty minutes they bore the president before the judge, who declared that there was no cause for his detention longer in the prison.

The decision being given, they placed him upon the operating table, and the skilled hand of Doctor Reid soon had the fractured bone into place, and the scalp nicely mended and ready to unite with the skull from which it had been taken for the operation.

Mrs. Brown was then called up and acquainted with the condition of her husband, and she too was soon at his side.

Dr. Reid could not sleep that night from the thoughts which the article that had appeared brought to him. What did it mean, anyhow? How did it happen that such an unfriendly attitude had been assumed by the paper, to himself and the president? How could the editor, who had always appeared such a gentleman and so courteous to them, lend himself to such an astonishing article, in which there were no less than a score of plain falsehoods and as many more implied and misleading statements that were as false as could possibly obtain?

This was not a new experience to him, however, for he had been intimately acquainted with the Ottoman, and his unreliable disposition. He had known the Turkish journalist to print the most astonishing falsehoods about Christians and the truth; but to find this practice in Christian America! and that too by a man who claimed to be a model of moral conduct and an extraction of Christian parents, was more than he could solve.

Then his mind ran on to the president's case. How did it happen? The president must have gone into the saloon to see Mr. Schlitz about the article, and was probably set upon by a drunken mob, and some one had struck him with a piece of glass. Yes, he had taken some broken pieces of glass out of the wound. The judge came into the office, saying that he felt so badly that he could not sleep either, and wanted to talk about affairs at the college, the president's case in particular.

"Don't it beat all," said the judge, injecting a huge pinch of snuff into his nostrils and adjusting his skull cap, "how all-fired quick things have taken a turn in this town since the day of that contest?

"Now, doctor, I ain't no Christian, never wuz, and don't know that I ever can be one, but ef I ever am, I want to be and will be consistent. (Bringing his cane down with a thump.)

"I have been a judge on this bench for the past twenty years, and let me tell you, doctor, I have come to know about everybody in this city, and that like an open book. Let me say right here, that Schlitz and his gang are the worst set of cutthroats out of jail, and I am sorry to say it, but they are maintained and suffered by the so-called Christian people of this community.

"How, do you ask? Well, first by their votes. There is a superstition, or fool notion, that the town could not prosper without the saloon. It has somehow gotten into the unwritten curriculum of popular holding, that trade would be dull and that a town would have grass in its streets, and people would go where they could get beer, and all that kind of nonsense, so they must allow the saloon full swing here.

"When this town was incorporated, they got up all kinds of stories about what would happen if we did not have the saloon, and they have kept up the deception ever since, so as to keep the votes of a majority of the people in its favor. And say what you will they let the unmitigated curse that it is go on damning the young men of the place to the fullest extent of its power, and yet, at the election, enough so-called Christians will deliberately walk up and cast a ballot to continue the blighting institution indefinitely, just the same.

"And I will show you the secret of it. Schlitz runs the town, with his money, college, churches, lodges, paper and society; and he is a murderer, a thief, a seducer, a villain; and so are many who, like himself, move in higher circles and pass for fine fellows. I know them, doctor, I know what I am talking about. If doctors Jannes and Jambres, his co-partners in that paper, had their just deserts, they would be on the gallows this minute, and I would be glad to put them there. They have long wanted a chance at you and Brown, and now they have taken their opportunity.

"My daughter told me of your talk at chapel, and also how she was at the dormitory that night, and knew of the circumstances connected with the Gordon tragedy. She saw Mrs. Gordon and heard her talk to you and the president. Got acquainted with the trained nurse they had there, and she is all taken with them and, doctor, I believe that is the nearest like gospel religion that I ever heard. I believe every word my daughter told me. It compares with Christ's methods, as we read of them in the good book. But just as sure as you are a foot high, doctor, it won't go here. You see, if I don't tell the truth about it. Why, it would mean that Schlitz must surrender his right to damn humanity with his accursed system of saloons and brothels and gambling hells. The devil is a wise old fool. He scents true Christianity afar off, and he cries out: 'Why hast thou come to torment us before the time?' It would mean, doctor, that Drs. Jannes and Jambres would have to give up their dirty practice of the slaughter of the innocents. Oh, I know those two men just as well as if I had wheeled the bog muck to make 'em. I could write a whole book of things about them that I try hard to forget.

"But say, Doc, you and President Brown will never get redress for these grievances in this life. Never. No, sir, never! Mark what I tell you. I know the world too

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well. You are both marked for martyrs, and so is every true man and woman in this world, who has the courage of his convictions.

"Let me whisper something to you, Doc, I would venture to bet my head agin' a tater, that it was Schlitz' son who hit the president, and it was one or both of those scape-graces of Dr. Jambres' who kicked Gordon; and young Jannes was in it, too, and that accounts for the whole affair from beginning to end. But you can't get around the secret influence that they are entrenched behind. They are members of those Greek fraternities, and also of other orders in the city, that would raise all hell to protect them. Then there is the political influence, which, if you could get past all the rest, would put up walls of impassable difficulty before you. The delays of courts; the unfaithfulness of officials; the bribing of witnesses and jurymen, and in the end, if you got the rope about their necks, ten chances to one they would slip the noose by some such device as they put up on a "black leg" here ten years ago, when they hung him in a swing of some sort, and that same Dr. Jambres pronounced him dead, and they put him in his coffin and slipped him out under cover of the night, and when we got wind of it, we couldn't prove a continental thing, for all who knew of it were as deep in the mud as the rest were in the mire. And they swore like troopers to clear themselves. Finally one squealed on the rest, and I'll be broke if they didn't shoot him before we could get his testimony.

"Then, doctor, the press of this country is in just about the shape that this paper is in. It is well-nigh impossible to get truth on matters of out-and-out justice and reform. If the papers of this country are not owned by such combinations as this one is, they are, as a rule, subsidized by the whisky rings and monopolies of the land. I do not say that all are so, but a big majority are. They can slander men into silence and compliance, and yet go unpunished, because they have the laws fixed up to suit themselves.

If you and President Brown should bring suit against this paper to-morrow, all they would have to do, would be to publish a little retraction of what they have said in some obscure corner in the smallest type they could find, and a court would be obliged to dismiss the case upon presentation of such evidence.

"I have in mind a preacher, who tried to clean up the town at one time, and they told some of the blackest lies on him that ever were hatched in the heart of Beelzebub, and he brought suit before me, and before I could arraign the guilty parties, they just printed one little squib not longer than a man's thumb nail, way down in the lower corner of the inside page of the last sheet, amongst some odds and ends that nobody ever reads. And, siree! I was powerless. There was their law, and it was satisfied.

"There they had raked that poor fellow fore and aft, with great screaming head lines, day after day on their first pages. Had him caught in all kinds of vileness; doing things, which if true, would have put him in the pen the remainder of his days. Not a word of it true, but it just ruined him. He never got a church after that.

"No man can hold this college presidency, who undertakes to run counter to their vile practices. No preacher can hold a pulpit here, who preaches the truth about these things. Let a preacher open out just one Sunday, and proclaim the gospel in its power and original purpose, and I am prepared to believe that his vestrymen, deacons or elders, would be at his door the next morning, with a request for his resignation.

"For instance, each of these doctors holds a prominent place upon church boards, and there are others like them, and Schlitz uses his money freely in all the prominent churches.

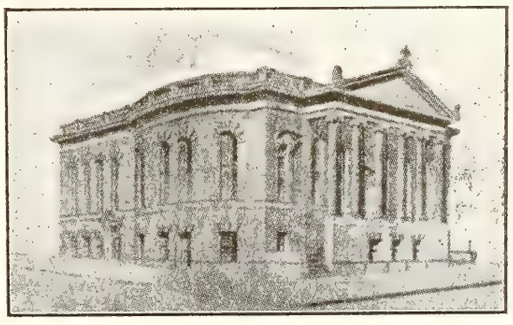
"Do you suppose that Doctor Tipler could accept and preach anything that woud displace Dr. James, who is his leading elder? Does it not stand to reason that he cannot displease Schlitz either, under the circumstances? Isn't it a pretty pass, Doc, that a pastor of the church of the lowly Nazarene must be tied up and hampered in the proclamation of the truth by such men?

"Why bless your eyes, Doc, it is impossible as the religion of to-day stands allied with the world, to do anything else but dance to their piping, and mourn when they lament. You see the preacher's salary is dependent upon how he pleases the worldly-minded patrons of his church. If like Paul, he tells them the truth, he becomes their enemy, and if like Jesus, he insists upon the practice of the truth, they will crucify him.

"They may not put up a wooden cross and nail him to it, but they will by a thousand ways, put him to an ignominious death, metaphorically, if not physically and literally.

"I understand that a man can preach a nice gospel and smooth things over and comb the wool all the right way, and shut his eyes to evil and not have much

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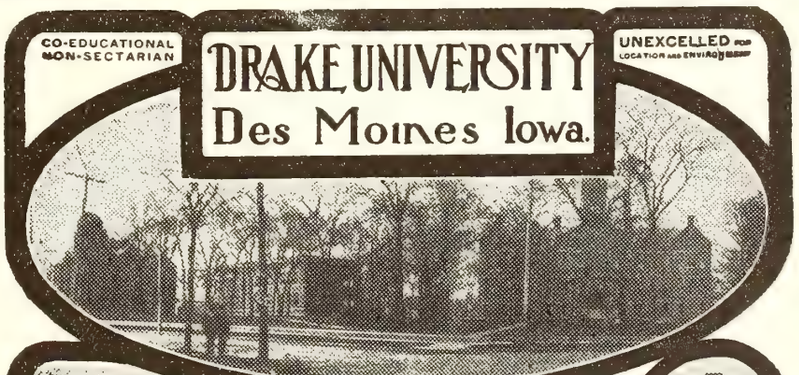
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trouble. But I am suspicious that such a man denies his Lord and Master, and will do mighty little regenerating work, that will count before the bar of God. I just clipped a little piece from a church paper published out west somewhere, that speaks my sentiments, and is, I believe, the truth. It seems to have been written by a man who himself has had some experience in the ministry, and it reads:

"'Now after some years of popularity and the lack of it, I am persuaded that the truer men are to God the less popular they will be. The world and the church need men who care not for popularity, but for Christ; yes, God is calling for men who after counting the cost will take up their cross and follow him who was the most unpopular man the world ever saw.'"

After reading this the judge sat as if thinking of something far away. Doctor Reid's heart was too sad to utter his pent up mind. All that the judge had said was true, too true. And Dr. Reid had spent his three score years in a mixed manner, not always following his conscience and the leadings of God's word, but pleasing men and receiving their praise to a large extent, and now the one time in his life that he took the course that he knew to be the right one, behold how soon he is brought into derision!

But he could stand it for himself, if it was only he, for he had no family now, and but few years yet to bear the burdens of life. But the president, with his six children to rear, and he in a critical condition, with the slander of a great newspaper and the misrepresentations of such a strong combination of unprincipled men to meet, with no one of influence as he could see to help him, if what the judge had said was true, and it must be (for Judge Taylor was a man of rare probity, one who could be relied upon in most intricate cases, to get at the exact truth and right of a matter, if it could be had at all), since the judge had such a wide experience in worldly matters, that his word was looked upon as final when a decision was rendered. Here he had rendered one at length to him, which he knew to be true upon first thought, and because it was, it made him very sad

The judge rallied out of his reverie of thought and drew his big silk handkerchief across his eyes: "Yes, doctor, I played truant with God," he said, as if he had been speaking his thoughts aloud. "I ought to have preached the gospel, but I saw what it involved, and I could not bear the cross and follow my Master in one direction and bear a palm of worldly glory and praise and follow my own inclinations in another at the same time. But I have gone back to the dividing of the ways, where I diverged fifty odd years ago, and Doc, by the help of God, I am going to follow Christ the remainder of my days. I have counted the cost, and it will take all I have, and that will not atone for the past, but with the grace of Christ to make up the deficit, here it is," holding out his hand to the doctor, which he grasped with a "God bless you, judge. May he give you years yet in which to serve him."

At this point Mrs. Brown came into the office and requested the doctor to come in and see the president, as he was passing through a strange symptom.

(To Be Continued.)

Try It.

A famous English gardener once heard a nobleman say, complainingly: "I can not have a rose garden, though I have often tried, because the soil around my castle is too poor for roses."

"That is no reason at all," replied the gardener. "You must go to work and make it better. Any ground can be made fit for roses if pains are taken to prepare it. The poorest soil can be made rich."

It was a wise saying, and it is true in other places than rose gardens. Some young people say, "I can't be cheerful," or "I can't be sweet-tempered," or, "I can't be forgiving," as if they were not responsible for the growths in their soul garden because the soil is poor. But "any ground can be made fit for roses," any heart can be made fit for the loveliest blossoms of character.—*Young People.*

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

I Remember the Alamo.

March 27.—After about six hours' sleep in our berth (I wonder how a man can pass a night in chair cars, crowded in with people who talk and tramp about all night?) we went to our toilet room, where anybody may shave while the train is speeding southward, anybody but me. Why do people talk about the discomforts and dangers of "sleepers," and, instead of a Pullman, cramp themselves in a chair, with no place to put their feet or means to keep the light out of their eyes, or to close their ears to the incessant noises? They say talk is cheap, and in this case the proverb is justified. But a person shouldn't travel for fun and try to be economical; it is so much cheaper to stay at home; and it wears the nerves to find what an expense you are to yourself when you keep an eye single on expenses.

At 7:30 we reached San Antonio. If you want to appear to the railroad man as a primary in the dusty art of travel, you call it "San Antonio"; but if you want people to know you have been out before you give it three syllables, thus, San-an-tone, with a hard hit at the tone. It is particularly gratifying to have a chance to say San-an-tone before travelers who never heard it that way before, and who take such labored and fruitless care to roll the "io" on the tips of their inexperienced tongues.

The train drew up at a beautiful station house which is a careful imitation of an old Spanish castle or fort or something medieval. There are towers and ramparts and walks upon the walls, and all in all it's the most artistic bit of architecture in the city. But I never heard any one speak a word of praise, because it was just "the pot," you know. It has a magnificent park at one side, set with palms and ferns and all kinds of greenery shaped into beautiful forms, and instead of a front porch, the tiled roof of the massive stone building is drawn out over the smooth brick pavement, making an open-air square set with rustic benches. Seated here you look back at the station-castle, and wonder at the vines clinging to the hoary stones (apparently hoary) and weighted down with full blown rose. On the other side of the track you see a row of dusty, dilapidated and ragged banana-trees with something like half-formed ears of corn growing on their yellow cornstalks of bodies,—and you pronounce banana-trees the poor dumb asses of the vegetable kingdom. Just as at New Orleans, these bananas never get ripe; they are always stolen.

One reason why we saw a good deal of this station was, that on leaving the car we found a wheel of Jebly's tricycle had been smashed in the baggage-car. The train for Mexico was due to leave at noon, and there was a good deal of excitement in getting the wheel to the repair shop and persuading the mechanic to hurry the work. By noon the wheel was as good as new; charges, $2. By that time Jebly knew each fern, palm and cactus in the plaza. There were a good many Mexicans in the square, looking uncommonly like the reputation their race has spread abroad. None of them could speak English; but in asking a question they said "Huh?" and in laughing they said "Ha, ha, ha!" so they were not altogether incomprehensible.

As soon as Jebly could ply his tricycle we left the station and started for the other one, about two miles away; but finding our train was five hours late we stopped up town for dinner, and went to rest in a pretty little park called "Milam Place." It has a fountain, of course, which, of course, wasn't running; and there is a statue of a man with this under it: "Who will follow Ben Milam into San Antonio?" I asked a man in the park who did follow him, but he only said, "No comprendo." Another man, more light-complexioned, said he though Ben Milam had been killed near the spot on taking San Antonio from the Mexicans. This reminded me that I was on historic ground. As we had expected to sail to Mexico across the Gulf, this stop at San Antonio was a pure accident, and we had not read up anything about it. We were glad the train was late. Even with this most historic ground, they have modern methods, for as Morton lay full length upon the thick, but coarse, grass, an attendant came up and said the policeman would arrest him if he didn't get off. The sun was unbearably hot where the benches stood; in fact there was no shade except on the grass, so we left. Across the street stands a large building, an ice-cream factory. They manufacture ice-cream by the hogshead, and I suppose it is done just as we manufacture ice, for apparently there is no cream used in the process.

Leaving this disappointment, we went to the heart of the city, to study the people. They form a marked contrast to the crowds that throng the spacious thorofares of New Orleans. The city itself is distinguished by extremely high sidewalks that kept Jebly's tricycle jolting along over cobblestones and cedar-block roads. At the end of the pavements one finds two or three steps coming down to the crossing; steps of careless height. I think perhaps the pavements are built not to keep wayfarers out of the water—for the city seems dry—but because the Texans have such long legs and ample feet. They like to step high, perhaps, being built for it. At New Orleans it seemed that the cream of southern beauty had been collected; but at San Antonio the women—well, it wasn't in evidence. I think all the pretty women staid at home, that day. It was a Wednesday. Perhaps they were resting up to go to prayer-meeting. Now, I am interested in people as they are, and care no more about beauty than I do about money. Not so Morton; and when he had looked at two or three thousand souls without finding a face to delight his eye, he set out upon his favorite method of consuming time by hunting for that particular variety of suspenders which, it seems, nobody but he ever dreamed of. While he was exciting the hopes of shop-dealers, I espied a very old-looking building at the head of a street and went to look at it. And it was the Alamo, which you must pronounce Ahly-mo, no matter how dear to you may be your old way of saying, "Remember the Alamo." I hadn't remembered it, I am ashamed to say, but I was as jubilant over my find as if every schoolboy oughtn't to know that the Ahly-mo is at San-an-tone. I persuaded Morton from the suspenders, and we found that Jebly's tricycle would roll right into this historic building. Although the day was tropically hot, as soon as we passed under that portal, we entered a cool, rock-smelling atmosphere. Walls of a yard's width surrounded us. The front door opens into a large central chamber. On either side are small rooms or cells, with curved stone ceilings, and floors of the same earth trodden by the heroic defenders of the fort. The windows are guarded by iron bars. There is no access to the upstairs. The powder vault where Evans was killed while trying to blow up the magazine, has no opening except into a dimly-lighted cell. It is like a dungeon hollowed out of a rock. The house was built in 1718 for a convent, although some encyclopedias say it was built for a fort. They don't know; I have been there. The upstairs, now closed up, was used by the choir. The little rooms where Evans and Bowie were killed, had been used by isolated worshipers of God, who had regarded the religious life as a lonesome business.

The way you think of the Alamo depends, I should imagine, on whether or not you are a Mexican. All this part of the country formed once a Mexican state, and when the Mexican government allowed Austin to bring two hundred American families here to colonize, it of course supposed they were coming for the good of Mexico; but they weren't. They prospered, and when Mexico forbade the immigration of any more Americans, the colonists and their descendants asserted their independence from Mexico, and rallied under Sam Houston. They believed in States' Rights, you see, and when Mexico sent Santa Anna to put down the rebellion, or secession, or independence, or whatever you choose to call it, it was not unlike General Grant taking his horse to see about things down South. Only Santa Anna wasn't Grant; he couldn't be, for he was a Mexican. It was in 1836 that Santa Anna, with 4,000 men, surrounded Fort Alamo, including within its grim walls 140 Americans under Colonel Travis. After a desperate and valorous defense, the Americans were obliged to surrender on promise of their lives being spared. As there were only six of them left, and still several thousand of the enemy, Santa Anna could well grant this condition, especially as he had no intention of keeping his word. That last contest had been terrible in its slaughter and hopelessness. The Americans, unable any longer to keep

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the Mexicans at bay, and seeing them pour over the ramparts, clubbed their muskets, and taking heavy toll for every wound, died in a mangled heap about their leaders. The six who survived, and who gave up their weapons on promise of protection, included Evans, Bowie and Crockett. Santa Anna ordered them instantly killed. Yet we are told that Evans was killed while trying to blow up the powder magazine. Was this after his promise of protection? We were shown the room where Bowie died. "He was wounded and lay in the room on the right," said the lady who sells souvenir post-cards in the central chamber; "he died in the room on the left, after making the men carry him in his bed across the line Santa Anna had forbidden him to cross." Now, if Santa Anna had marked out a line, why didn't Bowie stay on the right side of it? I wonder if Santa Anna has had all said for him that he deserved on that occasion? That he was treacherous, all proclaim; but did he have no provocation? As to David Crockett, his death in the Alamo seems a fitting ending to an adventurous, picturesque and patriotic life. It is worth much to his fame that he did not die peacefully of old age, And it seems prophetic of any career mapped out on his principle of "Be sure you're right, then go ahead,"—that posterity will treat you better than your contemporaries. Bowie is better known as the inventor of a certain kind of knife than as the prisoner who had his bleeding form carried across a line. He made a knife, once, of a blacksmith's file, and when he had killed a man with it—let us hope, some man who was better dead,—the knife was found to work, so it was taken as a model for the effective blade of the ranger. I can imagine the rugged fighter, covered with wounds, commanding the men to carry his helpless body whither his conqueror had forbidden an American to pass. He must have known he would be killed; he simply wanted to show that he was not afraid. I have known people just like that. Well, not very long after, Santa Anna led his army to San Jacinto, and the Americans cried, "Remember the Alamo!" If Santa Anna had forgotten it, he had ample opportunity to think of it in his prison. I am glad this captor didn't treat him as he treated Crockett, Evans and Bowie. I am glad those rough cowboys and rangers and lusty fighters, crude and untamed as they were, had no treachery in their hearts, however treacherous might be the foe. I am glad I am an American.

So the Mexican army was beaten and then the United States recognized Texas as a republic, and other countries helped her with recognition when she no longer needed help. And it was independence and not secession. So here we are in the Alamo, the monument of it all, and the oldest house—some say—in the New World. But they are still fighting over the Alamo. It is a fight among ladies, now. One side claims the credit of persuading the city to own the building and keep open house for the public; the other party claims it furnished the monev to adorn the interior with souvenirs—such as autograph letters of Houston, the splendid painting of Crockett, the iron pot whose pegs have been worn away by centuries or service, etc.,—and hence it deserves the credit of the open house. Each side is contending for the management, and bitter with taunts of "ingratitude" against the other faction. Those huge cold walls which have seen sure-enough fighting, look down upon this modern warfare and say nothing. It reminds me of the church. There used to be battles over one's faith, with faggot-piles and block-and-ax and guillotine for arguments; but now the fray is waged over an organ, or a church choir, or somebody's opinion of something. We must fight; we must have divisions; and if no worthy cause presents itself, we trump up the most ridiculous excuse and clothe it with dignity and awe. I don't know which faction was in charge of the Alamo when we were there, but it was very kind to strangers. We were permitted to sit at the little table under the barred window and write home; and our every question was answered genially. Our greatest handicap was that we didn't know what to ask. I wish I had summoned up courage to inquire after Ben Milam, and whether or not his question on the monument was answered by many voices with, "I will follow you into San Antonio!" for, since coming home, I can't find him in any of mv books. There is a Milam county, Texas, no doubt named after him; and the Milam apple is a mighty fine variety; do we owe it to him? If so, he deserves that that fountain should be set to going.

There is a beautiful stream that flows through the city; it is neither wide nor deep, but verdant banks descend to it, set with flowers and rich shrubbery; it is a sweet relief, after the glare of the white streets. There is a pretty bridge over it, on Commercial street. I asked several what it was called, but they said it has no name; they don't call it anything. At last, a driver told me it was called "San-an-tone Creek." I find (on coming home) that San Antonio is on the San Antonio river. Perhaps that is what it was.

(To Be Continued.)

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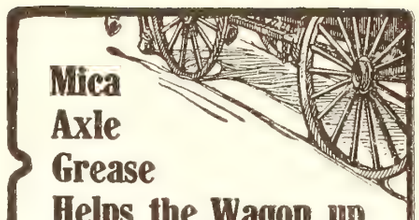
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"But," said one of his friends, "this seems very impractical. Suppose one of these men took it into his head to rob you one night?"

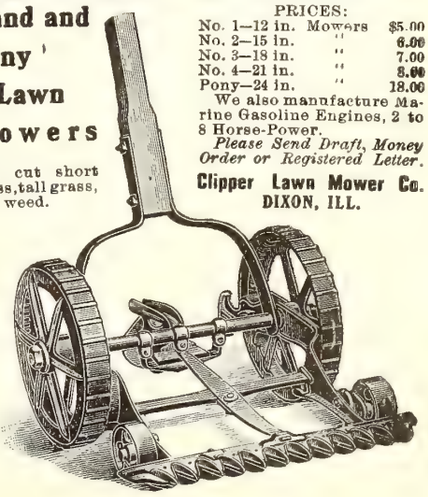
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But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

—*Brown Memorial Monthly.*

The Feast of Cherries.

By Fred Myron Colby.

There are many holidays observed throughout the world, the larger number of them commemorating some event performed by grown-up people. There is only one that I know of that celebrates the action of children, and that is the Feast of Cherries, which is annually kept in the old German city of Naumburg.

Of course, the young folks take part, and a large part, too, in the observance of other holidays. Young America has things pretty much its own way on the Fourth of July, and many of the festivities of Christmas and New Year's are designed largely for the amusement of the children. St. Valentine's day, though once popular among older people, has of late years become almost wholly a holiday for young people.

But the Feast of Cherries is not a holiday for the children, but its celebration is due wholly to and is intended to commemorate the heroic and self-sacrificing action of the German boys and girls.

It has been a holiday for over four hundred years, and is still popularly observed whenever the season of ripe cherries comes round—some time in July—so that perhaps while the boys of America are firing cannons and torpedoes, and ringing the bells, the children in far-off Naumburg are parading the streets in holiday attire, carrying branches laden with clusters of red ripe cherries.

In the first place, perhaps you would like to know just where old Naumburg is. If you will look at the map of Germany in your big atlas, you will find it in the province of Saxony, in Prussia, on the River Saale, near the junction of the Unstut. It is a large fortified town, with reminders of its mediaeval splendor in its vast, dim cathedral, and its moat and lofty walls. A lovely old romantic place, in the midst of orchards, and girdled by the shining waters of the double rivers.

Being a strong and populous town, Naumburg was always a place of strategic importance. So in time of war—and in the old time folks seem to have been always fighting—it has withstood many sieges, for there was always somebody who wanted to get the city away from its proper owners. Of course, this made troublous, anxious times for the people of Naumburg. Its most famous siege was that by the Hussite army under Procopius, in the summer of 1432.

The Hussites were the followers of John Huss, of Bohemia, a religious reformer who was burned at the stake in Prague in 1415. In less than a dozen years after his death, his followers were so numerous that they were more powerful than their enemies. A great army of them marched up and down Germany, plundering and burning the country, and besieging the cities that did not open their gates to them. This Hussite war as it was called, lasted a number of years and occasioned much suffering. The leader of the Hussites was the famous John Procopius, a dark, swarthy, one-eyed man, enormously fat, and more cruel than the rest of them.

And now this savage, one-eyed old general and his host of warriors sat down before Naumburg, the inhabitants of which closed their gates against him. Two months the siege continued, and Naumburg did not yield. The Hussite army drew closer and closer lines around the city, and the eyes that had gazed anxiously from the ramparts day after day for help now knew that no help could reach them. Even the stern, dark-browed warriors, who more than once had sallied out against the enemy, dared no longer go without the gates.

Despair and famine stalked with silent tread through the quaint, narrow streets. The provisions that had been garnered were consumed, and the people were gaunt with hunger. Meanwhile, too, the enemy grew more fierce without. The hot summer sun dried up the springs about the city. Procopius swore that he would take the city and slaughter every man within it.

So there was good reason that brave hearts faltered, good reason that the minstrel's harp should be mute, and that tears glistened in the eyes of highborn dame and lowly milkmaid. But better they thought the slow death by famine than to be killed outright by the Hussites, and so the mailed sentinels still kept watch and ward upon the walls.

In the middle of the city a rich citizen named Wolfe had a walled garden, where cherry trees grew in great profusion. Wolfe had been very watchful of his trees, and they had made him both rich and famous.

This season they promised a more than usual harvest. The trees were in blossom when Procopius sat down before the walls; now they were red with the ripe, juicy cherries.

Returning from the walls one bright July day, their owner had a sudden thought, as he looked upon the superb fruit ripening in the sun. A strong hope arose within him that he might save the city. There was not much time to lose, he knew well enough, for another day of suffering would make the people delirious. He had his little daughter assemble all the young children of the town, and having them all dressed in white, the funeral color at that time, he gave each one a branch of cherries, and ordered the gates to be opened. It was a touching sight to see those little children, so thin and wan, dressed in their mourning robes, go forth to the enemy's camp. None knew if they would ever return, and many a parent's heart must have groaned at the thought of what might be.

The children's voices were sad and plaintive as they chanted a sacred hymn. Solemnly it rang among the tall towers and narrow streets, and the last echoes floated like a wail to the anxious watchers on the walls.

Procopius, the Hussite, stood without his tent, surrounded by his chief captains. A fierce light was in his eye; his stern, weather-beaten, bearded face shone with the light of a conqueror. On the morrow he would lead his soldiers to the attack, and he felt that Naumburg would be his. But even as his heart swelled at the thought of his triumph, he saw the juvenile procession approaching from the city gates.

"What do those youngsters mean?" he said. "I have half a mind to order my cavalry to charge. But no, I will bespeak them first," and he glanced frowningly at the approaching array.

And now they were quite near him, and he saw that they were pale and thin, and worn with hunger. Their young eyes looked out from pinched, gaunt faces, and they walked slowly and heavily as though their little limbs had hardly strength enough to support them. As he gazed at the pitiful sight his hard heart relented, and tears welled out of his fierce eyes and glistened on his war-worn cheeks. A spring of fatherly love that had long been choked in him, gushed forth, and he opened his arms to the children who had conquered his savage heart by their innocence and want.

It was a sight worth seeing—those little ones crowding around him, clambering upon his knees, and pulling his long beard. And the great general had them fed, and then told them stories, and laughed with them till his fat sides shook. No one would have guessed him to be the fierce, cruel ravager that so many knew him to be.

That afternoon before the sun had sunk down before the tall, grim towers, the peaceful, white-robed procession returned to the city. Following them went a long procession of carts loaded with provisions for the starving people, huge carcasses of roasted beeves and mutton, and wheaten and barley loaves, enough for all to eat, the gift of the generous Hussites.

And the next day the warlike host marched away, leaving Naumburg free and peaceful among its green meadows, saved by the heroism and the innocence of its children.

Warner, N. H.

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Who Was It?—A Good Housekeeper and Her Company.

BY JULIA H. JOHNSTON.

Long ago in a pleasant home on a hillside lived a happy family. The one who did most of the housekeeping was a very good woman. She liked to have things neat and comfortable and she knew how to keep them so. She was a busy sort of a person who always seemed to find plenty to do, and she had a kind heart that loved to make her friends comfortable. The housekeeper had a sister and a brother whom she dearly loved. The sister was rather a quiet person, who liked to be still and think pleasant thoughts and was anxious to learn all she could. This home was pleasant to visit because it was quiet and peaceful, and there was so much love there, and friends were made welcome.

One day company came to this house, and a glad day it was. It was the Best Friend who came, and who so welcome as he? He often came there to rest, for he was a great traveler. Indeed, he had no home of his own at all, and it was good to have this place to visit whenever he would, and to be sure that all the family would be glad to see him whenever he could spare the time to come; for he was very busy, going about doing good and helping people. Now, here he was to-day, the family's Best Friend, and the housekeeper thought nothing was too good for him and too much could not be done. So she bustled about getting as good a supper as she could. She thought of so many things and planned so much that it made a great deal to do for one person. By and by, as she hurried about, the housekeeper got tired and she felt troubled about her work. Why did not her sister come and help her? Surely she, too, was glad to see the Best Friend. Why did she not try to do something for him? She looked around and there sat her sister at the Visitor's feet, listening to him as he talked. She did not seem to remember that supper was to be made ready, nor to think of anything but the words she heard. The busy, tired woman thought this was not fair, and she said to the Best Friend: "Don't you care that my sister has left me to work alone? Do tell her to help me." But the kind and wise Friend said: "You are troubled about many things, but there is but one that is really needful. Your sister has chosen the best part in listening to me and learning all she can." And then I am sure that he gave a loving look at the tired housekeeper who was trying to show her love by doing a great deal, and at the sister who showed hers by listening to what he had to say and learning sweet lessons at his feet. Who was the busy woman? What was her sister's name?

The Reason Why.

The Tall Man: "Why do you call that sorrel horse of yours 'The Critic'?"

The Short Man: "He's no good; he can't do anything himself, and he's always kicking the other horses."—*Eagle.*

Finding Out How to Begin.

Two boys sat down together to work out some problems in algebra. One of them had been busy with his pencil a full minute when he noticed his companion sitting with folded arms and knitted brows:

"What is the matter?" he exclaimed. "Why don't you begin?"

"I'm finding out how to begin," returned the other quietly, and he went on thinking. The first speaker covered a page of foolscap with figures, found himself in a labyrinth from which there seemed no escape, and, looking back over the statement of the problems, discovered a mistake in his first equation. Long before this, however, his companion had worked the problem through and reached the correct result. He had not wasted time, because he had looked at all sides of the question before he began.

A Bad Mark from God.

A little girl was called to court one day to be a witness. She was so small that the lawyers thought she might not know what an oath was. So they asked her some questions.

"Do you understand the nature of an oath?" asked a lawyer.

"Yes, sir," said the little girl.

"What is it?"

"It is a swear."

"What do you mean when you say, 'It is a swear'?"

"Well, it is that I have to tell the truth."

"If you don't tell the truth, what then?"

"That would be a sin."

"What is a sin?"

"A bad mark from God."

They let the child tell what she knew, and they all believed her.

Baby's First Steps.

The child of one year experiences little difficulty in learning to walk or to balance himself; he has no fear of hurting himself, for, if he topples over, he is so small and light the concussion is very slight, and apparently makes no impression. He immediately picks himself up and resumes his endeavors to balance himself, and with each effort gains more confidence. It is quite different with a child who has been withheld from the privilege of walking until he is a year and a half or two years old. The chances then are that he has grown heavy from lack of exercise, and at last, when allowed to use his feet, is not sure of himself and fears a fall; or, from constant holding and fondling, the child may have become delicate. Lack of strength alone stands in the way of the child's walking.—*Harper's Bazar.*

The Girls of To-day.

A ladylike swashbuckler is very good company six days out of seven. But the seventh arrives. And things do happen for which a repartee is hardly an adequate answer.—*Daily Telegraph.*

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HILL McCLELLAND BELL, A. M., LL. D., President of the University.

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FALL TERM OPENS SEPTEMBER 16, 1907

THE FACULTY

ALFRED MARTIN HAGGARD Graduate of Oskaloosa College, 1879. A. M. 1889. Took graduate work in Harvard University, 1900. In pulpit and pastoral work since 1876. President Oskaloosa College, 1889-92. Secretary Iowa Christian Convention, 1893-98. Dean of Bible College of Drake University, 1890—.

DAVID ROBERTS DUNGAN Student Kentucky University, 1865-6. Graduate Drake University, 1884. LL. D. University of Nebraska, 1891. Minister Christian Church since 1861. Six years missionary in Nebraska. Dean of Bible College, Drake University, 1883-1890. President Cotner University, 1890-96. Professor of Church History in Drake University, 1905—. Author of "On the Rock," "Modern Phases of Skepticism," and numerous other books.

AMBROSE DUDLEY VEATCH Minister since 1895. A. B., Christian University. B. D., Drake University, 1901. A. M. Drake University, 1904. Graduate student Chicago University, 1904-5. Instructor in Bible College, Drake University, 1900-1904. Professor Semitic Languages and Literature Drake University, 1906.

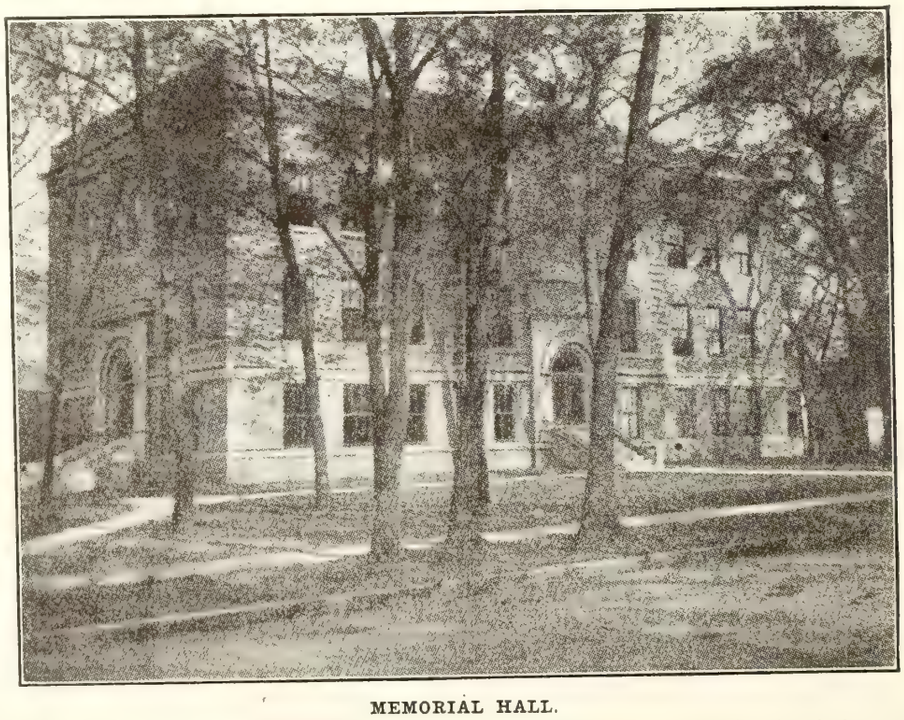
FREDERICK OWEN NORTON Student in Prince of Wales College and the Provincial Normal School, Prince Edward Island, for two years. Taught in the public schools of P. E. Island for four years. Graduated in A. B. course from Kentucky University with highest honors in 1893, and in the Classical Course of the College of the Bible, Lexington, Ky., in 1895, with highest honors, delivering the valedictory of the class in both instances. A. M., Kentucky University, 1895. Associate Principal of Western College, Missouri, for three years, and principal for one year. Professor of Latin and Regent of Christian University, 1898-9. Graduate student in the University of Chicago, 1900-02. Instructor in classics in the South Side Academy of the University of Chicago, 1902-3. Fellow in Bible Greek in the University of Chicago, 1903-6. Ph. D. University of Biblical Greek in the University of Chicago, 1903-6. Ph. D. University of Chicago 1906. Professor of Biblical Greek in Drake University, 1906—.

Others doing special work in the Bible College of Drake University are Prof. Sherman Kirk and Prof. Frank Brown. No Bible College in the brotherhood has a larger or abler faculty of instructors.

University Advantages

Drake University, with its many colleges and special schools, affords rare privileges of varied courses of study to the Bible student. The Bible College courses present almost every branch of Biblical learning that Christian workers need, such as Exegesis, History of Missions, Hermeneutics, Old Testament History, New Testament History, and the like. The College of Liberal Arts is one of the strongest in the country. The Normal School and Academy are available to students of this school without extra charge for tuition, and offer the usual branches of preparatory work. The College of Music affords as fine musical training as can be found any place in the West, and this is supplemented by special instruction in church music. The Business College offers Stenography and Typewriting, or any other branch of business training that might seem desirable to pastors' assistants.

The many churches of Des Moines illustrate every phase of religious activity, and afford opportunities for practical work of every kind. A large number of charitable institutions, missions, rescue stations, social settlements and other enterprises of a similar character are located in and around Des Moines, and are accessible for the instruction of students in the Bible College.



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More than 800 ministers and missionaries in the field received their training in the Bible College of Drake University.

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By a combination of studies which have been taught in the University, and the addition of various courses directly suited to workers of every kind in the church, and especially in the cities and on mission fields, opportunities for special training are offered to the following classes of workers: (1) Preachers' wives, assistant ministers and others, whether men or women, who wish to be efficient promoters of local church work; (2) Christian women who wish to prepare for acceptable service in the churches as pastoral clerks and amanuenses; (3) Preachers who desire special practical training, sermonic, pastoral, or any other kind not leading to thorough theological scholarship; (4) Evangelistic singers, church choristers, sacred soloists, and church organists; (5) Teachers of Sunday schools, leaders of Endeavor societies, secretaries of Young Men's and Young Women's Christian Associations, and organizers of religious societies of any kind.

The growth of this Bible College has been rapid from the first. There are reasons for this.

Students are assisted in various ways:

1. Service scholarships of the value of $50.00 each have been provided for a number of students.
2. A scholarship established for the benefit of young women preparing for the mission field has been provided.
3. The Phillips and other loan funds make it possible for worthy students to borrow the funds necessary to pay a part of their school expenses, the same to be returned after the student has completed his course and has a chance to earn enough to reimburse the loan fund.
4. Opportunities for young men to preach for churches near Des Moines are abundant and remunerative. Many earn their entire school expense in this way.
5. Those not yet prepared to preach find many opportunities to work and earn all, or a portion of their expense while in school.

Some things you will find out if you attend the Bible College:

1. Scholarly, broad-minded men on the faculty who have Christ for their creed.
2. A corps of instructors that know how to develop true men into successful preachers of the Word.
3. Thorough, practical courses of study arranged to help men to the acquirement of the fundamentals of religious truth.
4. An excellent library of books specially selected for the use of ministerial students.
5. Memorial Hall, the home of the Bible College, the best building on the campus of the University.
6. A splendidly equipped Bible College that challenges the admiration and secures the patronage of a great Brotherhood in this and other lands.
7. One of the most self-respecting, aggressive bands of students ever enrolled in any Bible College.
8. An institution whose graduates are filling many of the most important pulpits in this country, and whose trained missionaries may be found in every foreign field.
9. That the Bible College is but one of several prosperous colleges that constitute Drake University, viz: Liberal Arts, Bible, Law, Medical, Dental, Music and Normal.
10. A Bible College that has sent a representative to the mission field for every year of its history.

THE EXPENSES ARE LOW—so low that no ambitious young man or woman should find it impossible to attend school here. The opportunities offered in Des Moines for students to work for a portion of their expenses are numerous and remunerative. Fully one-half earn a portion of their expenses while attending the University.

Drake University always has been and still is a school pre-eminently for the poor man or woman who is willing to work for an education.

We are anxious to correspond with every young man and woman in the Church of Christ that desires to prepare for the ministry or the mission field. It will be a great accommodation to us and to this paper if, when writing you will state that you read this advertisement in The Christian-Evangelist. We gladly answer correspondence and willingly send announcements of any of the various colleges of the University. Let us send to you our complete Bible College Announcement.

Address all Letters to DRAKE UNIVERSITY, Des Moines, Iowa.

Volume XLIV. Number 32.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 8, 1907.



THE FOUNDER OF BETHANY COLLEGE.

This picture has never before been published. It is from a photograph of the oil painting by the artist Healey, made especially for "The Christian-Evangelist."

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—We regret not to be able to publish Chas. Medbury's commendation of our new Superintendents' and Home Department Quarterlies in full. Enough is given to show that they meet the approval of this discriminating Bible student.

—You will not only enjoy your attendance on our National Convention at Norfolk next October the more because the expense does not come from your regular income, but also because you are blessing every home into which you will introduce THE CHRISTIAN-EVANGELIST. It will require a surprisingly few new subscriptions to pay for your tickets.

—During the past year, with the help of our new Editor, we have added six Quarterlies to our Bible school equipment; also a new department in "Our Young Folks," in which may be found choice news of our best schools, together with a system of Supplemental Lessons and a Teachers' Training Course. We are determined that our Bible school helps shall be the very best attainable.

—Congregations moving into new church homes will do well to write us concerning Bible school, Endeavor and church equipment. We carry an immense variety of song books, bells, maps, blackboards, announcers, charts, communion services, wall mottoes and all else pertaining to a first-class modern equipment. We purchase our

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stocks with discrimination and sell at a very low profit.

—A wise old preacher said to a group of young ministers: "Brethren, begin doing now in your present pastorates what you think you would do in a new field." If, going to another charge, many of our preachers would send for Munnell's "Setting Churches in Order," 10 cents, or his "The Care of the Churches," 75 cents. We advise that these books be read and their teachings applied by those who would transform their present pastorates into more nearly what they ought to be.

—The Garrison and Campbell libraries have become household expressions among Disciples and many are ordering them either in entirety or in completing volumes. The W. T. Moore contributions to our literature, both in number and quality, are now fully entitled to the dignity of that designation: Woman's Work in the Church, .10; The World's Unrest, .15; Views of Life, $1.00; The Fundamental Error of Christendom, $1.00; Preacher Problems, $1.50; The Living Pulpit of the Christian Church, $2.00; Man Preparing for Other Worlds, $2.00,—$7.75. We will send all these securely boxed and by prepaid express for $7.00.

—Were our preacher and other friends to make a determined effort, they could give to THE CHRISTIAN-EVANGELIST a circulation of 100,000 within the next fortnight. This would mean tremendously increased interest in all departments of church work, and statistical reports of growth in numbers, missionary offerings and in faith and knowledge that would be sensational at Pittsburg in 1909. While they fall far short of what we would like to report, we are pleased to note the following new clubs of annual subscriptions:

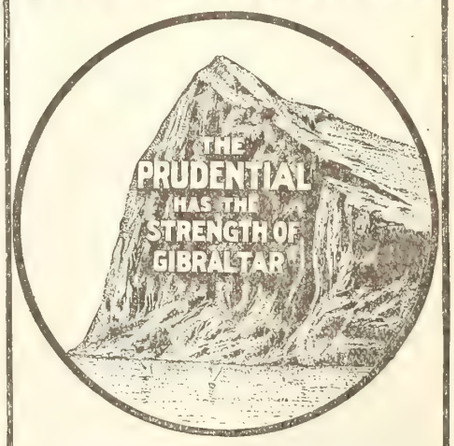
Crane, Mo. 3
Tulsa, I. T., M. S. Dunning, pastor..... 3
Pond Creek, Okla., O. L. Lyons, pastor.... 4
Rockwood, O. 4
Indianapolis, Ind., A. B. Philputt, pastor.... 6
Beaumont, Texas, J. B. Holmes, pastor..... 6
Beaver Falls, Pa., J. W. Darby, pastor.....10
Newcastle, Pa. 10
Newcastle, Pa., F. M. Biddle, pastor.....12
Pittsburg, Pa., Garnett Winn, pastor.....14
San Gabriel, Texas, C. S. Watson, pastor....17

An overwhelming majority of our preachers who are actually achieving in the Christian ministry believe that this Restoration is receiving its best newspaper advocacy through THE CHRISTIAN-EVANGELIST. Will not 1,000 of them place this paper in at least ten new homes during August? Let us make this list of new clubs one of the most interesting features of the paper!



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—**The Strenuous Gospel,** by Thomas G. Shelby. $1.25, postpaid. This author is a preacher of righteousness along lines that appeal to all classes with a directness and forcefulness which classes him among the leaders of his times. The book will help you into a divine strenuousness.

—**Catching Men; Studies in Vital Evangelism,** by J. P. Brushingham, 75 cents. This treats of the pastor and evangelism, evangelistic organization, decision day in the Sunday-school, some remarkable conversions, the personal religious touch, and many other of the vitals of soul-winning. Our evangelists should study this book. So should our pastors.

—**Pilgrims in the Region of Faith.** A thesis with illustrations, by John A. Hutton. 75 cents. His pilgrims are Amiel, Tolstoy, Pater and Newman. In dealing with these four widely different characters, all pushing for the same goal, the author makes a fine illustration of the guiding hand of Providence in the complicated seeking of many-sided humanity for the rest of faith.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, AUGUST 8, 1907. Number 32.

A Great Centennial Offering

Will every Disciple of Christ carefully read the following and then act in accordance with the facts of the case?

During the recent commencement exercises of Bethany College, West Virginia, at a meeting of the alumni it was unanimously and enthusiastically resolved to raise a sum of $500,000, as a Centennial offering to the college for a permanent endowment fund. This was believed to be not only reasonable but necessary, if our coming Centennial celebration is to be worthy of what it commemorates. Bethany College stands out alone in the early history of our religious movement. It was founded by Alexander Campbell, and for many years it was the only college devoted to the education of preachers for the great work of a ministry pledged to support the principles for which Mr. Campbell contended. Nor will it be denied by any one that our religious movement is largely indebted to Bethany College for the success which has attended it. It was the first college in the United States to adopt the Bible as fundamental in its teaching course, and its influence upon both our religious movement and the general civilization and religious development of the American people can, perhaps, never be over-estimated.

How then could the Disciples of Christ celebrate the issuance of the "Declaration and Address" of the Campbells more appropriately than by raising the sum of $500,000 between now and the great meeting to be held at Pittsburg in 1909, to permanently endow the college which was for many years the center whence the principles of the "Declaration and Address" were successfully advocated? Indeed, it may be said with entire truthfulness that among the greatest documents ever written on the American continent were, first—the "Declaration of Independence," by Thomas Jefferson; second, the "Declaration and Address," by Thomas Campbell, and third, the "Charter of Bethany College." Nor is the last the least important when considered from an educational point of view. It practically inaugurated a new era in the history of education by giving the Bible a place which it had never before occupied in any college curriculum.

The plan adopted for raising this money makes its success practically certain if every Disciple of Christ will take part in it. It makes it possible to raise this sum without burdening any one, and without interfering with other colleges, or with other enterprises which require contributions from the brethren.

These well-known men, representing a a much larger number of brethren, have appended their signatures to the important statement which follows:

W. T. Moore, Columbia, Mo.
F. D. Power, Washington, D. C.
J. W. McGarvey, Lexington, Ky.
A. McLean, Cincinnati, O.
Philip Johnson, Bethany, W. Va.
L. L. Carpenter, Wabash, Ind.
Sumner T. Martin, Chicago, Ill.
J. A. Hopkins, Winston-Salem, N. C.
Francis C. McMillin, Cleveland, O.
E. W. McDiarmid, Bethany, W. Va.

One feature, which we believe will commend itself to every intelligent Disciple, is to use a small portion of this fund for the purchase of the Campbell farm and residence for the future use of the college. This farm consists of 224 acres of tillable land on which the Campbell homestead is located. By building a dormitory on this farm, and cultivating the farm with student labor, a great opportunity can be offered for young men to work their way through college. Bethany, by means of a trolley line running to Wellsburg, seven miles distant, will soon have easy access to the markets of both Wheeling and Pittsburg, and the Campbell farm thus utilized will not only help indigent young men in securing an education, but will easily yield a good income to the college from its products. This feature of the plan, when announced at the Bethany banquet, was enthusiastically received by all who were present.

As it is desirable that this movement shall be made practically universal, the following features will be observed:

1. The movement must be regarded as coming from the alumni of the college, though every Disciple of Christ is earnestly requested to participate in it, as the alumni of the college will act simply as agents for raising the fund, so as to relieve it as much as possible from expense.

2. It is very desirable that the whole amount shall be raised in small sums, running from $1 upward. If possible, it would be preferable to raise the whole amount in $1 subscriptions, so as to have at least half of our whole membership participate in this great offering. However, it will be, perhaps, impossible to reach every Disciple with our appeal, and consequently larger sums will be needed in order to make up for any deficiency in the smaller sums. Indeed, it is hoped that not a few will avail themselves of this opportunity to discharge, in a liberal manner, an obligation which certainly rests upon them. It would not surprise the committeee in the least if several $5,000 or $10,000 subscriptions should be made for this great purpose. Surely those Disciples who have been blessed with means could not in any way show their gratitude to the giver of every good and perfect gift in a more excellent manner than by making a liberal donation to this Centennial offering.

3. A book or books will be kept in which all the names, addresses and amounts contributed will be entered, and these books will be present at Pittsburg, and ever afterwards kept in the library of Bethany College as a memorial of this great Centennial fund.

4. All subscriptions of $100 and upward may be made on the condition that they will be due when the donors shall be notified that the whole amount has been secured. Of course this will not debar any one from paying at once, if he should so wish. We leave this optional with the donors.

5. All subscriptions must be sent to either of the following well-known banking houses: The Mercantile Trust Company, Pittsburg, Pa., The St. Louis Union Trust Company, St. Louis, Mo. The Hon. W. H. Graham is president of the Pittsburg Company, and Thomas H. West, the partner of Brother J. H. Allen, is president of the St. Louis Company. Subscribers can send to either of these their subscriptions, and they will promptly receive a receipt for the same, while their names and addresses will be entered by the bank in books kept for that purpose, so that everything will be done in a strictly business manner. Our plan is to have the money in bank, so that a cheque for the whole amount of $500,000 can be presented to the trustees of Bethany College at our coming Centennial in 1909.

6. Each member of the committee has agreed to superintend the securing of this fund within the state where he lives, or within the territory contiguous

(Continued on Page 1018.)

Current Events

Haywood Acquitted.

After twenty-one hours of deliberation the jury brought in a verdict of not guilty in the case of Haywood, who was accused of conspiring to murder Governor Steunenberg, of Idaho. Two of the jurors assert that they still believe him guilty but finally consented to vote for a verdict of acquittal because they did not believe a new trial would result in a conviction. This saves the state the expense and the public the excitement of a new trial, but it is a very doubtful method of discharging one's sworn obligations as a juror. The decision of the case depended almost wholly upon the belief or disbelief of Orchard's testimony revealing the score of murders which he confessed to having committed and which he asserted had been planned and ordered by Haywood and other officers of the Western Federation of Miners. If Orchard told the truth, Haywood was guilty of murder in the first degree. If Orchard lied, there was no serious evidence of Haywood's responsibility for the death of Steunenberg. Evidently the jury believed that Orchard lied. We venture the opinion that this belief was caused less by the evidence offered by the defense to discredit Orchard's testimony than by certain aspects of that testimony itself, or by what would be called, in higher criticism, internal evidence. They refused to believe Orchard's story not so much because it was proven untrue by other witnesses, but because it was the kind of story that seems inherently improbable, and because one does not readily take the word of a confessed villain in a matter of such importance. Of course the rejection of Orchard's testimony opens the very interesting psychological puzzle as to his motive in telling such a story if there is no truth back of it. But jurors are not psychologists, and they did not feel under any obligation to solve this problem before voting not guilty. The decision leaves Moyer and Pettibone still to be tried, but with vastly increased chances for acquittal. Moyer has been admitted to bail, but Pettibone, against whom the state is believed to have the strongest case, is still held in jail. It may also be observed that the verdict in no way vindicates the methods which have been employed by the Western Federation, and in no way disproves the President's statement that the three men are "undesirable citizens."



Representing the Public.

In his Georgia day address at the Jamestown Exposition, the President advocated a broader employers' liability law under which workmen will receive indemnity for all accidents received in the performance of their duties regardless of the question of negligence by themselves or some fellow-workman. The objection is made by a writer in the "International Magazine," that this plan assumes that "employers of labor represent the public and that the damages will be paid by the community at large in some way he does not clearly explain." But is it not precisely true that the employers of labor do in a very real sense represent the public? They sometimes need to be reminded of the fact, to be sure, but an employer of labor, for example, a corporation operating a large manufacturing plant, is essentially the agent through which the public performs the function of supplying itself with the articles which that factory produces. Whatever are the expenses of maintaining and operating the plant, the public must pay them. Who else? The corporation does not pay them. It merely advances the money with the expectation that the public will pay it back, and more too. Just as the public, by purchasing the product, pays the rent and the wages and the insurance, so it would pay the indemnity to the injured workmen. It would simply add another item to the expense account, which would be met by raising the price of the goods enough to cover it. The advantage of giving the workman the right to collect damages even when the accident is the result of his own negligence is that probably only in this way will he be enabled to get damages, without a tedious and expensive suit, for those accidents which are not the result of negligence.



Ohio for Taft.

At a meeting of the Ohio Republican committee last week, a resolution was adopted approving Secretary Taft's candidacy for the presidential nomination. A few days before the meeting of the committee, Senator Foraker wrote to one of its members an open letter in which he presented the reasons against endorsing Taft at this time. The reasons were: That it is too early to make declarations on that subject and that the raising of the presidential issue at this time will interfere with the municipal campaigns of the present year; that Taft is believed to be in favor of tariff revision and the approval of his candidacy would commit the party on this question without adequate consideration; that the committee was not appointed to select presidential candidates and therefore it lacks jurisdiction in the matter and its recommendations would not be binding upon any one; finally, that Mr. Taft is not the only possible Ohio candidate for the nomination, and that the others ought to have a fair chance when the proper time comes for them to place themselves in the field. Mr. Foraker refers to his own candidacy, saying, in substance, that the fact that he has not yet explicitly placed his name on the list indicates nothing as to his intentions since he thinks it proper for the party to seek the candidate rather than for the candidate to volunteer on his own initiative. This last statement indicates that Mr. Foraker either considers that Mr. Taft has volunteered his services as a candidate without sufficient urging to justify him in so doing, or that he is prepared to admit that Taft's friends have been more prompt in the matter than his own. The letter, in fact, definitely places Foraker in the field as a candidate for the nomination, so far as a man can, by his own unaided efforts, place himself in the field and the outcome of the incident with the state committee gives a chilling—though not necessarily a killing—frost to his hopes at the very moment of their first public appearance.



Schmitz in Jail.

Former Mayor Schmitz, of San Francisco, insists that he is still Mayor Schmitz, of San Francisco. The law provides that any official's tenure of office shall cease if he is convicted of a felony. Schmitz was convicted of a felony. The board of supervisors, acting in accordance with their interpretation of this law, declared the office of mayor vacant and appointed first an acting mayor for a few days, then one to fill out the unexpired term. This new mayor has become mayor de facto, taken possession of the office and made many appointments. But Schmitz has still an appeal pending and he takes the ground that the law does not deprive him of his office until his sentence shall have been affirmed by the highest court of appeal to which he may carry it. So he claims to be still a mayor (though he is by no means a still mayor), and he holds to the title of office, complains that his official mail is opened by one who has no right to it, attempts to exercise the appointing power, and otherwise whiles away the tedium of life in durance vile by making a noise like a mayor. As a result of his exercise of the appointing power while in jail, San Francisco now has two complete sets of municipal officials between whom there will doubtless be considerable legal warfare before either succeeds in driving the other from the field. Meanwhile the city's business is being carried on by the anti-Schmitz officials, so the city can afford to wait.



A Socialist Convert.

Jerome K. Jerome, the English humorist, is reported as a recent convert to socialism. This fact in itself is not specially noteworthy, for a good many literary men are socialists. But shortly after his announced conversion—or, as he puts it, his discovery that he had been a socialist for a long while without knowing it,—he dropped some words of warning which may have a wider application than was intended. In reply to a question as to how socialists could best advance the interests of the cause, he said, "Say as little as possible about it." Teach the doctrines, but present them without the label. It is easy enough, he thinks, to get people to approve many of the tenets of socialism, and even to put some of them into practice, but as soon as the proud propagator of the ideas triumphantly declares, "This is socialism," an alarm is sounded and nothing more can be done. It is a fact, is it not, that the advocates of new and unpopular causes often become more interested in the triumph of the cause, as a definite and recognizable organization whose visible victory is to justify them in the eyes of the world, than they are in the triumph of those ideas which the cause embodies and for which it exists. Whether it is preaching socialism, or Christian union, or the doctrines of any party or denomination, it is worth while for the zealous advocate to pause occasionally to ask himself whether he is more interested in the success of the principle or in the success of the party which happens to be advocating that principle; whether he could be satisfied if, by any chance, the principle should succeed while the party gains no recognition for having made it succeed; and whether the principle might not succeed a little faster if he were less eager for the world to know that his party is the special proprietor of it.

Editorial

Our Debt to Bethany College.

The effort instigated and led by Dr. W. T. Moore, for the endowment of Bethany College, is one that ought to meet with universal commendation and co-operation among the Disciples of Christ. The place which Bethany holds in our movement is altogether unique. We have many worthy institutions that are doing a splendid work and are worthy of receiving increased endowment before our Centennial anniversary, but all of them, with one accord, will point to Bethany and say, "She is the mother of us all."

It has taken the first century of our history to make clear to ourselves and to others all that is involved in the plea for reformation which we advocate, and it may well be doubted whether, even yet, there has been a sufficient lapse of time for us to grasp clearly all that was involved in the movement inaugurated by the Campbells. But as time develops more and more the value of the movement, new importance necessarily attaches to its early beginnings, and to the agencies which gave it impetus. Among the mightiest of these must be placed Bethany College, where there were trained, first of all, under the direct tuition and personal influence of Alexander Campbell, a group of ministers whose influence on the cause we plead has been wide and far-reaching. They received a personal impress from the mind of the great reformer which made them most effective instruments, under God, of carrying forward the work which he and his father had inaugurated.

No wiser movement could have been made by Mr. Campbell than the establishment of an institution like Bethany College, for the furtherance of the cause of religious reform. Himself an educated man, he foresaw clearly that it was only by trained and disciplined minds for leadership in the new movement that it could hope to exert permanent influence on the religious thought and life of the world. Untrained and undisciplined minds are subject to extreme views and to all sorts of cranky notions for which the only remedy is intellectual enlightenment, with mental and moral discipline. It is altogether proper, therefore, that one of the methods of properly commemorating the completion of the first century of our movement should be a liberal endowment for the institution which has filled so important a place in its history. The relation of Bethany to the brotherhood makes it possible for all to co-operate towards its endowment without awakening any feeling of prejudice on the part of the friends of other institutions. Indeed, Bethany's success would aid them all. We sincerely hope, therefore, that this enterprise, to which we give considerable space this week, may meet with the hearty support of the brethren everywhere and may be carried forward to complete success as a monumental proof of our appreciation of the religious movement which received its primal impulse from Bethany. If this shall be done the problem of

"O where will be old Bethany
When a hundred years have rolled?"

will be solved, and aspiring youths, for generations to come, will continue to sing,

"My father sent me to old Bethany
And resolved that I should be a man;
And so I settled down in that quiet little town
On the banks of the old Buffalo."

The Problem of the Distribution of Wealth.

The one question which has, perhaps, absorbed more thought of men generally than any other is, how to accumulate wealth? All sorts of schemes have been devised for the realization of this one supreme passion which rules the minds of so many people. But there is a far graver question confronting us to-day than the accumulation of wealth, and that is the problem of its distribution. As a result of the unusual opportunities offered in our rapidly developing country, and largely, too, as a result of our present economic system, many persons possessing financial shrewdness have amassed tremendous fortunes which were unknown in the earlier history of our country, and which are a menace to the best interests of the whole people. In most cases these immense fortunes are the outgrowth of an economic system which lends itself readily to the accumulation of colossal fortunes by the few at the expense of the many. The fault, we cannot but believe, is more that of the system than of any special depravity on the part of the men who have accumulated these fortunes. Perhaps a majority of men, placed in similar conditions and possessing the same ability, would have pursued very much the same course in availing themselves of the opportunities thus offered.

But, however that may be, we are confronted by the fact that these large fortunes exist, either as the result of conspiracy and fraud on the part of their owners, or as the result of certain financial conditions and theories without proper safeguards of law, and in many cases, perhaps, as a combination of both these. The serious problem which confronts these men and the whole country is, How shall this wealth be distributed for the best interests of society? That these fortunes should be held intact, increasing year by year and transmitted from one generation to another, would be an evil that could not be tolerated. Either by the free, personal act of these great capitalists must these fortunes be distributed, or such laws be enacted in the way of income and inheritance tax as will effect the same end. It must be said to the credit of some of these men of vast wealth, that they themselves realize the responsibility that is upon them for a distribution of their fortunes in the interest of the people at large. No matter by what method these fortunes have been accumulated, it is at least to the credit of the men who have accumulated them that they feel some sense of responsibility to the public, and are seeking to make such distribution of their wealth as will promote the public good. For many years the penuriousness of Russell Sage was the theme of newspaper gibes, but since his death we notice that his widow, to whom his great fortune was left, has distributed large portions of it in the interest of philanthropy and Christianity. Andrew Carnegie has been earnestly engaged for several years in making such a distribution of his vast fortune as he believes will best serve the welfare of the public. John D. Rockefeller, it is well known, has been giving princely gifts in behalf of education and Christian missions. A great many others, however, are lavishly spending their fortunes on their own lusts, in extravagant living, and in every possible form of self-indulgence. They feel not the slightest responsibility to the public from which they have accumulated their wealth, and are using it to gratify their personal pride and ambition, and for purely selfish and unworthy ends. This class of men cannot be too severely condemned for their course, while those we have mentioned deserve credit, at least, for their apparently honest purpose to discharge their obligation to the public. It is a strange fact, however, that these men who are distributing their great wealth for worthy purposes, are receiving more censure from the religious press of the country than those who are hoarding their wealth or lavishing it upon themselves in extravagant living.

It may be said, of course, that the censure of the religious press is not so much directed toward the men who are making these large gifts to religious and philanthropic purposes, as to those who willingly accept them and use them for these beneficent ends. It cannot, however, be wrong to receive what it is right to give. If those in charge of Christian and philanthropic enterprises refuse to accept the gifts of these men of wealth, who are seeking to discharge, in some measure, their obligation to society, then they will be compelled either to spend their wealth for unworthy enterprises or to transmit it to their heirs. The failure to discriminate, as we have before pointed out, between the accumulation of wealth and its distribution, is responsible, we think, for this strange view. How a man has gotten his wealth is one thing; how he uses it is another. The one may be very wrong; the other may be altogether right. Money rightly obtained is often wrongly used; on the other hand, money obtained by questionable methods may be wisely used. It may be said that the

only right use of money wrongly acquired, is to return it to those from whom it has been taken. This is no doubt true, so far as it is possible to do so. That, we suppose, is exactly what such men as Mr. Carnegie and Mr. Rockefeller and others like them, are seeking to do. To know precisely what individuals have been wronged, and to what extent, through the accumulation of their fortunes, is impossible. To so distribute their wealth as to make it promote the common weal, is, perhaps, the nearest possible approach to the principle of restitution. To place ourselves in opposition to this principle of restitution, as it finds expression in these large gifts of men of wealth, for worthy purposes, would be to assume a responsibility which we do not dare to assume.

In so far as the methods pursued by these men of wealth are amenable to law, let the law be enforced, by all means, and let the pulpit and press co-operate with the government in bringing to justice all who violate the laws of the country in their greed for wealth; and, more than that, let the pulpit and press condemn unjust laws and customs which have made possible these vast accumulations of wealth, and give their influence to such measures as will insure a more equitable distribution of profits between labor and capital.

But let no one suppose that the question of the proper distribution of wealth concerns only a few millionaires and billionaires. It is a question that comes home to the conscience of every man who has any means beyond an amount necessary to supply the legitimate wants of himself and those dependent upon him. There needs to be a great deal more conscience on this subject than exists at present. The question that should concern us, is not, whether we may receive gifts for worthy objects from men of wealth, but rather, how we may get men everywhere to recognize their solemn responsibilities to distribute the money or property which they have acquired, so as to discharge their obligation to God and to their fellow-men.

Read the Second Time.

The following letter from one of our ministers, addressed to the Editor, carries its own moral with it so plainly that it does not need to be pointed out. We commend the writer's spirit of investigation and his manly frankness in acknowledging his fromer error:

> Two years ago I read your book on "The Holy Spirit," and wrote you a letter containing some caustic words of criticism. You wrote me a kind letter in reply telling me that perhaps when I read the book again I might have a better opinion of it.
>
> Since the first reading of the book I have "searched the Scriptures" on the question of "The Holy Spirit." I have worked out and preached a number of sermons on the various phases of the subject. I made quite an investigation in every branch of it. Recently I read your book again. The margins of its pages are covered with notes and references made during the second reading. Now I want to revise my former opinion and treat the book according to Isaiah's rule, "Cease to do (it) evil and learn to do (it) good." The book has been valuable to me in arousing a spirit of research and investigation; then upon returning to it with the mind filled with the teachings of the Bible, I find it filled with the richest truths, the grandest conceptions, and the most helpful and inspiring thoughts of any book I ever read. This great truth comes to me—that when we open a book without the proper knowledge to begin on, we fail to get our minds in tune with its spirit and teachings. Please accept this not as an apology to you, but as a tribute to that splendid book, "The Holy Spirit."

Notes and Comments.

Should Christians eat meat sacrificed to idols? That was a burning question in Paul's day. Paul's common sense answer to the question was, in effect, Eat what is set before you, asking no questions as to where it came from. The fact that the meat was offered to an idol had no effect whatever upon it as food used to sustain life. If, however, some one should offer meat to a Christian, telling him that it was sacrificed to an idol and should expect him to eat it in honor of the idol, then the believer was to respectfully decline.

The question about eating meats offered to idols is not a living question with us, but the principle underlying Paul's answer has its application to many of our current questions. Should we use money for missionary or philanthropic purposes, or other religious uses, which has been secured by unjust or unclean methods? What would Paul's answer be to the missionary and benevolent boards? The principle underlying his answer to the old question would seem to clearly imply an answer in substance as follows: "Use such gifts of money as are freely offered to you without asking any questions for conscience's sake, for the money itself is not 'tainted' any more than was the meat offered to idols; but if any man offers you money, saying, 'This money was gained by extortion or through fraud, and in accepting it from us we expect you to condone our wrong-doing or approve our methods,' receive it not, but spurn the offer and the man making it." This, it seems to us, would be the Pauline view of the money question.

Many years ago the Editor of this paper undertook to join in a religious service with the narrowest sect of the Plymouth brethren, away up on the English lakes. Having been refused the emblems in the Lord's Supper, he undertook to drop a shilling into the contribution box but was promptly denied this privilege. What was the theory? That any money coming from those outside their own little sect was "tainted" money, and, therefore, it would be sacrilegious to use it. They were carrying out the principle of the nonuse of money which they did not know to be honestly gained, to its legitimate consequences. They did not select one man as a special victim, whose gifts were debarred, but applied it universally. It is this microscopic way of magnifying little things that creates division and strife among brethren and cuts the nerve of generosity in giving.

A few years ago a Congregational brother, using a microscope instead of a telescope, discovered a great heresy in the practice of the foreign mission board of that body. It was sending out men as missionaries who held to the possibility that men might perhaps have an opportunity of repenting after death. The discussion raged through all the papers and crippled, for many years, the contributions to their foreign work. Let us profit by the incident, and beware of using microscopes when we ought to be using telescopes which are able to disclose to us the sublime realities of the spiritual world.

The entire brotherhood is of one mind that all dishonest methods of heaping up fortunes ought to be punished by law and discountenanced by the Church. We are of one mind as to our duty to refuse all gifts to which there are attached conditions which would compromise our position as advocates of truth and righteousness. We are also of one mind that it is far better for men of wealth to devote their surplus means to the cause of Christian missions and philanthropy, to education and the diffusion of intelligence, than to squander it upon themselves and their families, or to hoard it up to be transmitted to those who do not need it. Agreeing upon these fundamental propositions, let us not waste time over a purely academic question as to whether money wrongly gained is forever debarred from being devoted to worthy enterprises.

Let us not forget that the principles of Christian union for which we contend, have their application among ourselves and to our co-operation in missionary work. The most fundamental principle in this plea is: Agreeing in the fundamentals of faith, let us not quarrel and divide over theories and fine-spun opinions, but allow every man the full liberty of thinking as he pleases in all matters which do not affect his faith or character. It is a very serious mistake to introduce questions of discussion on mere matters of opinion, about which brethren differ, and seek to make these opinions conditions of our co-operation with our brethren in the work of the Lord. This course must be firmly discountenanced by all who value the unity of the brotherhood, the success of our plea, and the welfare of our missionary organizations whose great task is that of evangelizing the world.

Editor's Easy Chair.

Pentwater Musings.

There is anything but monotony in our lakeside weather. This morning we witnessed that notable summer phenomenon—a hailstorm. The morning dawned fair, but soon a cloud appeared over the lake; low, heavy thunder was heard, and it advanced rapidly. After raining for a while hailstones fell in great profusion, averaging in size about like the marbles we used to play with as boys, and covering the hillsides. In a few minutes it was all over and the sun was shining again. They say these hailstones are formed by the rain passing through a cold current of the upper atmosphere, which congeals it. If there were some means by which this cold current could be utilized at will, for freezing water, how easy it would be to beat the ice trust! But perhaps some one would soon get a monopoly on the atmosphere and only enlarge the profits of the aforesaid trust. But returning to the weather,—in the afternoon, while we were all in the lake for a swim, with floating clouds here and there and one darker lying off on the horizon, there suddenly arose a furious wind which drove us hurrying from the lake and covered its surface with a confusion of waves coming in different directions and foaming out their fury until white seemed to be the predominating color as far as eye could reach. The gale kept up its pace all afternoon, blowing as if it were the outer circle of a cyclonic disturbance. And so August made its advent with these striking meteorological phenomena. We do not associate these unusual occurrences with the calm and serene month of August when summer has become old enough to be staid in its habits and to be sobered by the anticipation of the approaching autumn. When we think of August, we think of growing corn, of yellow stubble fields from which the wheat and the oats have been harvested, and the quail calling "Bob White," and the bright stars shining out of the clear heavens at night, and as the season of repose for man and nature. August is the thrifty matron of the seasons, who comes now with her lap full of the ripening fruits, roasting-ears, watermelons and other products of the season, which make glad the heart of man.



Speaking of August, its coming always reminds us that the summer is rapidly passing. Already half the period of our sojourn here by the lakeside has fled. Nowhere does time seem to fly more rapidly than at a summer resort. Each day seems full of its duties and pleasures. A new day has come since beginning these "musings," and in its cool breezes, coming out of the northwest, there is the prophecy of the end of summer, and of the oncoming autumn. In his "Mosses From An Old Manse," which we have been glancing through this summer, Hawthorne expresses this thought in his own inimitable way: "How early in the summer, too, the prophecy of autumn comes! * * There is no other feeling like what is caused by this faint, doubtful yet real perception—if it be not, rather, a foreboding—of the year's decay, so blessedly sweet and sad in the same breath. Did I say there was no feeling like it? Ah! but there is!—a half acknowledged melancholy like to this—when we stand in the perfect vigor of our life and feel that Time has now given us all his flowers, and that the next work of his never-idle fingers must be to steal them one by one away. * * Alas for the pleasant summer time! In August the grass is still verdant on the hills and in the valleys. The foliage of the trees is as dense as ever and as green; the flowers gleam forth in richer abundance along the margin of the river, and by the stone walls and among the woods; the days, too, are as fervid now as they were a month ago; and yet in every breath of wind and in every beam of sunshine we hear the whispered farewell, and behold the parting smile of a dear friend. There is a coolness amid all the heat—a mildness in the blazing noon. Not a breeze can stir but it fills us with the breath of autumn. A pensive glory is seen in the far golden gleams, among the shadows of the trees. The flowers, even the brightest of them—and they are the most gorgeous of the year—have this gentle sadness wedded to their pomp, and typify the character of the delicious time, each within itself. The brilliant cardinal-flower has never seemed gay to me." But the prophecies of autumn are far more pronounced here by the lakeside, where the warm breath of August is cooled by its passage over leagues of inland sea, than in the still woods about the Manse at old Concord. This coolness in the breeze and this fire that blazes on the hearth say to us, "The summer will soon be past, and what thou doest for the present season must be done quickly."



Our Lord told of a lost sheep, a lost coin and a lost boy, to illustrate spiritual truths. We have just had the experience of a lost watch. One day this week we sailed across the lake from our boathouse to the village on the opposite side, with our little granddaughter. When we had landed and were taking down the sail, a gentleman came up and inquired if this was "Dr. Garrison." I pleaded guilty to being the person thus designated at times, and inquired the name of the visitor. He introduced himself as Brother James Mailley, minister of the Christian church in Greensburg, Ind. I asked that he join myself and granddaughter in a little fishing expedition up the lake, and as he had just arrived that morning he was glad to accompany us and see how it was done. On looking for my watch to see the time, I found it was not in its usual place, but supposed it had been left at home. The fishing expedition was a success, and Brother Mailley caught the largest number, and did the rowing when we could not sail. But on reaching home in the evening it was found that the watch was not there, and I remembered definitely of having had it earlier in the day. The next day a vigorous search was instituted but without avail until in the afternoon when it occurred to me that when I was lifting the sail from the boat, on the shore, where Brother Mailley met us, I had likely pulled the watch from its resting place and thither went with Brother Mailley, and he reaching his hand down in a crevice of the sod that bordered the lake, drew out the watch dry and uninjured though just at the margin of the lake. There was great joy at the finding of that watch. I had prepared the notices offering a liberal reward for it, for it was a watch which the family had given me on my fiftieth anniversary, and, of course, was greatly prized. Never has the watch seemed half so valuable as since it was lost and found again, and it will always have a new value to me because of this experience. Brother Mailley would not accept the offered reward, but I shall see that he is fitted out with first-class fishing tackle. He is expecting to-day five of his friends from Greensburg to join him, and they have engaged board in the village, at a very pleasant place, and at very reasonable rates. He is entering upon his month's vacation with zest, and in a way and spirit that will make it very beneficial to him. There is much in how we take life as to what we get out of it, and we predict that he and his companions, one of them a brother minister in the Methodist church, will have a joyous and profitable time together on these lakes and through these woods during the month of August.



At times the lake has a note of sadness in its music, as if it were sobbing out the sorrow of the world. There is a moan in its waves to-day, as if it were in sympathy with all the pain and suffering of our common humanity. How strangely mingled are pain and joy in this world of lights and shadows! In so far as man has capacity for the highest joy has he, also, the keenest pain and deepest anguish. We may solace ourselves, then, with the thought that if we could suffer no pain neither could we experience any joy. No doubt the keenest pain and the most intense anguish ever experienced by any soul on earth was that of the sinless Man who embodied within himself the human and the divine. As he had capacity for the deepest sorrow, so he must have had capacity for the highest joy, for these are but the different sides of the same nature which is akin to the infinite and the eternal. A modern poet, in "The British Weekly," argues the immortality of man from his capacity for pain:

"I think man's great capacity for pain
Proves his immortal birthright. I am sure
No merely human mind could bear the strain
Of some tremendous sorrows we endure.

"Art's most ingenious breastworks fail at length,
Beat by the mighty billows of the sea;
Only the God-formed shores possess the strength
To stand before their onslaughts, and not flee.

"The structure that we build with careful toil,
The tempest lays in ruins in an hour;
While some grand tree that springs forth from the soil
Is bended but not broken by its power.

"Unless our souls had root in soil divine
We could not bear earth's overwhelming strife,
The fiercest pain that racks this heart of mine
Convinces me of everlasting life."

A Visit to Bethany

Bethany! Honored name whether in far off Palestine or on the borders of three American states. On the southeastern slope of the Mount of Olives, where was the home beloved of the Master, was a village of world-wide fame. In Brook County, West Virginia, is another Bethany that ought to be known to all the Disciples of Christ as they come to the year 1909. For here was established the first college that made the Bible fundamental in its curriculum. Its founder and first president in an address in 1854 said: "All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished and imparted to the world." At the time Alexander Campbell said this there were 120 colleges in the United States, yet but one of them had a chair for Sacred History and Bible Literature!

Alexander Campbell died before I came into this world, but my father was one who sat at his feet in the early days of Bethany College. My mother was the bridesmaid of one of his daughters. My grandfather was one of the board of trustees of the college and one of the men who participated in Mr. Campbell's funeral. Alexander Campbell and Bethany—they seem to be part of my very being! And yet until June, 1907, I had never visited the little town of such momentous importance to the churches of Christ, and, indeed, to the great world. But then was fulfilled the desire of many years, and at 6 o'clock on a cold morning at the end of the month, my father and I stepped off an express train at Steubenville, O., and taking a trolley, in a half-hour's time were at Wellsburg, the river town. Here a son of Alexander Campbell is still living, and here is one of the oldest churches; indeed, it is the second one in our reformatory movement. After breakfast a hack drive of seven miles brought us to Bethany. The beautiful scenery along that drive beside the banks of the Buffalo has not been exaggerated.

It was Baccalaureate Sunday and the services had already begun as we drove into the straggling village. Wending our way to the old meeting-house I saw the first object that made me realize I was at last in Bethany. The old building where my father had essayed to preach before "the Bishop" I recognized, for I had seen it in photograph. And yet how small it seemed, and how odd to one of the younger generation and a "city man," to enter the building with the audience facing you.

With the *new* Bethany there must be a modern church. Yet I hope the old one will never be torn down, but kept as nearly as possible like it originally was. We need some sentiment and we have little in the way of historic buildings. Let us keep at Bethany all we have. President Pendleton thus writes of this church about the year 1850: "This is Saturday night; to-morrow Mr. Campbell addresses, at the invitation of both houses of Congress, the representatives of our nation in the National Hall at Washington City, and to-morrow, the Lord willing, we shall meet in our humble temple to praise and invoke our common Father. We talked, when you were here, of pulling it down and building a new and larger one, but it yet stands upon the grassy banks of the Buffalo—a monument of more primitive times that has outlived many a bright spirit who once worshipped under its roof."

There is plenty of vacant ground at Bethany for us to exercise the American love of creating something new, and the hour for doing this is at hand.

It was a crowded house, with C. L.



The College Campus in Winter.



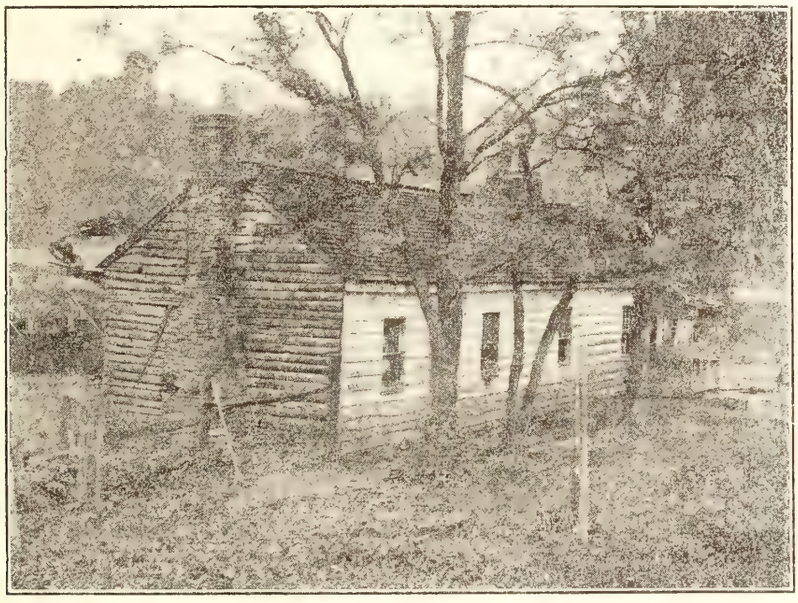
The Road to the Cemetery and Campbell Home.



A general view of the campus, showing on the left a portion of Phillips Hall, the main college building, and on the right a part of the new Carnegie Library.

Thurgood, whom I had met years ago in old London, as the baccalaureate preacher. The treatment of his theme was decidedly original, the subject being, "The Thrill of the Throne." Heb. 12:2; Rev. 3:20, 21. I will not attempt to describe the feelings that swayed me as I sat in this old sanctuary, for I have little enough space for a plain recital of facts. After the greeting of friends and meeting of new ones, we lunched with Mrs. Decima Campbell Barclay, and in the afternoon were driven out to the Bethany burying ground.

I have wandered in many old burial grounds varied as Pere la Chaise and



Where the "Christian Baptist" was printed.

Westminster Abbey. I have stood by the graves of Wordsworth and Wesley and a thousand other men whom the world calls famous. And I can agree with Mr. Robert Owen, who at the time he was visiting Mr. Campbell to make arrangements for the famous debate, remarked that he "had not seen a more beautiful place in his travels in this country or Scotland." Situated on a hillside with a beautiful view overlooking the winding Buffalo and the hills beyond, the cemetery is entirely enclosed by a stone wall which goes three feet below the ground and stands four feet above. One has to mount this wall by steps, which is a somewhat inconvenient method of entrance or exit. The cemetery is just about one acre in extent. The photograph which I took, and which is reproduced on another page, practically takes in the full sweep of the graves of special importance, President Trible's alone, I believe, not being within the purview. Immediately at the juncture of the first two paths on the left near the little bush, is the unmarked grave of Dr. Barclay, our first foreign missionary, long located at Jerusalem, and whose aged wife I had the pleasure of meeting at the old Campbell mansion. The monument of Alexander Campbell can not be mistaken. It is the large one straight down the path on the left. The foundation stone is of granite and weighed 4,000 pounds; the upper structure is of beautiful Italian marble and the cupola is not very high. The monument stands opposite the graves of most of the Campbell family; nearest to it is a low, marble head-stone with the simple wording, "Alexander Campbell," inscribed on it. To the left of this grave lie the two wives of Mr. Campbell, while on his right is buried his father, Thomas Campbell, and next to him is his wife. On the side of the monument nearest to the grave are to be seen a representation of two Bibles—one large and closed, the other open and resting on the closed one, with the following quotation:

1st John, V Chap., 12 verse: "He that hath the Son hath Life."

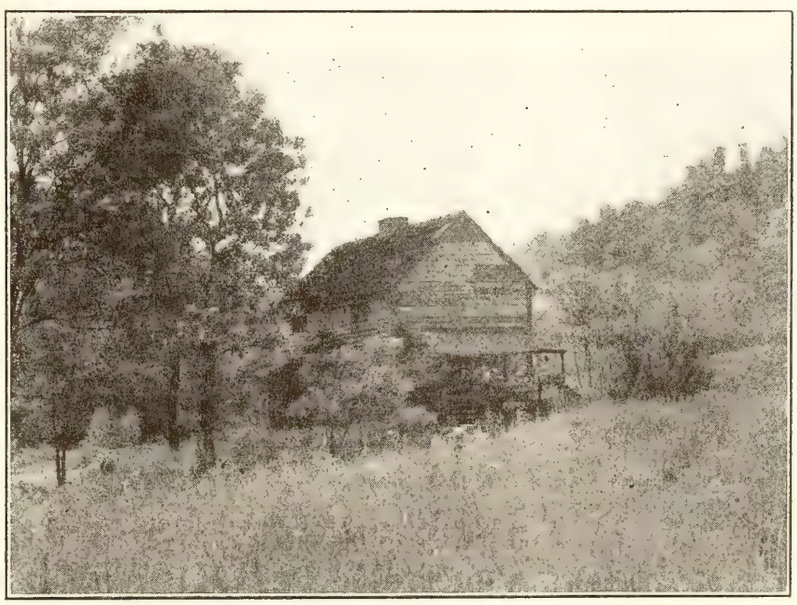
Then follows:

In Memoriam,
ALEXANDER CAMPBELL,
Defender of the Faith Once Delivered to the Saints; Founder of Bethany College,
Who, being dead, yet speaketh by his numerous writings and holy example.
Born in the County of Antrim, Ireland, September 12, 1788. Died at Bethany, Va., March 4, 1866.

Others of the Campbell family are buried in the same cemetery, some of them near this monument. And others, too, who have been great factors in the Campbellian reformation were buried in this God's acre. The handsome shaft of marble in the center of the picture stands on the Pendleton lot, and here lies buried W. K. Pendleton, Mr. Campbell's successor in the presidency of Bethany College, and in the editorship of the "Millenial Harbinger." The shaft to the right of this marks the grave of Dr. Robert Richardson, the biographer and great helper of Campbell in all his work. Brother Loos, who alone survives of all the early Bethany College circles, here interred his aged mother and several of his children. The monument in the extreme right in the background of the picture marks the last resting place of President Woolery

On the way towards the cemetery and close to it, one passes the home where Mr. Campbell lived and which is still in the possession of the Campbell family. The illustration we print on another page is, I believe, from the only photograph which gives the study and house in the same picture and showing their relative positions. There are many historical memories connected with this spot beside the magnificent trees planted in the yard by Mr. Campbell's own hands. The first part of the old homestead was built between 100 and 110 years ago. Mr. Campbell taught some two years in the old parlor while he erected a large building on the upper-side of the house. A hall passed between, and there was a large room adjoining it. This part was framed in Pittsburg and brought down the Ohio River, being put up by carpenters at Bethany. After Mr. Campbell discontinued keeping Buffalo Seminary, the large room was divided by a wall. In the front portion, the spirit of Alexander Campbell took its flight on the night of Lord's day, March 4, 1866, while the old-fashioned family clock, which stands in the corner, was about striking the midnight hour. In this room the bed upon which he died may still be seen, and in the parlor of the homestead are several oil paintings of Mr. Campbell. One by Bogle, which we reproduced on the front page of THE CHRISTIAN-EVANGELIST in our "Alexander Campbell number," is hanging over the mantlepiece. Another fine oil painting, which I photographed, has never before been reproduced, but will be found in this issue of THE CHRISTIAN-EVANGELIST.

Mr. Campbell was very fond of trees and shrubbery, and it may be of interest when I state that many of those now giving beautiful shade to his home were brought by canal all the way from Philadelphia and he himself helped to plant them. To me the most interesting building on the grounds is the little study to which he used to re-



House where Moses E. Lard lived.

pair to read and write at four in the morning, returning just before breakfast time to the house. It was built when the first college was erected. Its shape at first was hexagonal, with a raised skylight at the top. Indeed, the whole of the roof at one time was made of glass, but in later days, as to-day, it was slated. It was painted straw-color and had no windows other

(Continued on Page 1013.)

Bethany and the Centennial---A Symposium

At Least One Dollar.

With all the friends of Bethany College, who are also friends of our great plea for the restoration of New Testament Christianity, I hail with joy the effort to endow this collegiate mother by our Centennial. It ought to be a privilege for every Disciple of Christ to contribute to this great cause; and by making it a popular subscription, it will surely appeal to a multitude of our brethren and sisters. Let every one give at least a dollar, and the thing is done.

W. F. Richardson.

For the Whole Brotherhood.

The idea of raising $500,000 as an endowment fund for Bethany College, by October, 1909, is certainly a splendid one, and it should by all means receive the hearty endorsement and support of the entire brotherhood. The history of this institution makes it of more than ordinary interest to our people throughout the world. In a sense it is, as has been said many times, "the mother of us all," and as such it is entitled to the warmest sympathy of the Disciples wherever they may be, regardless of geographical limitations. It was the pride of its distinguished founder, who was its able president from the time of its establishment to the day of his death, and upon it he bestowed lavishly the labors of his heart. Through his labors and those of the men who were students in the college, the influence of Bethany has been very extensive, and thereby the cause of primitive and unsectarian Christianity has been given a tremendous impulse.

There is no good reason why the influence and power of this historic institution should wane. On the contrary it should increase with every passing year, and that, too, without interfering with any of the other institutions of learning among us. For the purposes of such a college its location is ideal, and its environment is such as to adapt it to the highest development, other things being equal, of the best and noblest features and faculties of young manhood.

I hope and pray that the proposition to raise the amount indicated above by the date mentioned will be altogether successful. Perhaps nothing would be better calculated to thrill the hearts of the brethren assembled in Pittsburg in 1909, and kindle within their bosoms abounding enthusiasm than an announcement that old Bethany is handsomely endowed. The movement has my hearty approval and should commend itself to the favorable consideration of the entire brotherhood.

J. B. Briney.

Two Annual Education Days.

The American Churches of Christ could do no more beautiful and fitting thing than to handsomely endow beloved and historic Bethany College and thus place our Centennial educational aim where it really belongs.

Bethany and beginning are forever united in the history of our movement. About it there is a sentimental atmosphere that can not, in the nature of things, be found elsewhere. No other could array such an exhibit of real Centennial claims as can Bethany. It is the only common denominator in our college problem. It is folly to try to adequately endow them all by the Centennial convention time. It will be easy to put Bethany at the safe and easy point, financially, if we unite to this end.

What a charming and gracious thing it would be if the presidents and boards of directors of all our other colleges would just come out and say: "Brethren, let us make our next two annual educational day offerings special, definite and for Bethany."

This would touch the hearts of the entire brotherhood and thus center the effort and aggregate an offering that would fill Bethany's fondest hopes, and leave us something to advertise with pride when we come to the Centennial, all the churches of all the states thus lovingly turning their offerings to the beloved "mother of us all." No other college could dare ask for such partiality; but Bethany not only can, but should.

The alumni of other colleges need not feel that it would be disloyal to their own "fostering mother." Indeed, the very opposite would be true. It would clearly demonstrate that their training had been such as enabled them to rise above sordid, selfish claims and recognize the graciousness and beauty that lie in so desirable a thing as to have dear old Bethany College placed on a permanent and efficient basis.

The ease with which this can be done and the beauty of it when it was done, would make the work of endowing all our other colleges infinitely easier as the years go by.

Wallace Tharp,

Endow Old Bethany.

There are two strong reasons why Bethany College should receive an endowment of $500,000:

1. *She is the "mother of us all."* The man who would neglect his mother would deserve and receive the condemnation of all good men. He would be failing to provide for her the most sacred of his own home, and would show himself as denying the faith and becoming worse than an infidel.

2. *She is doing a great work.* The years coming to her do not bring decrepitude, which usually accompanies age, but rather increases vigor and larger usefulness. She seems blissfully ignorant of the dreaded "dead line," and concerned only with the noble ambition that her glorious past shall be eclipsed by a more glorious future. Her symbol is a rising and not a setting sun.

M. M. Davis.

"Please Accept this as—"

Bethany College ought to receive an endowment of a half million dollars on account of its good work in the years that are gone. In this matter "The Centennial" does not figure. The work that Bethany College has done is the reason for her adequate endowment. The disciples ought to say, "Thank you, dear old Bethany, thank you, for what you have done for us, and for the world. Please accept this half million as a slight token of our appreciation of your service."

With such a gift as this the future of Bethany College will be equal to the glory of the past. It will be put in the way of serving the present and future generations as it has rendered invaluable service in the years that have been.

Let there be a united and an enthusiastic determination to raise at least an endowment of $500,000 for Bethany College.

B. B. Tyler.

As an Investment.

1. Bethany College as an investment. No one, who has ever stopped to reflect upon the roll of men Bethany has given to the world, has ever regretted any gift made to that institution. Some of these have been more than men, so to speak,—they have been institutions in their influence.

2. The student's investment. There is something in the layout of the College curriculum that gets at the best in any man that applies himself to it. Then it is like Oxford and Cambridge Universities. The Colleges of these Universities

A CALIFORNIAN'S
Successful Experiment with Food.

A man in Calif., took up the question of food, to see if he could recover from an old case of dyspepsia from which nux vomica, pepsin, and other remedies gave him no relief.

He started in with Grape-Nuts food and his dyspepsia quickly disappeared. He also left off the use of coffee and took Postum Food Coffee in its place. He writes that he has been put right, perfectly well, and going to remain so by continuing the use of the Grape-Nuts and Postum.

It is worth trial by anyone who desires to be well, to change the diet, and particularly to leave off coffee. Grape-Nuts food contains elements that rebuilds the grey matter in the nerve centres and brain and give one a feeling of reserve strength and vigor. This food is perfectly cooked at the factory, and can be served instantly with cream. Read, "The Road to Wellville," in pkgs. "There's a Reason."

have their pyramids of men that look down upon the young gownsman from the niches of a nation's history. Bethany College has its pyramidal men.

3. Are you looking for a lasting investment? In some of Pittsburg's cemeteries there are mausoleums that cost $30,000. That money would have endowed a chair, or the interest thereon would have kept ten students a year, forever. Within some of those mausoleums decay is eating the pampered Dives' bodies and the moth of forgetfulness is destroying all the purple robes of their self-centered fame, whilst the kin are made giddy with their cast-off millions.

"Cornelius, thy prayers and thine alms are gone up for a memorial before God." This is heaven's mausoleum.

C. L. Thurgood.

Bethany, Mother of Us All.

Endow her adequately and immediately! First, because it is her turn. We have not a single properly endowed college. Bethany is our first college. It is proper that we enrich with money this school which has so enriched the religion of millions of persons. Second, because it will be to our lasting shame if the Centennial finds us without some well-endowed schools. In our colleges lies the real hope of the movement in which we are engaged. To make permanent these institutions and increase all their facilities for doing good is to insure the more speedy success of our plea. Therefore endow our colleges,—Bethany first! Third, because she deserves it. She is a good tree, and has brought forth good fruits. She has held fast the form of sound words; she has trained men to think, speak and write, and has given them both vision and determination. She is not and has not been under suspicion. Her record is ever good. Endow her for her works' sake. Fourth, because her sons and friends are able to put her beyond all need. Some of her sons can send her a hundred thousand dollars each,—and they be all the richer for what they gave. A great host can give smaller sums,—and will do it. All together, for once in our history! Let us endow old Bethany.

Wm. J. Wright,

Caring for the Grandmother.

Bethany is the mother of us all. She is the grandmother of many of us. She is the great-grandmother of not a few. Before this large and increasing family she casts only benedictions. Over them all she exercises a loving watchcare. Unlike most grandmothers, she is untouched by the decrepitude of years and drinks at the fabled fountain of perpetual youth. To-day she is appealing to her large and growing family to provide for her increasing needs. Her enlarging family calls for larger building for their accommodations. Her increasing children ask for a larger table to satisfy their hunger. What nobler service could these offspring render this grand old mother than to bestow upon her such bounties as to place her entirely beyond possible need of any kind. What honor we should render our common interests if, by 1909, we could put in the hands of the trustees of Bethany College one-half a million dollars. What a splendid recognition this would be of the great services she has rendered us all. The golden slope would rejoice with the populous Atlantic over such an achievement. Here are my hand and heart to join in such an enterprise.

A. C. Smither.

Whence Sprang the Prevailing Idea.

Drake University is my alma mater. I believe I am as loyal to Drake as any graduate of Bethany can be to that honored and historic school. I want to see Drake continue her great success until she indeed becomes "the Harvard of the West." Yet my love for Drake and my hopes for Drake do not prevent me from recognizing the debt we all owe to Bethany College.

The distinctive ideals of the Disciples of Christ were fostered, if not born, at Bethany College. Those ideals have been taken up and to a greater or less extent are being preached in all leading Protestant pulpits. Bethany College has not only shaped our own thought and life, but has directly and indirectly affected all Christendom. Hence in our efforts to do something really worthy in the Centennial celebration, it seems to me that no one thing could be more fitting than to raise a half million dollar endowment for Bethany College. The time will come when Bethany will be looked upon not only as the place where our own movement found its first concrete expression in a college, but as one of the first places from which sprang the prevailing idea of twentieth century Christianity. Instead of allowing things to drift until some day Bethany shall be visited as the Mount Vernon of our brotherhood, let us build an enduring monument in a growing school that may be visited by coming generations in search of knowledge and the equipment for a successful life.

Wm. J. Lockhart,

From a Former President.

Bethany will be the focal point of chiefest interest for our people in the Centennial year. Tens of thousands will go to Pittsburg to celebrate the hundredth anniversary of the publication of "The Declaration and Address," and to rejoice over all that has been accomplished in the intervening years. From Pittsburg most of the pilgrims will want to go to Bethany. "The Declaration and Address" was written in Brush Run and was published at Washington, but it was in Bethany that the principles embodied in that immortal document were advocated and made effective. In Bethany "The Christian Baptist" and "The Millennial Harbinger" were published. In Bethany Thomas Campbell spent the last years of his life. In Bethany Alexander Campbell spent his entire public life. To Bethany the leaders of the Restoration Movement resorted for conference and for inspiration. In Bethany Thomas and Alexander Campbell are buried. In Bethany there are many points of interest, but the main thing is the College. It is stated on Alexander Campbell's monument that he was the founder of that institution. Without the College and the men that were trained in it there would not be much to celebrate or many to celebrate it. The College is Alexander Campbell's best monument. Those who go to Bethany in the Centennial year should find the College property in first-class condition. The burnt halls should be rebuilt before that time. The great building should be in thorough repair. It should be known that the endowment is ample for all the needs of the institution. The proposal to secure half a million dollars for Bethany before the Centennial is one that should be put through with enthusiasm. For a million and a quarter of people this should be the easiest thing imaginable. The doing of this for Bethany will aid every other school among us. What is proposed can be done. We can do it if we will. The Lord help us to say, *"We can do it and we will."*

Archibald McLean.

SOAKED IN COFFEE
Until too Stiff to Bend Over.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time but when I went to visit a friend I got in the habit of drinking Postum.

"I gave up coffee entirely and the result has been that I have been entirely relieved of all my stomach and nervous trouble.

"My mother was just the same way. We all drink Postum now and, without coffee in the house for 2 years, we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend her clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." "There's a Reason." Look in pkg. for the famous little book, "The Road to Wellville."

The Early Days of Bethany College

By Charles Louis Loos

The founding of Bethany College was a very important epoch in our history. That A. Campbell should become the dominant leader in the reformatory effort inaugurated by his father and carried on by himself and other men of like noble inspirations, was inevitable.

One fact was of great decisive moment in the character of these reformers which we can not note and appreciate too much. They were not only gifted with large intellectual powers, but they were also eminently educated men. Good natural endowments alone were not sufficient to fit them for the great task for which God had chosen them. As in the case of Paul, the prince of the apostles and the greatest expounder to the world of the religion of Jesus, they were armed with the power with which a high intellectual culture endows men.

A. Campbell stood pre-eminent among our fathers in this regard. At a very early date in the history of our Reformation he saw, he felt, he declared that an educated ministry was an absolute condition of true success in the great reformatory enterprise that had been undertaken. This conviction grew stronger and stronger in his mind by his experience as years advanced. "We must have a well educated ministry," he constantly repeated. This conviction was the motive of his founding Bethany College. This purpose ripened and was fixed in his mind before any movement in that direction was made among us elsewhere, before Bacon College was founded in Kentucky.

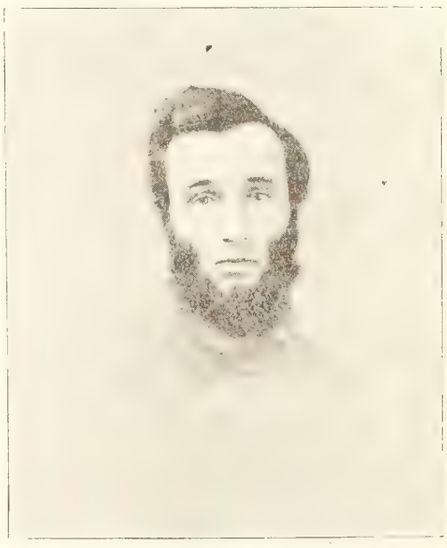
What was Bethany College and what gave it its power? The Bible should be the supreme element in its instruction, he said. But A. Campbell's large mind and wide and deep intelligence entirely forbade the notion of eschewing, in ministerial education, literary, scientific and classical culture. It was so with Luther and Calvin, those great reformers. The young men educated for the gospel ministry, he held, should be armed with the largest possible educational culture. This, indeed, is the only correct conception of a ministerial education.

Where lay the power in Bethany College in its first years? This is a very interesting and instructive question.

When its first session opened in November, 1841, Bethany College had no endowment. Its financial resources were exceedingly small, its educational equipments very limited, and its faculty numbered but six men. This condition of things continued for years. We know, however, that it did admirable work. Among its early graduates were students who became men of power in the Church. A. Campbell's purposes in creating the college were at once realized. An educated ministry arose, the beginning of a new day of life, of strength, of hope, of large and ever enlarging development that has made us a great and mighty people in the land and on the earth.

I repeat the question, Wherein lay the strength of Bethany College in its early days? The answer to this question deserves very especial attention. It was not in the number of its professors, for this was small. It was not in its endowment, for this was also exceedingly limited. It was not in its educational equipments, for in this the institution was then in the day of its weakness.

But Bethany was nevertheless strong in those early days. The number of professors, the financial endowments, the educational equipments, are all things of moment



Prof. Loos, in the "early days."

that colleges need to do their work well. But there is something greater than all these, the lack of which is the greatest want an institution of learning can suffer. It is the *men* that colleges and universities need, that alone give them real power to be what they ought to be and to do what they ought to do.

The great educational formative power that Bethany in its early life had was A. Campbell himself. The presence of this mighty Hercules in the college gave it a power over the minds and souls of its students that lifted many of them into a largeness and dignity of manhood of soul and life that proceed only from such a source of strength. Only the students that were under the instruction and inspiration of A. Campbell can understand and appreciate what I am saying. This extraordinary man opened the college exercises every class-day with an hour's lecture on the Bible. The man, as he stood before us, was an inspiration. To be thus in the presence of a man like A. Campbell, and to be in the presence of a mere person, are two very different things!

The eagle eye of this "master of assemblies" was enough to arrest attention and to awaken thought. Then his language, the language of an imperial spirit, in his opening prayers and in his lectures—a spirit cultured in the noblest fields of the English language, profane and sacred,—poured an influence into the minds and hearts of the students that could only proceed from such a high source. The language of President Campbell was the strongest in its Anglo-Saxon forms that the English language could impart. What a formative power this was with students!

Then the thoughts that came forth to us from such a man in his masterly expositions of the Bible!—not only in the lectures, that at times rose to wonderful heights of eloquence, of faith, of inspiration, of feeling, but in his sermons, to which we listened on Sundays! How those captured the souls of the students, and were with them a permanent force for life! This was an education in the highest sense. And as this great man was in his morning lectures, so he was also in his class-room. Here I sat under his instruction as professor of logic and rhetoric. He was, by force of his lofty nature, ever the same. President Campbell, let me not fail to observe, was a man of faith in the highest sense. This made him mighty as a religious teacher. The whole Bible was to him a book of truth. He was not, thank God, one of these demi-semi believers in the Bible, some of whom we know in our day, such as some of our universities boast of, who know not what they believe; who know nothing of strength; who are ever in perpetual uncertainty, fog and doubt. A. Campbell's students were not of this sort.

Dr. R. Richardson, one of the earliest professors of Bethany, who is not known as well as he ought to be, was also no ordinary man. He was of fine literary, scholarly habits of mind, well versed in the best literature. As a professor, students looked up to him. In his private intercourse with students he was most communicative and amiable. He was an admirable expounder of the Bible. Few men among us had a richer, more accurate and valuable conception of our Reformation than Dr. Richardson. He was very clear and positive in his religious teaching. Thank God for such men!

Professor Pendleton was a young man, who exercised an admirable influence on the students, and a diligent student of the Bible. He was a wise counsellor in matters connected with the college. We had no doubtful and doubting believers among the teachers at Bethany.

In conclusion, let me say: What we want in colleges and universities as teachers is *men*, "masters of assemblies"; not mere *persons* to take the students through the courses; but *men* whose very presence and intercourse with the students exercise an inspiring influence over them.

Above all things, in the name of all you value in the college, do not select cheap teachers because of their cheapness.

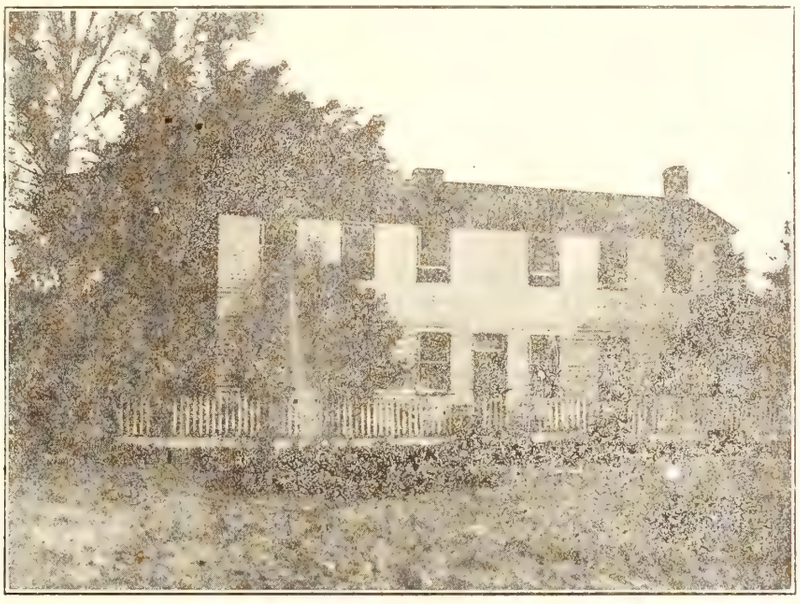
Orchard Island, Mich.

A Visit to Bethany.

(Continued from Page 1009.)

than two near the door. Sometime afterward an addition was built at the back part and a fireplace put in there. The shelves held several hundred volumes, but not many of these are now in the building, many of his books having been donated to the college library. In the building to-day will be found a chair that he used for some fifteen or twenty years. Under the seat is a drawer in which he put his manuscripts as he wrote.

Two of the buildings of special interest will be found not far from Mr. Campbell's home. Passing this, just before coming to the bridge of the Buffalo and under the brow of the hill on which stands the cemetery, one comes to an old wooden structure which was either the very building or one identical with the one where was printed the "Christian Baptist." One can



Where the "Millennial Harbinger" was printed.

hardly imagine this backwoods-like building was a place where a printing-press sent forth the thoughts of Alexander Campbell. Just below the building is the place where Judge Black was immersed by Mr. Campbell in the Buffalo. Coming back toward the town, some 150 yards through the fields from the road and close to the stream, stands another farm-like building, which from the road looks like a dilapidated barn. This, I was informed, was at one time the residence of Moses E. Lard, one of the strong men of our movement in the early days. How he overcame his difficulties and strove after knowledge may never be known to the present generation, but he makes brief acknowledgement of the gratitude he feels to Mr. Campbell and others of his benefactors: "Four years and four months ago, strange, homeless, penniless and untaught, I landed a stranger at Bethany College. It was my fixed purpose, though encumbered with the responsibilities of a family, to qualify myself for a more extended and enlightened usefulness. This object, the first and nearest to my heart, I wanted the means to accomplish." Then he goes on to tell of Mr. Campbell's letters which brought him to Bethany, and the disinterested and cordial manner in which he was so often aided by the President, Mr. Pendleton and others.

Coming back to the town, one turns to the left of the church and sees facing the short street the building known as Bleak House, wherein was the printing-press which turned out the "Millennial Harbinger." It is used as a dwelling now, and there are no signs of a printing establishment.

That which to many is the center of interest at Bethany is the College, standing on some seventy-five acres of land high above the town and overlooking the beautiful Buffalo Creek. Its charter was procured from the Legislature of Virginia in 1840. For many years Mr. Campbell had cherished the purpose and desire of establishing the institution, and its first session began in 1841. He superintended the construction of the first building, and when this burned down he set out on a tour, accompanied by Mr. Pendleton, to solicit subscriptions and make collections for the new edifice, the corner stone of which was laid in 1858. Mr. Campbell used to walk from his home, three-quarters of a mile away, before daylight every morning to lecture on Sacred History. It may be of interest in these later days to recall that "College Hall shall be open every Lord's day morning for religious worship and instruction, to be performed by respectable ministers of various denominations. Pious young men preparing for the ministry in any of the religious denominations shall be permitted to attend the college without charge of tuition." Among the earliest graduates was Charles Louis Loos, who writes in this number of THE CHRISTIAN-EVANGELIST. The present building is a collegiate Gothic of irregular outline. It is built of brick, has a large tower, and is finished in free stone. On one side there are cloisters, which give a very pleasing effect to the building. Prof. A. E. Dolbear, who was at one time of the faculty and a very distinguished scientist, delivering his inaugural address, said: "There is not such a college building as that in the United States." But to-day repairs are needed as well as new equipment. To the south of the main building stands Phillips Hall, where the young ladies board. Facing these is the new library, almost finished, for which Andrew Carnegie is largely responsible. It is constructed of brown pressed brick, with stone trimmings. This will be a great acquisition, and it will be very conveniently located. Beyond the college to the north is Pendleton Heights, the home of the president. This was built in the days of Brother Pendleton, and was left by him to the college as the residence for his successors. Quite a number of young men, however, find a home here. Nearby is the little home of "Miss Cammie," beloved member of the present faculty and daughter of President Pendleton.

One other building I must mention—Bethpage, the home for some years of Dr. Richardson. It is now occupied by some one farming the land, and the study is kept locked with its contents, perhaps, as he left them. It is a little room, reached by a narrow, straight stairway, and lighted by a small window. His plain desk and a chair are about the only pieces of furniture save the shelves filled with books and papers. His violin case leans against the desk, and on some improvised cross-rafters is the manuscript of his life of Alexander Campbell. But the cobwebs are in evidence. It is a beautiful drive back to the town, and from one point on the road one gets the best possible view of the college.

I could fill a page with an account of the college to-day and of this commencement. Whether in intercourse with president, professors, students and visitors, attending the exercises or "rooting" at that great ball game when Bethany, in the fifteenth inning, defeated Franklin College, or studying "biz," or lunching with the alumni—it was all profitable and enjoyable. But Brother Power has written of some of these things. Suffice it for me to say that Bethany, under President Cramblet and his corps of teachers, is taking on new life after a period of hard struggle. It is nearly sixty years since Mr. Pendleton said: "To God and his saints we commend the care and keeping of Bethany College now, henceforth and forever." We must end these struggles. Bethany College must have an ample endowment.

PAUL MOORE.



The Home of Dr. Robert Richardson.

My First Impressions of Bethany By W. T. Moore

I had dreamed about what Bethany would be to me. When I decided to enter the college I had very little experience of travel. As I now remember the matter, I do not think I had ever been out of my native state. I was innocence personified, so far as the ways of the world are concerned; but I had a longing to know things, and this was the main reason that influenced me to go to college. Well do I remember the day I crossed the Ohio River, and in order to make my trip as cheap as possible, I engaged passage on a steamboat. When I stepped on this boat, I felt that I was stepping on to a new manhood, new opportunities and new responsibilities. I had imagined a thousand things as to what the college would look like, and what it would all mean to me. And consequently, when I arrived at the little village I began at once to compare what my eyes beheld with the dreams I had before coming.

I need not now stop to say much about how this comparison affected me. Some way or other the matter of my coming, with two or three other young men, had become known to the students, who had already arrived on the spot, and immediately I was confronted with representatives of the two literary societies, seeking to obtain a promise from me with respect to my society association. I knew at least enough not to commit myself fully until I looked the field over.

In a few hours I was settled on the second floor at the western end of what was then called the Inn, and as soon as my trunk had been placed I walked to my window and looked out upon the beautiful scenery of the Buffalo; and while looking there I saw that some young fellows over the front doorway were paying their respects to a "new comer" by emptying a bucket of water on him just as he ascended the steps. He evidently must have concluded that he had a cool reception, for it was rather a cold day and the water must have been anything but grateful. I wondered if that was a part of the initiatory services into the college. I did not have to wait long until I found that these services varied with any new conditions, but that every new arrival had to go through something of the sort before he was thought worthy to take his position among the students. Snipe hunting was then a favorite exercise. Some "green un" was usually selected as the victim, and by the time he got through the whole process he was very much initiated.

Those were great old days at Bethany. "The boys" had a lot of innocent fun, but rarely ever did anything that was seriously objectionable. To me one of the most amusing things that ever took place at Bethany while I was there was a description of an imaginary meeting on the campus wherein the threatened visit of a comet was considered. At the time there was a great deal of talk about a certain comet which was approaching the earth and which would probably knock the earth into "smithereenes." The story was published in the "Stylus," the college magazine, the substance of which was to the effect that a meeting of the students was held on the campus to determine what to do to avert the comet's threatened destruction. At this meeting it was decided to equip a balloon and send two of our students, who were known to be the ugliest men in the college, whose *nom de plumes* were *Eradicus* and *Tornator*, with the hope that they might meet the comet and persuade him not to come on his visit of destruction. The account goes on to say that these two students, equipped with this authority, met the comet and after a parley with him, he asked the question if they fairly represented the people on earth, and when they declared they did, the comet at once told them that they could go back and feel secure, for he would not visit a people who were as ugly as these two representatives.

There were giant young men in Bethany at that time. I recall the names of a number who have since made their mark in various departments of work. Many, however, have already passed away from the scenes of the present life, but I can not feel that they have lost interest in either the old college or the great cause for which it stands. Bethany has a history which does not belong to any other college among us. It has claims which ought in some degree to be met by the great brotherhood which it has served so long and so faithfully. The call which is made in this issue is absolutely vital, so far as its future usefulness is concerned. Will the entire brotherhood rise up as one man and answer this call with the money that is needed? We believe that this will be the magnificent result.

As Seen From the Dome By F. D. Power

Some matters in the annual commencement of Bethany College need emphasizing. There were 280 students in the institution, the largest number ever enrolled; there were 90 in the Bible department, and its young men preparing for the ministry have during the year added 1,000 persons to the churches. Here is a college which, purely as a home missionary organization, justifies every dollar given to its work. It cost us $16.000 to run the school in this sixty-sixth session, and this is just one of the fruits. What an argument for the endowment of this ancient and honorable institution, with half a million by 1909! There can be no question that Bethany has a mission still, and that the spirit of its founder and of its earlier sons is yet the spirit of the college.

The traditions and atmosphere of Bethany are both evangelical and evangelistic. It is a great privilege for our young men and women to come in touch with the spirits that still live here and mould life and character. *Animi fortunati et illuminati et beati!* They wrought well. They were men of one idea, and that idea the conversion of the world to the Lord Jesus Christ. They sowed the seed of a mighty harvest. They were not disobedient to the heavenly vision. They are among the blessed dead, whose works do follow them. Campbell and Richardson and Pendleton are names that can not die. Bethany is a memorial to their teaching and work, and so long as it abides and so far as it reaches their influence lives and moves.

We have never had a better year. The trustees present were Anderson, McMillan, Vodrey, Curtis, Cochran, Main, Irvin, Mulholland, Graham, Marshall, Jobes, Power and White. Dr. I. M. Ridge and Col. A. Campbell have fallen in the harness the past year. Earl M. Oglebay, Russell Errett, and W. P. Lipscomb were selected as members of the board. All the old faculty were continued. There were thirty-eight graduates, and the graduating exercises were of unusually high order. It is easy to prophesy for this class honorable distinction among the honorable ranks of the college alumni. Students who in their maiden efforts have added a thousand souls to the saved in a single year in addition to the prosecution of their studies, are not likely to fall below the high standard Bethany has maintained in the past.

There are many improvements in sight at the old place. The new library is a thing of beauty. While not ready for commencement, it is plainly a great addition to the college plant, and will be a treasure for all time to come. Bethany has been greatly lacking in library facilities and now a donation of $25,000 for the purchase of books from one of its well-to-do alumni, will be an imperial benefaction. The trolley from Wellsburg is another twentieth century improvement. This is more than two-thirds on the way, and will no doubt be ready by another June festival. The old boys are delighted to come back and see, with the old, never-failing attractions of the perpetual hills, and the gleaming, winding Buffalo, with its meadows, the trees and birds and historic monuments, these new things that tell of progress.

The show of the old boys was worthy at this closing. The alumni lunch brought a feast of reason and flow of soul. Think of such themes as "Bethany During the

(Continued on Page 1018.)

Our Budget

—Bethany!

—"Mother of us all."

—The College of Alexander Campbell.

—The first Bible College in America.

—A popular subscription to thoroughly equip Bethany should be taken in every church.

—A historical sermon would bring new knowledge to thousands of our church-goers.

—Half-a-dollar from every church member would raise the amount needed.

—The Christian-Evangelist freely gives large space this week to Bethany, because of what she has been and may be to us as a religious people.

—The illustrations in this issue are nearly all from photographs made by the Assistant Editor on his recent visit to Bethany. Many of these views have never before appeared in any publication.

—We deeply regret to announce the deaths of M. E. Harlan and Joseph H. Stone, of which we shall print particulars in our next issue.

—Plan now for your autumn work, including a trip to the convention at Norfolk. The Christian-Evangelist will have its special train to Jamestown.

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—The Lawrence County Convention will be held at Stotts City, Mo., October 2-4.

—In our columns of this week will be found news reports of results from two union meetings.

—G. F. Crites paid a visit to Culloden, West Virginia, that had an important bearing on the church building now under construction.

—S. D. Dutcher, of Omaha, is, we notice, giving one of the addresses in the Belleview Summer Assembly, a Presbyterian gathering at Belleview, Neb.

—B. S. Ferrall and family are taking a vacation at Lake James, near Angola, Ind. M. M. Eaton, of Ord, Neb., fills his pulpit at Buffalo, N. Y., during his absence.

—We regret to learn that Harold E. Monser was called back to his home from a meeting at Syracuse, N. Y., by the death of his little child, a baby girl of some eight months.

—J. E. Teany, the liquor dealer who was converted at the revival meeting in the Christian Church at Litchfield, Ill., and who poured his liquor into the street, has a thrilling story to tell.

—Since becoming minister of the church at Greenfield, Ind., Verle W. Blair is able to report 87 accessions to the church, with a net gain of 63. The total membership at the present time is about 520.

—V. E. Ridenour, singing evangelist, has assisted in five meetings since the first of January, which have resulted in over 400 conversions to the churches. Brother Ridenour's permanent address is Topeka, Kan.

—Dr. S. D. Mercer, of Omaha, Neb., is giving a new pipe-organ, that is soon to be placed in our new First Church in that city. It will be a beautiful tribute in memory of his mother, who was a life-long member of the Mount Myra Christian Church.

—H. S. Wilhite passed through St. Louis last week, after concluding an excellent meeting at Thayer, Kan. Brother Wilhite has been the instrument in over 1,000 conversions this year, and the testimony everywhere is that he is one of our best evangelists.

—It is good news that the C. W. B. M. officers expect that ground will be broken the last of this month for the Centennial Missionary Training School and Missionary headquarters building at Irvington, Ind.

—Edward B. Bagby, now pastor of the Franklin Circle Church, Cleveland, Ohio, had the pleasure of again occupying his pulpit in the Ninth Street Church, Washington, D. C., of which he was pastor for more than fifteen years. He was warmly welcomed, and there were two confessions.

—J. W. Weddle, of Burkesville, Ky., had a narrow escape from being burned to death in a fire which destroyed the hotel where he was living, by being absent at the time of the explosion. The cause of the fire occurred in the room next to his own, and everything he possessed was burned.

—Herbert Yeuell and Arthur Wake will begin their meeting at Mount Pleasant, Ia., where L. A. Chapman ministers, on September 15. The church has secured a large Chautauqua tent, under which 1,200 people can be comfortably seated. This will be located three blocks from the public square.

TO BETHANY.

THOMAS CURTIS CLARK.

Benignant "Mother of us all,"
Enshrined in fondest memory,
Thou hast the love of every heart;
May we in deed be true to thee!

May ever richer days be thine
As over thee the years shall roll;
Be thou a beacon light to us
Till we shall gain that longed-for goal:

When all God's people shall be one,
Beneath one standard of one Lord;
When all who hunger for His truth
Shall seek it in His written Word.

Proclaim thou still that creeds of men
But darken God's transparent light;
Turn every heart again to Him
Who only teacheth us aright.

Fair be the skies and glad the days
The coming years shall bring to thee;
May we, thy children, ever guard
Thy name and fame, fair Bethany!

Saint Louis.

—William L. E. Shane, box 102, Enid, Okla., will be very glad to have the names of churches in the state that are without pastors, and places where congregations can be built up to support ministers. It is hoped that supply work may be in this way provided for the students of the new Oklahoma University.

—It will be remembered that C. C. Chapman, of Fullerton, Cal., recently gave $5,000 to enable Dr. A. E. Layton, of the Foreign Society, to build a hospital in Nantungchow, China. It is found that an additional $1,000 is needed for this special purpose, and Brother Chapman cheerfully provides the required amount.

—W. S. Priest, of Columbus, O., writes us from Ellake, Mich., over on the other side of the state, where he says he has joined the "Ancient and Acceptable Order of Resters." Brother Priest should have joined this order several years ago. He has been a hard worker and has not taken sufficient care to guard his vital forces. He is planning to make his summer home at Pentwater after the present season.

—The meeting at Americus, Ga., held by Bernard P. Smith, secretary of the Georgia Christian Missionary Society, was a very good one, considering all the facts. The church was organized with people prominently connected with the business life of the city. Brother Smith writes us that the members did all that could be done in the way of advertising and other work, and that the success is largely due to them. But Brother Smith's preaching was a large factor.

Hot Springs Plans

Church building to cost $20,000. Hot Springs congregation will raise $5,000, borrow $5,000 from the Board of Church Extension, and appeal to the brotherhood for the remaining $10,000. Brother Z. A. Harris agrees to be one of fifty to give $100 each toward this latter $10,000 and nine others have joined. Surely there are forty more brethren or churches who appreciate the struggle and realize the need. Address Mrs. S. M. Howard, 311 Ouachita ave.

—The "Christian Courier," of Dallas, Tex., making note of the fact that George L. Bush's articles on "How to Have a Working Church" were appearing in The Christian-Evangelist, takes the opportunity to say: "Every subscriber to the 'Courier' should, if possible, take The Christian-Evangelist also. We regard that paper as an ally, and not a rival." We appreciate this kindly feeling, and trust that the "Christian Courier" may continue to grow in its service to the churches of Texas and the southwest.

—An official notice of the resignation of T. P. Haley, of the Linwood Avenue Church, at Kansas City, Mo., has reached us. Since Dr. Haley took charge of the First Church, about the year 1880, he has seen a dozen congregations of the Disciples of Christ well-established in Kansas City. The last nine years have been with the South Side Church, Linwood Boulevard, which for a number of years was a mission, started by young people from the First Church. One of these young people is now the newly elected pastor, Burris A. Jenkins, late President of Kentucky University. The congregation numbers nearly 600, and has an excellent basement, where services are held. Before many years, no doubt, a beautiful superstructure will be erected for the use of the people in the south central part of the city. Brother Jenkins will take up his new work some time this autumn.

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SKIN PURIFICATION

Effected by Cuticura Soap, Ointment and Pills when all Else Fails.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in acne and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in tetter, or salt rheum—all demand a remedy of extraordinary virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven by unquestioned testimonials.

—F. E. Meigs, President of Union College, Nanking, China, is now in this country for a brief period, in the interest of a school in China for the children of missionaries and other foreigners. Brother Meigs is not expecting to canvass among the churches, but to bring before them this important matter with the hope of eliciting sympathy and support. His address will be care of the Foreign Christian Missionary Society, Cincinnati, Ohio. He has just visited Christian College, Columbia, Mo., where his daughter, together with the daughter of Brother Ware, also of the China mission field, will remain to be educated.

—A banquet was held at Beatrice, Neb., recently in observance of the formal opening of the fine new church building of the Christian Church, which has just been erected at the corner of Seventh and Ella streets. About 400 tickets were sold, and there were 350 people present. Pastor J. E. Davis, as toast-master, extended a hearty welcome, and the mayor of the city congratulated the members upon the completion of their church home, and the city upon having such energetic citizens. Among other speakers on the program was C. M. Chilton, of St. Joseph, Mo., whose theme was "The Church's Mission to the Community." The words of one of the most prominent business men present—"It was one of the most enjoyable occasions I ever attended"—seemed to express the sentiment of all who were favored to attend.

—A note from Dr. J. M. Phillputt, on a personal matter, indicates that he and his wife are having a restful summer and already feeling the benefit of their visit to the coast of Maine. "We have," writes Brother Philputt, "a devotional service in our cottage every Sunday afternoon, and the place is crowded with cottagers and hotel guests. I have been invited to preach next Sunday at the Walpole Church, 135 years old, with square pews and a quaint gallery for 'Indians and slaves', and a Jonathan Edwards pulpit, twenty feet above the preacher. Preachers were looked up to in the old days!" Brother Philputt goes on to state that he is enjoying some hard work in the shape of grass cutting, sawing and splitting wood, and other necessary duties which have to be performed, for no sort of a laborer can be secured where he is.

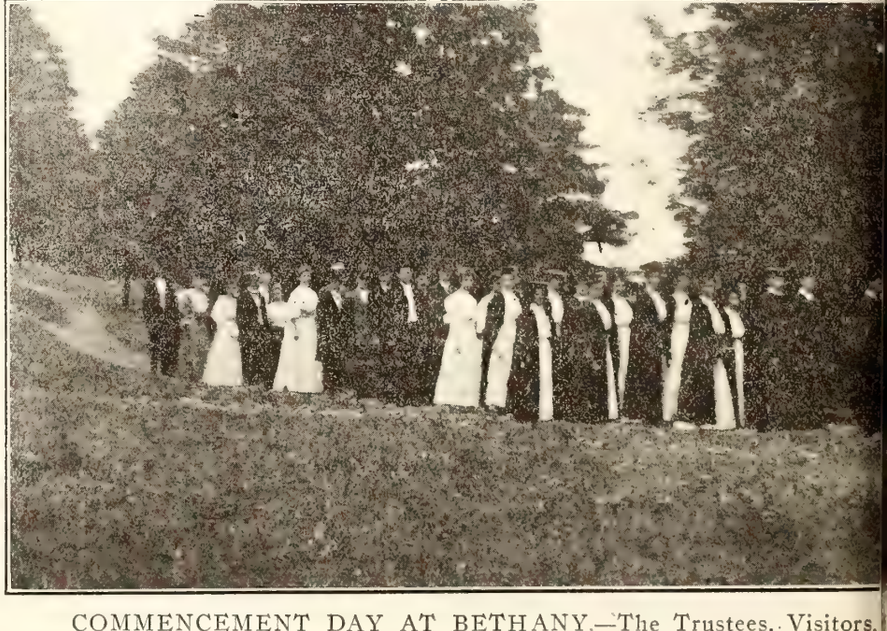
—We regret to learn that Nelson G. Brown, who has for about three years been minister of our church at Galesburg, Ill., has just tendered his resignation, to take effect August 1. Brother Brown went to Galesburg from Marion, Ind., and during his last pastorate there have been added to the rolls of the church 277 names. His resignation has caused deep regret, and is due simply to the fact that for some months he has been in ill health, confined to his bed for the greater part of the time. It was thought possible that he might sufficiently recover to perform the active duties of the pastorate, but evidently he feels that there is no immediate prospect of his doing this at Galesburg. The local paper says that under his guidance the church has been prospering and all of the departments are in a flourishing condition. A committee was appointed by the Church Board to present resolutions to the congregation, Lord's day, when the matter was to be voted upon.

Wanted 20 Young Men

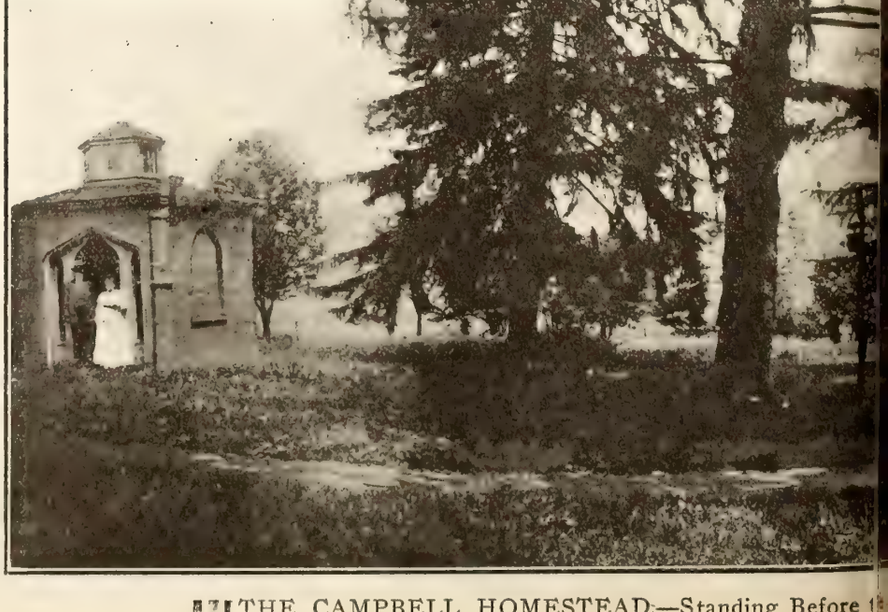
To study for the ministry and work part time to help pay expenses at college. Catalogue and full particulars free. Write Pres. Chas. J. Burton, Ph. B., Christian College, Oskaloosa, Iowa.



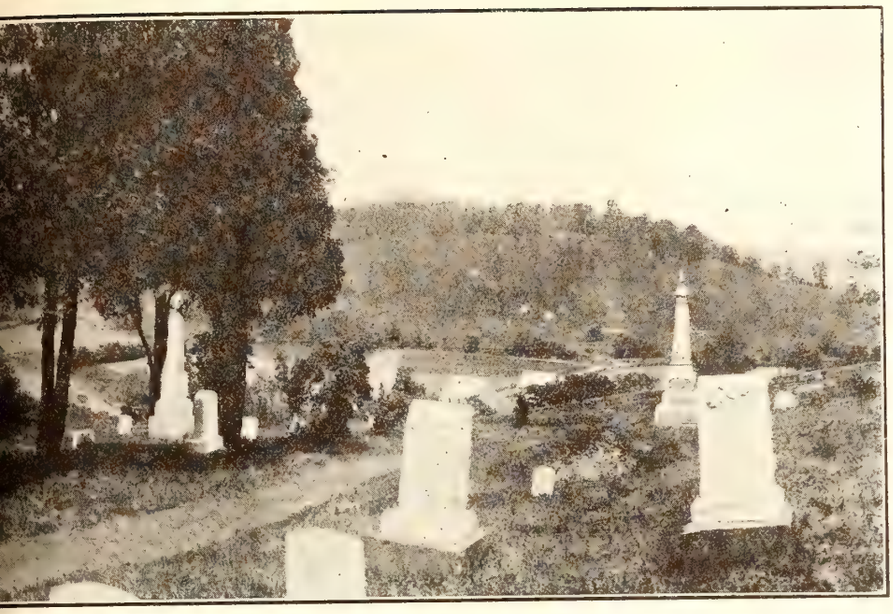
THE CEMETERY AT BETHANY.—Here lie buried Thomas and
See the A



COMMENCEMENT DAY AT BETHANY.—The Trustees, Visitors,



THE CAMPBELL HOMESTEAD.—Standing Before



ell, President Pendleton, Dr. Richardson and Others. For Description, to Bethany."



aduates, led by the Band from the President's Residence to the College.



e left is Mrs. Decima Campbell Barclay and W. T. Moore.

—We are permitted to make some extracts from a letter from the living link missionary of the Union Avenue Christian Church, W. J. Burner, who writes from Buenos Ayres in the Argentine Republic, under date of June 18, to Mrs. L. G. Bantz, of St. Louis. Brother Burner is impressed with the greatness of that field and has succeeded in mastering the language (Spanish) so he can preach in it. He says: "Our little work moves on smoothly. We have two sermons a week, Wednesday and Sunday nights. I teach a little class of children on Sunday afternoon, and sometimes on Friday night we have a little meeting to read the Bible. I have distributed 2,000 tracts and will put out 500 more in a few weeks. These are printed by our good Brother Wyle, over in the center of the city. He is a member of one of our churches in England, and it is quite a comfort to have a brother to talk to. I have made everything subservient to a knowledge of the language and now have no more trouble in preparing a sermon in Spanish than in English. For five days in the week I teach my little English school. I have about fifteen pupils and they certainly need such teaching as I am giving them." Sister Burner adds a postscript, several days later, in which she says: "Now we have some glorious news. A week ago Senor Andrada and his Senora told Mr. Burner they wanted to be baptized, as they were fully convinced that this religion was of God and that they should live according to it. Last night they made public confession and a Senor Lopez, who had been an active Christian for ten years or more, also asked for baptism. The three are native Argentines of the higher class workmen grade of life. Mr. Burner thinks there can be no doubt of their sincerity, so we are preparing for the baptism as soon as we can have a baptistry built. Senor Andrada has not missed a service since February 10. Before that he had never seen a Bible." It is now winter in that country and Sister Burner writes that the cold weather is refreshing.

Foreign Society Receipts.

The receipts from the Foreign Society during the month of July amounted to $30,148, a gain over the corresponding month last year of $5,121. The total receipts of the society for ten months of the current missionary year amounted to $223,380, a gain of $21,181. The churches, as churches, have given $98,090; a gain of $11,672. The Sunday-schools have given $68,227; a gain of $8,998. If the $300,000 is reached by September 30 the Foreign Society must receive $76,620 during August and September. This involves a gain over the corresponding months last year of a little more than $10,000. Victory is in sight.

Our First Converts in Argentine.

To the Editor of The Christian-Evangelist:

Three natives of the Argentine Republic have made the good confession and will be baptized before this reaches you. It is not much, perhaps, in the way of news, when compared with the great meetings with hundreds gathered in, but as the first message of the kind that ever came to you from this republic, or this continent, it is well worth the sending. I hope to report the organization of a church before long. Our Brother Edwin Wyle and wife, of London, England, have come here recently, so that the Disciples in this great city now number seven. Brother Wyle has started the first Christian Endeavor Society in Argentina, in the Scotch Presbyterian Church. W. J. Burner.

1993 Olazabal, Belgrano, Buenos Ayres, Argentine Republic, S. A., June 22, 1907.

Church Extension Offering

WHICH ARE YOU GOING TO HAVE?

A lonely slab of stone telling that you are dead—OR





Will YOU help to build a monument filled with life and have it speak in your place?

IS DUE IN SEPTEMBER

ARE YOU READY
to enlist your congregation for Church Extension? Use the best Sunday in September for the offering according to your local conditions.

ONE HUNDRED AND THIRTY-EIGHT WORTHY MISSIONS
have asked for aid in erecting buildings since January 1st. Nothing less than ONE HUNDRED THOUSAND DOLLARS will answer these appeals. Inspiration enough, you say, to enlist any Church of Christ in the Annual Offering.

WRITE AT ONCE
Ordering literature and collection envelopes and tell the Board that you will take the Offering. Many other churches would apply for aid if a large collection gave them hope.

ANNUITY MONEY
The annuity feature of Church Extension is profitable to you and the Board. You receive 6 per cent and the Board builds churches with your money. Write for information to G. W. Muckley, Kansas City, Mo., and order supplies by postal card. They will be sent free.

A Great Centennial Offering.

(Continued from Page 1003.)

to his residence. It may, therefore, save time for those who wish to make inquiry to correspond with that member of this committee living in the territory where the donor resides. However, with respect to all general matters, correspondence may be held with the chairman of this committee, whose address is Columbia, Mo.

7. It is desirable that each donor shall not only send a subscription at once, but shall become an active agent to induce others to send their subscriptions also. It is earnestly urged that every minister of the gospel shall put this matter before his congregation, so as to obtain, if possible, a subscription from every member of the church or churches where he ministers. It is believed that if the preachers will become active agents in this matter, they alone will be able to secure the whole amount within the appointed time.

We make this address to the brethren with the hope that every Disciple of Christ, who is made acquainted with its contents, will at once begin active work in behalf of the enterprise. Do not wait for a favorable opportunity. Make the opportunity, send your own subscription without delay, and at the same time induce as many others as you possibly can to send at least $1 for this great offering. We can not doubt that many will send $5, $10, $25, $50 and $100, while not a few will give larger sums. We are especially anxious to secure the $1 subscriptions, for the larger sums will take care of themselves. Besides, it is very desirable to make this offering practically universal among the Disciples of Christ. We would like to urge that all subscriptions shall be made as early as possible, for it often happens that even those who intend to give put the matter off until it is either forgotten or else for some reason, it is finally neglected entirely. We trust that no one will wait a single day after seeing this appeal. Send at once at least $1, and if possible a larger sum. One dollar given in time will be worth more than $2 if the matter is delayed, for every dollar given will stimulate others to give, as reports will be made from time to time concerning the progress of this great enterprise.

Trusting that this appeal, which is for a great and noble cause, will not be in vain, we anxiously await the decision of those to whom the appeal is made.

Send for our Catalogue.
Christian Publishing Company.
St. Louis, Mo.

As Seen From the Dome.

(Continued from Page 1014.)

Campbell Period," "Bethany in Pendleton's Time," "Bethany and the Small "College," "Bethany and Biz," "Bethany and Missions," "Bethany and Patriotism," "Bethany and the Centennial," "Bethany and Crams," "Bethany and Biscuits," "Bethany's Daughters," "Bethany Today," "Bethany and the Future," and just "Bethany"—all handled by such orators as get together at a Bethany banquet, with the college songs and yells, and you have some idea of such a seance of three hours' duration. The lion of the day was W. T. Moore, who came back after thirty-seven years and shook his mane. We gave him LL. D., and he had it before, but said he was prouder of the honor from his alma mater than from any other source. So the toastmaster said: "We gave him his third degree because somebody else gave him the second, and he received the second because some school gave him the first, and some kind folks gave him the first because he didn't have any! You have heard the epitaph of Billy Jones:

"Here lie the bones of Billy Jones
Who's done with earthly woe.
He left the earth because from birth,
He never had no show.

"We will write this of Billy Moore:

"Here lies the core of Billy Moore,
A man of high degree—
He ran his race at a splendid pace,
For he was trained at Bethanie."

One action of the alumni was moved by Dr. Moore, and carried amid enthusiasm, and that to raise half a million endowment for the college by 1909. Such a venture is assured at once if the old graduates and students everywhere will seriously consider and take it up. By combining their gifts, we have a score of old Bethany boys whose success has been due to Bethany training, who could alone give that sum. Twenty shares of ten thousand each, and as many more of five thousand, and fifty more of one thousand, and the rest in hundreds and fifties and tens, ought not to be a heroic undertaking for Bethany's many sons and lovers. Yale and Harvard, and other great schools have received such aid from those they have blessed. Why not Bethany? It would be the crowning of our Centennial. Make our colleges mighty, and all our great interests will be powerful. It is time we removed the shame of our educational work. The greatest memorial that can be raised to the men who made this movement is the building up of our institutions of learning. Bethany has a world-wide claim. Let it be recognized.

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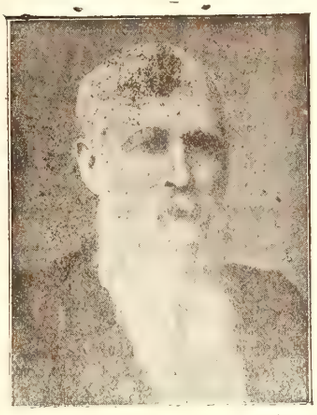
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"Seattle, 1907."

A Wonderful Christian Endeavor Convention. By Amos R. Wells, Editorial Secretary of the United Society of Christian Endeavor.

Another great Christian Endeavor convention is over, and it has been fully equal to its great predecessors.

To be sure, the numbers have sometimes been larger, as when in Boston 56,425 delegates were registered; but when we consider the remoteness of Seattle from Eastern centers of population, and that multitudes of the delegates had to travel 3,000 miles to reach the convention, the attendance was truly remarkable, and, in the mileage covered by the delegates, it has seldom been surpassed. The auditorium accommodated 12,000 and every evening thousands were turned away.

"Seattle, 1907," will be remembered for three things pre-eminently. It struck over and over again the notes of Brotherhood, of Good Citizenship, of Evangelism.

More and more every year Endeavorers are coming to feel the throb of the international and interdenominational fellowship that pulses through all their veins. Every year the bounds of the society are widened, not only in this country but in all the world. In India, China, Japan, the South Seas, in Turkey and Persia, in every European nation, and remotest mission fields, the society is growing strong.

During the last six months Dr. Clark has visited most of the republics of South America, and they have been annexed to the Christian Endeavor hosts.

In this country, too, the tide of growth and progress has not ebbed, but seems to be flowing more vigorously than ever.

Since the last report was made there has been a net gain of more than two thousand new societies. For several weeks past, more than one hundred new societies of Christian Endeavor have been recorded every week, at the central office in Boston. The local unions, too, are growing stronger and stronger in most parts of the country, and are settling to better work every year.

Dr. Clark proposed at the convention that the World's Union should be made increasingly a great bond of international and interdenominational brotherhood, binding together all races and evangelical creeds in one world-wide fellowship, while of course all remain loyal to their own churches. Immediate and vigorous steps will be taken to bring this about.

Christian citizenship, too, occupied the front of the platform in this great gathering. Addresses of great eloquence and power were given by scores of such men as Dr. Ira Landreth, Hon. O. W. Stewart, Dr. W. T. Wilson, Dr. Frank G. Smith, Dr. Edwin H. Delk and many others.

Vice President Fairbanks spent two days with the Endeavorers, and contributed much to the interest of the meeting. Before an audience of ten thousand people, crowding the great tent, he uttered ringing words for righteousness and purity in political life, and in favor of peace and good will among the nations.

His words were applauded to the echo, and his warm, genial, and democratic ways made him a great favorite among the Endeavorers.

On the day given up to the excursions, the vice president went with a large party of Endeavorers to the navy yard, and, in a brief address to the admiral in command and the officers of several great battleships, he emphasized again his hopes for universal peace, and that the navy of the United States might have only duties of courtesy to perform in the future.

Among the important new steps commenced was the formation of the Christian Endeavor Patriots' League, which was explained as a subsidiary organization within the ranks of Christian Endeavor, to study the problems of American citizenship, and to promote in every way the spirit of genuine patriotism in municipal, state and national life.

Mr. George W. Coleman, of Boston, will be the leader in this new field of Endeavor, and no one is better fitted for this task, because of his intense and intelligent interest in all sociological and national problems.

President Theodore Roosevelt is the first honorary member of this Christian Endeavor Patriots' League, and sent a message to the convention full of hearty approval of the plan.

One of the practical results of the convention along these lines was the sending of a cable message to the conference at The Hague, which read as follows: "North American Christian Endeavorers assembled in international convention, representing three millions of Americans, assure you of sympathy and prayer for your deliberations. Urge acceptance of Interparliamentary Union program."

Besides the vice president, the convention was honored by other distinguished men, Secretary Garfield, Governor Mead, United States Senator Piles, Congressmen Jones and Humphries, and two judges of the supreme court of Washington, all of whom had more or less part in the convention.

The vice president was made an honorary member of the society, and was presented by the local committee with a beautiful and valuable Christian Endeavor pin made of Klondike nuggets.

The evangelistic features of the convention were among the most important and impressive. Great evangelistic meetings filled the opera house every noon, under the guidance of Mr. William Phillips Hall, the noted "Business Man Evangelist," who, at this convention, was elected a member of the board of trustees of the United Society, representing the Methodist Episcopal Church.

Mr. Hall was ably assisted by Dr. James A. Francis, the national evangelist of the Baptist churches, who held the great audiences spellbound by his eloquence and graphic presentation of Scripture truth.

The convention Sunday was signalized by three great evangelistic meetings. Five thousand men flocked to the big tent, two thousand women crowded the First Presbyterian Church. More than a thousand boys and girls filled the Plymouth Church.

A hundred and twenty-five men professed conversion at this men's meeting alone, and many others at other evangelistic sessions.

Never before was such an evangelistic meeting as the one in the tent seen in Seattle, or indeed on the Pacific coast.

Not only were the United States and Canada largely represented at this convention, but Great Britain, Mexico, Alaska, Hawaii, Japan, China, India, Siam and a dozen other countries sent their delegates. Though this was really but a North American convention, it had many of the features of a world's convention.

The president of the European Christian Endeavor Union, Rev. John Pollock, representing half a million Endeavorers, came 6,000 miles to attend the convention, and one of the most noted speakers was Alexander Francis, of St. Petersburg, who believes that Christian Endeavor may have a large part to play in the regeneration of Russia.

Among the significant features of the convention was the inauguration of Mr. William Shaw as general treasurer, and Mr. Amos R. Wells as editorial secretary. These men have long been identified with the Christian Endeavor movement in various capacities. They were introduced to the vast audience by President Clark, and a tender and beautiful prayer of installation was offered by Dr. Floyd Tomkins, of the Holy Trinity Church of Philadelphia, a trustee of the United Society.

Mr. Shaw commended himself to the Endeavorers in his new capacity, as he often has before, in other ways, by his wise, witty and forceful speeches, and by his alert management of the business end of the convention.

Mr. Lathrop, a Baptist layman of Boston, genial and loved by all who know him, made his bow as treasurer, though he has long been the chief excursion manager of the society.

The intellectual plane of the convention was as high as the spiritual plane. Several college presidents, like President Faunce of Brown, President Straughn of West Lafayette College, President Penrose of Whitman College, and Professor Willett of Chicago, gave admirable address, and the general level of a convention was never higher. Almost all the denominational rallies crowded to the doors the many churches where they were held.

One hundred and eighty-three different meetings were scheduled in the program, and more than a hundred different speakers.

A choir of 800 voices led the singing and filled to overflowing the big tent at two renderings of the "Messiah."

The total aggregate attendance must have mounted into the hundred thousands before the meetings were over, and the solemn, yet joyful "Purpose Meetings," with which the convention closed its six-day sessions, showed in the earnestness of the resolutions made by young men and women from all the states of the Union that "Seattle, 1907," was not only big, but great.

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NEWS FROM MANY FIELDS

Following Up a Sunday Meeting.

The church at Gibson City, Ill., has been through a union meeting under W. A. Sunday, the evangelist. There were 1,069 cards signed during the meeting. From these the M. E. church received the largest number; the Christian church stood second, with the United Brethren and the Presbyterian in order named. A large number expressed no preference.

Following that meeting we had J. H. Gilliland, of Bloomington, Ill., for one week, and more than 100 of those whose cards I had came into the church. And under the splendid teaching of Brother Gilliland 34 who had expressed no preference or had not come out in the union meeting, came to obey the Lord. We could not have found a better man to have followed up the work of Mr. Sunday than Brother Gilliland.

I am well pleased with the work of Mr. Sunday and could see but little that could be objected to either in methods or preaching.

J. R. Golden, minister.

Idaho.

At Middleton, a small town six miles from Caldwell and on the Boise valley electric line, a few brethren are determined to build a church house. There are but twelve and they are not organized and yet the architect has the plans about complete. Middleton enjoys a strong growth in the temporal affairs, town property is building rapidly and Bro. J. S. Clark thinks now is the time to build.——At Star the church prospers. Eight candidates there at present waiting to be baptized. Audiences keep up through the summer months. Boise valley, in region of Star, is the finest of soil and a very fine home climate. Old things are passing away. With the advent of electric car operation that will commence in a few weeks from Star, either Boise or Caldwell may be reached in a few minutes. Church influence is being felt and the cause is forging ahead.——Caldwell begins a big meeting the middle of August, when Sellers, of Terre Haute, Ind., comes for a month. He will be accompanied by St. John, the singer. The church is making arrangements for a great meeting. Pastor Shaw thinks we are going to beat the record. Caldwell has about 250 persons on its church book.——At Wilson the mission continues with about 25 workers. Preaching once in two weeks on Tuesday evenings.——Emmett church "got the blues" in the latter part of June. About a thousand dollars was the cause of it. They had to raise that much money and there were but a few brethren to raise it. The clouds cleared away greatly during the past few days and all feel better. Emmett needs help, otherwise they must quit. ——State Secretary Jones is going over the entire field during the summer months. He visits the churches, preaches a time or two and gets at conditions. Later he will hold meetings for churches and at places where churches may be organized. The state board counts on doing great things for South Idaho this time.——Weiser awaits the arrival of a leader. They are putting in their nickels right along and getting square with the world. Later they will commence a fall and winter campaign. At Meridian the work goes well. Brother Child has written a book that bids fair to go the rounds. He has resigned. Meridian soon is to become an "all time" church with a resident pastor.——Nampa is holding the field with thirty members, with preaching two Sundays each month. Nampa and Emmett will try to get a man between them for the coming year. If some good young man wants that place he ought to write now. Emmett is twenty-five miles from Nampa on a railroad, and both are good towns. The two places ought to pay $600 and a man can do good work.——Mountain home, with about twenty people, cries for a church. Glenn's Ferry is not much in evidence any more. Twin Falls is getting quiet again. A little later they ought to be able to make good reports. Rupert continues on the map with her church improving right along. Here they count on making a big growth.

B. W. Rice.

Caldwell, Idaho.

The Meeting at Thayer, Kan.

The Wilhite-Tuckerman meeting closed here with the largest crowd of people ever assembled in this place for religious purposes. The meeting was a great success, but closed too soon to reap all the harvest of the seed that was sown. For a year the church had been planning for a great meeting, everything was done that would in any way minister to its success. The evangelists, too, did their part in the great work. Brother Wilhite has demonstrated that the people want the gospel in its purity to-day as never before; that they are ready to listen now as they always have to the man with a message, if his message is with authority and from on high. Brother Wilhite delivers such a message. Brother Tuckerman is a faithful second to him; not only is he a master at leading a chorus and a sweet solo singer, but is also a great personal worker and genial companion. Mrs. Wilhite's Bible drill was also an important part of the success of the meeting; her work was greatly appreciated by the church.

Besides the 103 who took their stand during the meeting, the way was opened for the building of a new house of worship which was greatly needed at this time. God has wonderfully blessed us.

Duncan Mac Farlane, minister.

Yeuell at McKinney, Texas.

Our meeting reached the expectation of every member of this large church. We had scarcely a week in which to prepare. The advertising was rushed and the meeting was really in progress before many knew that the evangelists were on the ground. The work was begun and carried through with a heroic and determined spirit. The church, which had not had a meeting for some time, was aroused as never before. It is agreed that it was the best meeting ever held in the city. A union meeting was in progress among the other churches at the start and the agitation of prohibition ran rampant at the close. The audience voted to consider no other evangelist than Brother Yeuell when they contemplate another meeting. Nearly $1,500 was raised during the meeting.

Jas. M. Bell.

Starting a Church in Americus, Ga.

On June 24 a series of meetings was begun in Americus with Bernard P. Smith, of the West End Church, Atlanta, as leader. For three weeks each evening he preached. Excessive heat, rain and an unknown plea gave us little hope of large congregations, yet close attention and the kindest attitude of the various denominations characterized these services.

During the first week doctrinal sermons were preached, for our plea was never before presented in Americus. Following these Brother Smith gave a series of evangelistic sermons. With four additions and a reconsecration on the part of the few members, we count it a decided success. Our increase per cent is as large as was recently made in Athens in the great Harlow meeting. Rejoice with us.

After the service on July 12 we had a meeting to elect officers. Brother Smith gave us a heart-to-heart talk about our taking the work on, even in the absence of a preacher, and each man, though most of them had never before prayed in public, had a part.

Through the courtesy of the Universalists their church was used for these services.

Americus, Ga. Mrs. J. E. Hightower.

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We can now sell this splendid work by the great geographer, Jno. B. Calkin, M. A., for $1.00, post paid. It contains 180 pages, besides 14 accurate maps. This should be in the library of every preacher and all other students. Order before this edition is exhausted. Another may not be so low priced.

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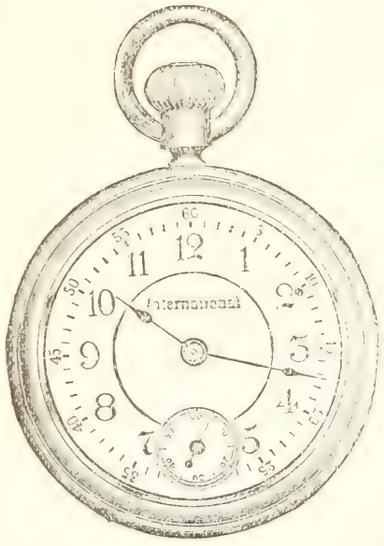
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A Union Meeting in the South.

The great Baptist evangelist, George Cates, who confines himself strictly to union work, has recently held a meeting of eighteen days at Jackson, Miss. The meeting was heartily entered into by all Protestant bodies except the Episcopalians. The rector and arch-deacon of this body took part in at least two of the services. The evangelist did the preaching, then sent the personal workers out after "seekers," who were turned over to the preachers at the "altar." What they were taught there depended altogether upon the preacher who taught. I was sorry to see the "altar" method used, for I was sure it would encourage the too prevalent idea that salvation depends upon persuading God to save the sinner, rather than persuading the sinner to accept God's way of salvation. But the evangelist made it plain to me that there was to be none of the old "praying them through" method, but that each inquirer was to be taught to accept Christ in his appointed way. I could not see my way clear to let that plank (altar) keep me away from an anxious soul, and I saw no reason why I should not teach upon my knees the way of life, so I went earnestly to work.

One day the preacher demanded that no preacher let a candidate up from his knees till he was born again. I dropped out and after the service told the minister I could not testify that a man was born again until he was born of water and the Spirit, and that there was no water on that dry bench. He said, "I meant that a *new life* is begotten in him; do you accept that?" I knew that what he meant by being "born again" was true, but it was contrary to Scripture statement, and so readily accepted the other way of starting it. After that everything worked harmoniously, though on a few occasions the evangelist himself required the seekers to say that God for Christ's sake had pardoned their sins. The meeting aroused the whole city. The great department stores closed for the daylight and evening services, and little else was talked about on the streets. At the evening and Sunday services there were usually from 2,500 to 3,500 present, and sometimes many were turned away.

All the churches were aroused to more consecrated work, and all were brought closer together in the bonds of love. Of course this was not "unity," but I believe we can not have unity until we get to understand and love one another better. This meeting helped in that. Since the meeting closed we are going from church to church having a union soul-saving service every Friday night. I feel that these meetings have opened a wider door than ever to reach the people with that plea that comes from God that all his should be one.

As I look back I do not regret having got down on my knees at an anxious seat to teach sinners the way of life. I was not responsible for what others taught, but I hesitated not to teach that our prayers and their faith would amount to naught unless their surrender to God was made complete by obedience to his will. Did I do what God would have had me do?

Since last report we have had 41 additions at the First Church, Jackson, and 9 at a meeting of a few days at Lake, Miss., making even 50 since reporting. The record for five Sundays is as follows—9, 5, 9, 12, 10. Perhaps half a dozen of these were reached at the Cates union meetings. The rest have come at regular services through great work and prayer on the part of the church. God gave the increase, but we have planted and tilled the best we could. Many more will follow, and our Sunday services have been like a continuous "protracted" meeting for months. Thirty-four of these not previously reported have been by confession and baptism, the others by letter and statement. In all we have had 68 since March. We are getting ready for a meeting to be held by E. E. Violett next April.

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The Awakening at Salem, Mo.

The total number of additions in our meeting was 136—by confession and baptism 96, by letter and statement and from other religious societies, 40. A great work has been done here by J. V. Coombs and Miss Lucile May Park. Brother Coombs believes that the gospel is the power of God unto salvation and goes forth asking men and women to come to Christ on its terms; hence his success. Miss Park puts her soul in the work and sings the gospel in such a way that it leaves lasting impressions upon the hearers. One great thing was the number of young men and fathers that came to Christ. Never in the history of Salem has there been such an awakening as this. A great harvest will be reaped in future years as a result of the seed sown. One man living twenty miles south of Salem came to town, was invited by a friend to come to church; he came, obeyed the gospel and returned home rejoicing.

W. T. Walker, pastor.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Colorado.

Denver, July 28.—Two were added to the Highland church to-day; 5 since July 1.—J. C. Pickett.

Illinois.

Richfield, July 21.—One obeyed the Gospel at my last appointment here.—Frank Kern Barry.

Cuba, July 29.—Two confessions since last report. The church and pastor have closed arrangements for a five years' pastorate.—J. Immanuel Zeller.

La Harpe, Ill., August 2.—Six additions recently. We are preparing for an evangelistic meeting in November with J. R. Golden, of Gibson City, as the evangelist.—L. G. Huff, minister.

Indiana.

Jeffersonville, July 30.—We had 6 additions here to the church Sunday, and 2 the Sunday before. Everything is in a reasonably prosperous condition.—J. M. Vawter.

Indian Territory.

Tulsa, July 29.—Two additions by letter.—M. S. Dunning.

Sapulpa, I. T., August 3.— We have had seven additions during June and July to our church here. We have a population now of 8,155, according to the new city directory, and many of our people are finding homes here and we welcome them to our fellowship. Our membership now is over 100 and we expect to double it this year.—R. W. Tener.

Japan.

Tokyo, Japan, July 8.—Baptized two men yesterday. Five recent baptisms. Much encouraged.—W. D. Cunningham.

Kentucky.

Richmond.—On July 1 I closed a very successful meeting with the Second Church in this city. There were 58 additions, 27 of them being by confession. W. E. M. Hackelman led the music and rendered valuable assistance. W. O. Foster is the pastor and the success of the meeting is largely due to his faithful work.—J. T. Hawkins, of Elkton.

Lexington, July 29.—Closed a fifteen days' meeting at Macedonia Church yesterday. Ross Lloyd was our preacher and by his thoughtful and earnest work stirred and greatly encouraged the church. There were 12 additions.—W. C. McCallum.

Michigan.

Benton Harbor, July 29.—The work moves forward. There was one confession on Lord's day morning, and three baptisms in the evening.—G. R. Hull.

Missouri.

Richland.—With R. B. Havener as evangelist we closed a series of meetings at Croker, resulting in a spiritual uplift and 21 additions, 11 by baptism, 3 from other religious bodies, 5 by letter or statement, and 2 are renewals.—R. L. Wittenburg, minister.

Springfield, August 1.—There were 7 additions in July. The Disciples of Christ in this town are making careful preparations for a series of evangelistic meetings in September, under the leadership of Charles Reign Scoville.—N. M. Ragland, minister.

Stotts City, July 20.—Last Lord's day we had 6 confessions, and I will baptize 10 converts on the third Lord's day in August. I do not know a more devoted church.—T. H. Harland.

New Mexico.

Melrose, July 30.—Have just closed a great meeting in Melrose with 26 additions and one reclaimed; there were 14 baptisms, all adults but two, and most of them middle aged men. We hold a meeting in the First Church, Olympia, Wash., in October.—S. W. Jackson and wife, of Claude, Texas.

New York.

Buffalo, July 30.—One confession on Lord's day. Our average Bible school attendance last year was 270, while this year it was 291.—B. F. Ferrall.

Oregon.

St. Johns, July 29.—Six additions at church last evening; one from the Methodists. In the morning 75 at Sunday-school. Church has purchased a lot for building. Brother Johnson is preaching.—Bruce Wolverton.

Tennessee.

Alamo, August 3.—We closed a meeting recently at Bells. The results were 12 additions—8 by confession, 4 by letter and statement. E. S. Baker, of Jackson, did the preaching. Bro. Baker is a young man of great promise in the evangelistic field.—R. L. Mobley.

Texas.

Garden Valley, Tex.—We are having a fine meeting; fourteen to date; not quite two weeks going.—Clarke Family, evangelists.

Plano.—The meeting conducted by G. L. Bush, of Gainesville, and Charles E. McVay, of Beckelman, is progressing satisfactorily. The field has been well gleaned as Brother Northcutt held a big meeting here, but there have been 10 additions so far.

Hillsboro, July 29.—One addition by confession and baptism, and one by letter the Sunday before, making 7 in our regular work for July.—J. W. Holsapple.

Fort Worth.—We are in a meeting with C. P. Craig and the Belvue Church of this city. Though there has been a hot wave on we have 17 additions to date and expect others. Belvue is one of the new churches in Fort Worth, and while yet numerically weak, gives promise of great success.—John A. Stevens.

Aquilla.—A. J. Saunders, of Waco, has just closed a meeting here and there was a splendid interest and 24 accessions to the church with many more moved who must come in soon. The church is united and happy and ready for aggressive work.

Howe, July 30.—Leroy Anderson, pastor of the Rose Avenue Church, Dallas, and I closed a great meeting here. Brother Anderson showed himself a worker, both in song and pulpit. My daughter Nina added largely to the success of the meeting by her drill of the little folks. On the last night of the meeting the little folks quoted almost every text from which I had preached. My next meeting will be with the church at Van Alstyne, six miles south of Howe.—S. J. Vance, evangelist.

Bartlett, July 25.—Brother Douthit and I closed our meeting here. It resulted in 28 additions—17 were by confession and baptism, 2 reclaimed, 2 by statement and 7 from other organizations. We hold our next meeting at Breckenridge, Texas.—E. V. Spicer.

San Gabriel.—We closed a nine days' campmeeting here with 27 additions. There was a fine interest and large crowds throughout, it being estimated that there were nearly 2,000 people on the grounds yesterday, 300 of them being campers. I remain over to-night to deliver a Prohibition lecture. C. F. Watson is the beloved pastor and his congregation is big-hearted and earnest. I go for a short rest to the coast and then back to my work at Bryan.—James A. Challenner.

Washington.

Wennatchee.—There were 7 additions to the church here during July.—A. J. Adams.



Remember the California Offering.

J. D. Holcomb, of the First Church, Bloomington, Ill., hopes to send in an offering of $110 for the relief of San Francisco churches.

The Franklin, Ind., church is praying for the work in California, and not only that but are bringing their petitions to pass by helping in a substantial way, sending in an offering of $65 for the aid of the San Francisco churches.

The Breckenridge church, Texas, send a contribution of $30. This in behalf of the San Francisco fund.

"We are praying that our churches made a good offering and that we will reach even beyond $100,000." Windsor, Mo. church. They are helping to bring this to pass.

The Plattsburg, Mo. church is not forgetful of the one thing needful. She sends us a liberal offering of $43.71 for the rebuilding of the California churches.

With prayers for the work and the advancement of his kingdom in the stricken city of San Francisco, the Wichita, Kan. church sends a contribution of $40.

Ever mindful of the needs of the Lord's work, especially in San Francisco, G. B. Van Arsdall sends a gift of $90.67 for the rebuilding of the stricken churches. Cedar Rapids, Ia.

"Trusting this little bit will help to further the Master's cause we send our contribution toward the rebuilding of the churches of San Francisco as per your call through our church papers." John L. Davidson, Benton, Ill.

"Enclosed I hand you a draft for $50, the free-will offering of the Main Street Christian church of this place for our San Francisco brethren. We are glad to make this offering. It was the result of only a three-minute statement by me. Chalmers McPherson, Waxahachie, Texas.

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Midweek Prayer-Meeting

By Charles Blanchard.

Two Great Questions.

Topic August 14, Acts 22:3-10.

This story of the conversion of the man called Saul of Tarsus, known to-day around the world as Paul, the apostle to the Gentiles, has a fascination about it. Three times in the Acts it is told and its effect upon the history has been beyond the imagination of historians to record. Apart from the personal influence of Paul during his life, which was very wonderful, and the far greater influence of his writings since his death, the effects of the story of his conversion have contributed no little to the spread of the Gospel. Doubtless the once current theory of conversion as a miracle, to be attested by signs and wonders, similar to those that accompanied the conversion and call of Paul, has wrought confusion in the religious world. Still this wonderful story has been a mighty factor in moving and moulding men and movements. The conversion of Saul of Tarsus is the greatest fact in history, next to the crucifixion and resurrection of Jesus Christ. No other fact has so marvelously changed and directed the whole course of human history. It has been urged, and with much force, that the conversion of Saul of Tarsus is the most convincing proof of the divine origin of the religion of Jesus of Nazareth. The appearance of the Lord unto Saul by the way, as he himself repeatedly affirms, is the only rational way of accounting for the remarkable conversion and radical change that took place in this man's life. "Last of all he appeared unto me also," is a part of Paul's sublime argument for the resurrection of the dead, in the fifteenth chapter of First Corinthians. And really there is no way of accounting for the conversion and the career of the great apostle to the Gentiles on any other ground than that he had seen the Lord, as he affirms, with such flaming zeal and such devotion as could have been begotten only by such heavenly visions as flashed upon him on the way to Damascus and again and again as the Lord stood by him.

There are three questions in this story of the Lord's appearance unto Saul by the way which deserve consideration. "Saul, Saul, why persecutest thou me?" It was this that startled him out of his self-seeking and shot conviction through his conceit. He must have instantly anticipated the answer to his own question, "Who art thou, Lord?" It was this sudden awakening of realization, flashing into his very soul with the announcement, "I am Jesus of Nazareth, whom thou persecutest." that moved him to ask that other question, which meant the revolution of his whole life, "What shall I do, Lord?"

In these two questions, "Who atr thou?" and "What wilt thou have me to do?" we have the process of every genuine conversion. Every soul must somehow be brought face to face with Jesus of Nazareth. With Saul it was a dramatic realization. Beyond all explanation it was a personal manifestation of the Master to one who was become his servant and an apostle. Indeed it was for this very purpose that Christ appeared unto him, as Ananias declared: "The God of our fathers hath chosen thee that thou shouldst know his will and see that Just One, and shouldst hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard."

The recognition of Jesus as Christ and Lord is the beginning of every true conversion. And out of this conviction of the power of Christ to save and the right of Christ to reign in us and over us, must flow the stream of spiritual influences which quickens and transforms and directs all the faculties and forces of life. It is natural for the soul which has been startled out of sin and self-assurance and self-seeking, as Saul was, to cry out from the depths and the darkness, "Who art thou, Lord?" And with the overwhelming that comes from the conviction that Jesus is the Christ, the Son of God and our Saviour, follows naturally the inquiry, "What shall I do, Lord?" And there will be no hesitation in the doing of what the Lord commands. To quibble is to reveal the smallness of our faith and the sad lack of deep sincerity of soul, which can result only in a half-hearted surrender of the life to his service. The secret of Paul's life was complete surrender to Christ as Lord.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

How to Hold the Boys.—In the institutes this is the question of all others. Teachers ask it, ministers ask it, mothers ask it—yes, with anxious faces and tearful eyes, and often bearing indications of breaking hearts the mothers plead to know how to hold the boys under the good influences of the home the Bible and the Bible school. And now I ask the question and request the readers of The Christian-Evangelist to answer out of their best judgment and experience. There must be some solution of this burning question. The large number of people who read this paper can, without question, say something helpful on the subject. Such communications as seem to promise help will be published. Let us reason together. Let us face the trouble. Let us find remedies and apply them. Send answers to the address above. How can we hold the boys in the Bible school? Speak up. Boys are worth holding. How did you hold yours or some body's else? Or how did you lose them? What held you or prevented you from being held?

Adult Bible Classes.—Letters have been recently sent to all the county officers in Missouri calling attention to this new department. Replies to these show much interest on the subject. Nearly all of those who write to this office call for leaflets for circulation. Sow the state knee deep in literature, was Neal Dow's answer as to how to dry up the liquor traffic. It is the method of preparation we must use in the new methods of Bible school work. The man who goes into a community has but one tongue, however, well he may use it; but place in his hands plenty of good literature for wise distribution and he goes with many tongues and continues to use them when many miles away or even after he is dead.

The adult Bible class movement has come to stay, and it is destined to revolutionize our work in a reasonable time. Mark this statement and govern yourself accordingly.

A Message from Afar.—At the Odessa district convention we had the pleasur of meeting once more and of hearing Bro. C. S. Weaver, recently home on furlough from Osaka, Japan, where for seven years he has been in the employ of the Foreign Christian Missionary Society. My delight will be understood when I state that Brother Weaver was one of our students in Eureka college during my presidency there. I feel a peculiar interest in the "boys" and the "girls" wherever I meet them, but an added tenderness fills my heart for those who have gone to the far away countries for Christ's sake and the gospel's. Brother Weaver and Sister "Gussie," his wife, came back with a rich experience and the churches will keep them busy during their furlough imparting the riches to them which the Lord has stored up in these two hearts and lives. At Odessa the people listened to Brother Weaver with rapt attention, and were ready to hear three or four times as long. He is making his home at Pontiac, Ill., during his stay in America.

The Bible School and Your Winter Revival.—Is your congregation expecting to hold a meeting the coming winter. If so, you have by this time secured your evangelist and your singer, and perhaps arranged for the erection of a tabernacle, etc. But how about material for conversions? Where are these to come from? Well, an average of 83 per cent of the conversions are coming from the Bible schools. If you are going to convert a large number of people, the main thing for you to do is to double or quadruple the attendance on your Bible school before the meeting starts. See?

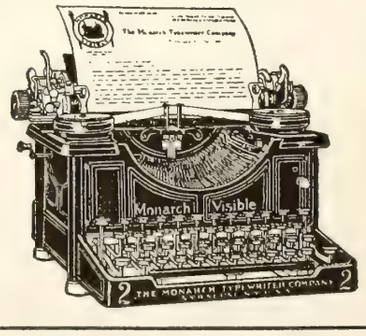
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Sunday-School

August 18, 1907.

The Day of Atonement.—Lev. 16:5-22.

Memory verse, 2.

GOLDEN TEXT.—Wherefore he is able to save them to the uttermost that come unto God by him.—Heb. 7:25.

Several chapters of the book of Leviticus immediately preceding that in which the lesson is found are devoted to the laws and regulations concerning ceremonial cleanness and uncleanness. This distinction between things clean and things unclean played a very large part in Hebrew life and thought. While in later times its abuse and overemphasis led to a substitution of the idea of ceremonial purity for moral purity, the distinction between clean and unclean had two great values. In the first place many of the regulations in the law of ceremonial cleanness were in the interest of health and hygiene. Only in recent years, with the advance of sanitary science, have we learned to appreciate the worldly wisdom (even if it were no more) of many of these laws. Doubtless the observance of these laws was one reason for that tremendous physical vitality which has always characterized the Jewish race and their comparative freedom from serious epidemics. During some of the great plagues in the Middle Ages, the Jews suffered so much less than the Christians that the latter believed that the Jews had caused the plagues by witchcraft.

An even more significant value, and doubtless the prime purpose of the laws of ceremonial purity, was that they symbolized the moral purity and separateness which were required of the people of God. In order that the moral and religious life might be brought under complete regulation, it was deemed necessary that laws should be enacted which, governing many of the details of life which we would consider morally indifferent, would serve as a constant and daily reminder to the people that they were a peculiar people, set apart from their heathen neighbors and under special obligations to purity.

The religion of Israel differed fundamentally from the religions of their neighbors and contemporaries in the emphasis which it placed upon the moral character of God and the moral requirements of man. Ceremonial cleanness was not intended to be a substitute for this, but a symbol of it.

While there were provisions for removing the ban of ceremonial uncleanness at any time when it might, through accident or otherwise be incurred, there was a special provision for a great purification once a year. This had reference in part to this ceremonial and technical uncleanness, but still more to the uncleanness produced by actual sin. There is no possibility of moral or spiritual growth without a lively sense of sin. An exaggerated statement of this is contained in the saying that "we are saved by our sins" as much as from them. The sin which is repented of and put away, and which, by showing the sinner his own weakness and dependence upon divine grace, becomes in some sense a means of grace. The Day of Atonement and the elaborate ritual which the high priest was to perform on that day served to quicken and keep alive the national consciousness of sin, and this in turn served as a reminder of the essential character of God as a righteous God and one who demanded righteousness of his people, and also of that human weakness and frailty which should keep the best of men humble and send them constantly to the throne of grace for new supplies of strength to resist sin.

The atonement was to be made by sacrifice. In modern thought, the idea of vicarious sacrifice and blood atonement plays a much smaller part than it formerly did. Perhaps we can not say exactly how much of the idea represents eternal truth and how much of it the survival of primitive religious ideas which are found in the cults of all primitive peoples. Much of it doubtless comes under the latter head. Some of it undoubtedly belongs to the former. That man is powerless to save himself; that our sins are often greater than we are; that we can be redeemed from our sins and their evil consequences only by the helping hand of one who is himself free from the curse and burden which drags us down; that the bringing of this uplift and redemption imposes suffering and sacrifice upon him who performs it—these are facts to which both Scripture and experience bring ample testimony.

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Christian Endeavor

August 18, 1907.

The Value of Decision.

M. Israel's Decision.	Jos. 24:15-22.
T. Sincere Decision.	2 Chron. 15:8-15.
W. An Oath-bound Decision.	Neh. 10:28, 29.
T. Decision Demanded.	1 Kings 18:19-21.
F. Decision Rewarded.	Josh. 1:7, 8.
S. Firm Decision.	Acts 21:11-14.
S. Topic.	

The summer season finds Christian Endeavorers not only resting under the trees but also by the seaside. There were lessons from the trees last week. This week we are to learn a lesson from the sea as James teaches it to us.

We are to desire to become like a tree planted by the rivers of waters. But the sea, with waves driven by the wind and tossed, we are to strive not to become such as that.

How sensitive the sea is to every wind that blows! It stretches before you as unruffled as a mirror and your ship moves with no perceptible motion save the thrill of the great engine which drives it. Alongside is the track of the vessel that passed hours before like some one ha dleft a track in a dewy meadow on a quiet morning.

When next you turn to look ripples have ruffled its face and soon under the steady breeze tumbling billows and breaking waves dispute your way. The sea does not withstand the wind.

James would compare our temptations, or rather trials, to the wind that blows over the quiet expanse of our lives. To how many and from what quarters are we exposed. From what unexpected ways do they come. With how sudden surprise do they fall upon us. How verily do they bear our quiet lives into tempest.

Shall we be alarmed as we would be in our inexperience upon a storm-tossed sea? No, rather rejoice, James calls to us. Not for the storm, but for the opportunity it gives us to develop strengt hand virtue, which are impossible to undisturbed and placid lives.

He intimates that out of such experiences alone comes the one quality which makes us "perfect and entire, wanting nothing": that perfecting quality is patience.

How apt this lesson for us young Endeavorers. Our boats are not far out of the home harbor in the direction of the great port. We are affrighted at the unaccustomed storms, and are torn from our moorings where in alarm we had attempted to anchor and are driven out of our course. Here is the calming counsel of an experienced mariner: "be not afraid," count it all joy; when you weather the storms you will have gained the one thing to be desired above all others.

What are we to do when driven by storms of trial? Give way and drift? No, but remember this, it is a trial of our faith, and strong faith will hold us true to our course in spite of every wind that blows.

How can we have strong faith? "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not: and it shall be given him." We need neither anchor nor harbor, but wisdom, and God gives that.

So when winds of trial beat upon us we are to pray. We are to cry out to him in the storm as did the disciples in the little boat on Gennesaret. He will hear us for he has promised to help us.

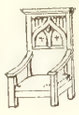
Where shall we expect this answer? Not in a special revelation, not in a vague spiritual impression, but in the Bible where he has spoken to us. Nor are we to expect that in answer to prayer he will make the book fall open to the right chapter or put our finger for us on the right verse. The one who has his delight in the Word and meditates upon it day and night, who has hid the word in his heart, in whom the word dwells richly—to such a one the Spirit will bring to remembrance the word that is written for the special need.

What an opportunity is offered us in the teaching of this lesson; to be "perfect and entire, wanting nothing," to have wisdom of God for the asking, to have joy in trials, to have steadfastness in our course, to arrive without loss into the haven beyond.

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To Slumberland.

There are fast trains without number to the land of Happy Slumber,
And swiftly through the twilight do they fly;
But the slow accommodation, one that stops at every station,
Is the one we like the best, my dear and I.

There's a wait about a minute, for a solo by Miss Linnet,
Or a concert by the toads amid the leaves;
Or we lean far out to follow some belated homing swallow,
Speeding swiftly to its nest beneath the eaves.

Thus at last, with loving parlance, draw we near the Bridge of Silence,
And the Moonman swings his lantern round the bend.
Then we slower go and slower, and a little head drops lower,
For the bridge once crossed, we've reached our journey's end.

There are fast trains without number to the land of Happy Slumber,
And swiftly through the twilight do they fly;
But the slow accommodation, one that stops at every station,
Is the one that we like best, my dear and I.

"Not as the World."

By E. A. Child.

Whether we contemplate man on the plain of Shinar, or on the banks of the Tiber, we find him to be the same self-seeking, self-exalting, God-excluding creature throughout.—C. H. M.

✣

Marvel not if the world hate you. * * Wherefore slew he him (Abel)? Because his own (Cain's) works were evil, and his brother's righteous.—John.

✣

Chapter VII. The Tables Turned.

President Brown was breathing strangely, but the doctor's experienced eye saw that it was because he was regaining consciousness, as the ether, which had been given for the operation, worked off. He also saw that the effects of the sublimate, given by the young doctor for an emetic, was not spreading, but rather receding.

He administered a cooling lotion and changed his head rests so as to make it easier for him to breathe, and relieved him from unnecessary pressure of clothing; for his temperature was above normal. Now taking a glass of water in one hand and pressing it to his lips, he lifted him partially up and requested him to drink. The patient obeyed readily, for he seemed desperately choked with thirst. Now opening his eyes with bewildered look, he said:

"O, is that you, doctor! And you, Nell! We had better get out of here; this is no place for us."

"You are not in the saloon, Edward; we are here safe in the hospital, and you shall be cared for, dear."

"O, yes, I see that young Schlitz did hit me with the glass he threw," putting his hand up to the spot.

"Yes, president, he hit you a hard blow, and that wasn't the hardest of it; but you must not do any thinking now, just let me turn you over. Now take this powder and sleep a while longer, and you will feel better," said the doctor.

"But what is the matter with my mouth and throat? They feel terribly raw."

"Take this," said the doctor, as he pressed a potion to his mouth.

"Yes, that relieves it," and soon he was asleep.

Dr. Reid wrote corrections of the articles that had appeared in the "Times," and laid particular stress upon the fact that the president had never touched a glass of liquor in his life. He also wrote a careful, consistent article to appear in the morning paper. In this he did not implicate any one in particular, but simply said that it was a mistake about the president being in a row; but that he was hit by some one in the crowd, while he was withdrawing from a conversation with the proprietor.

He also corrected the statement that Mrs. Eddy had been sent for by special train; or that the ladies, Mrs. Gordon and the trained nurse, were Christian Scientists.

He gave a brief resume of the case and his chapel talk, saying as he closed, that if he and the president were hypnotized, then that was a condition which all should seek, for it was in full accord with gospel teaching.

His article was accepted graciously by the editor, and the doctor with many others looked for it in the Sunday issue, but no trace of it or any correction, apology or palliation of the error appeared. But the paper was full of long harangues against Eddyism, Dowieism, Hypnotism and Schlatterism, with some most startling statements of the danger with which such holdings were attended.

A case was given in which a man with frozen feet had been prayed over by Dowieites, instead of being treated properly, and it was affirmed that he suffered intense agony and finally died with gangrene.

A case of hypnotism was attested, in which a doctor of divinity was put under the spell and twenty-four hours later he ran amuck of some harmless saloon men, whom he opened up on with a six-shooter, doing two of them to death and landing himself in the insane asylum.

A slight notice was found in an obscure corner of the paper, saying that Dr. Reid's article had been crowded out, owing to the pressure of important matter. Everybody bought the Sunday morning paper, as the doctor knew they would, expecting to see a correction of the previous articles; for many yet believed that there must be a mistake.

Dr. Tipler's church was crowded to the altar that morning to hear what he would have to say about the matter. He prayed long and eloquently about the president being stricken with a loving Father's chastening hand; thanked the Lord for the medical skill, in the person of the young doctor that had so speedily been sent to his relief; he praised the press and its efficient staff in the land, and ended up with some advice to the Lord about the evils of the day; strongly hinting that it might be well to discourage those who should tempt him by presumptious practices and prayers.

His sermon was along the line of mental suggestion, mind healing and hypnotism. He gave some good thoughts along the latest investigations in these things, and soon branched off into a strong contradiction of the possibility of real sickness in which there was either functional derangement or organic disease, being healed by prayer. Although he admitted in nervousness and hyperchondria, where it was simply a matter of imagination, that a contradiction of the existence of sickness might work the desired change.

Dr. Jannes was in his place that morning, and rubbed his hands graciously as the sermon closed, saying to one of the trustees, who had spent Sunday in the city, and who came in to hear the popular preacher: "That was the greatest sermon ever preached in this pulpit." But few seemed to notice Dr. Reid that morning. Judge Taylor was the only one who came across the church to greet him, and to say: "Doc, if Jesus Christ should have come to church this morning, I doubt if they'd know him either."

As they walked away the Judge expressed his cordial disapproval of the sermon, saying: "What is prayer for anyhow? What is the use of praying to the Almighty? It is either all he has given it for, or it is useless. I am bound to be consistent, Doc. I am going to be heard along this line yet."

The students had seen articles in the "Times," and many were quick to catch up the counter cry, and what seemed to them a huge joke on the president, since he had been quite severe with a certain class, who were refractory, and they were none too friendly toward him. Then only about half of the student body had felt a real change toward Gordon, but had gone with the crowd and the popular excitement, when the sudden turn in affairs came, and they were just as ready to be blown in another direction when a popular gust came from that quarter.

The editor of the "Times" was a favorite with the sporting element anyhow, and the society class all pulled in an opposite direction from the president's sentiments and the religiously disposed in the college. So it only needed a leader and a statement of an opposite view to

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that expressed in the chapel, to get a large following in a short time.

Then a large number of the most influential, who had taken sides with the truth, had followed James off and remained away over Sunday. Also the president's fall to drunkenness and a street brawl, ending in being locked up as a common drunk, had a terrible effect upon these as they returned and heard the exaggerated reports and read the paper.

Then finding so many of their fellows positively set against the truth and the president, they either held their peace or fell in with the prevailing sentiment, without investigating. Yet there were a faithful few, who after some days found each other out and held together.

As the president was not at his post for duty, it was thought best to omit chapel on Monday; and whether by concerted action or chance, it is not known, but the chapel exercises were omitted for four days; thus there was no opportunity for an explanation of the case as it stood, and so the conditions in favor of error multiplied.

Dr. Reid stayed with the president almost all night and day, until the critical time was passed, and he was able to be moved to his own home, so he did not know of the prevailing sentiment at the college. Then, as all the professors were dependent upon the action of the trustees, for their vacation, they were reticent; much more so, since Professor Haberton had seen each one privately and warned them to be so. Then, examinations being on the last three days, all were more than busy anyhow.

The meeting of the board of trustees, came and President Brown was not able to see them, nor to take up any business matters whatever, owing to dangerous abscess in his head; also stomach and kidney affection, arising from the action of the sublimate given him on the night of the imprisonment.

The board was about all of the fixed opinion, that a new head to the institution was an imperative necessity; owing to public scandals that had not been denied, and yet had gained such wide circulation. The same was held for Dr. Reid; but the rest of the officers and professors, were continued as before, and Jannes was given Dr. Reid's position.

Doctor Reid asked the privilege of making a statement before the board, but they had so much business to perform before the train, which several wished to return on, that they could not entertain his proposition. He however, reduced his statement to writing and sent it in. In this he gave a clear, truthful vindication of the president's actions, denying the newspaper articles and explaining how he got hurt, and how they had tried to have statements published in the paper, but to no avail.

Whether the statement was read or not, it made no difference, the action was a foregone conclusion before the board met. The meeting adjourned without even a resolution of sympathy or commendation of the president's good work, during his many years of service in building up the institution.

A committee had been appointed to secure another president, and also it was made the duty of Doctors Jannes and Jambres to acquaint the president with his deposition, and to tell Doctor Reid of his fate, also.

Doctor Reid saw them coming to the Brown residence, and knowing their mission, met them at the outer hall, saying: "Mr. Brown is unable to see you. If you have succeeded in your diabolical work so far with closed doors, you can complete it thus." So saying, he shut the door in their faces and drew the bolt.

They went to the "Times" office, and with the assistance of the editor, wrote up the proceedings of the Board, and also their mission to the Brown residence, and their rebuff, at the hands of Doctor Reid.

In this they called for an investigation of the treatment which Mr. Brown was receiving from Doctor Reid, saying that he was in dangerous hands, as the doctor had shown strong tendencies to insanity, since his hypnotic spell, and that he was trying to practice mind-healing upon the patient.

The article aroused public indignation, as it was intended to do, and the Board of Health, of which that precious pair were members, met and called for a legal investigation of the matter.

The young doctor and the two sorcerers were, of course, appointed a committee to make the investigation, and they began by having Dr. Reid arrested on charges of malpractice and insanity. The case came up before a justice of the peace, who was a tool of the whisky ring, and who took his beer regularly at Schlitz' home saloon.

(To Be Continued.)

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When the past is dead, and the amber way
Reaches out to the earnest glance—
Another day is another chance.

A fig for trials, a truce to care;
To-morrow's before us to do and dare;
Hope flings her banner our joy to enhance—
Another day is another chance.

Another chance where hope lies dead,
Where honor and all save life have fled,
Is a coat of armor, a shield, and a lance—
Another day is another chance.

—*Ainslee's*

Around the Gulf to Mexico.

By J. Breckenridge Ellis.

AROUND THE GULF.

Crossing the Border.

By 6 p. m. we were at the other San Antonio station—the one that isn't picturesque or clean—and soon after were on the special that leaves twice a week for Mexico City. It stops at only a few points by the way, and pulls nothing but Pullmans. While you are denied the satisfaction of thinking of fore-passengers cramped in chairs or doubled up on hot plush benches, while you rest at ease between snowy sheets, still it is not without its allurement to reflect that nobody is allowed on this special who hasn't money for a berth. You are the equal of any man on this train, and superior to all who are traveling on the Limited. This is plutocratic democracy.

While the other magnates were seated in the gilded dining-car, eating quail and watermelon, we were crouching in the obscurest nook we could find, discussing our lunch of pickle, bologna and crackers. It was the first bologna we had tried for years, and we found it as disappointing as we had anticipated. When I was a boy, it used to be made differently. In these times it is always damp and soggy and seems to need cooking. You used to feel independent when starting out fishing, if you had some bologna sausage in one pocket and worms in the other. But bologna has changed as much as conductors. What are conductors for, I wonder? When you travel on the Limited (as I did returning home), it is the Train Auditor that examines and punches your ticket; and on the Pullman it is the Pullman Conductor and not *The* Conductor that has you in charge. Sometimes you see The Conductor flitting about, with the porters following him to see that he doesn't get lost; but he never does anything while you are looking. Perhaps he is just a tradition handed down, like the sure-enough bologna that is now no more.

To piece out our lunch and make us feel that we were eating on the Pullman as pulled-men ought to eat, Morton had purchased at San Antonio one of those glass cups filled with dried beef that defy all known methods of opening. When I saw Morton get out his knife to loosen the gilt top I knew trouble was coming, because he did it with such a calm and experienced air, as if to say, "I have traveled before." We passed through Devine county and had about traversed Frio county, when Morton put his knife in his pocket with a light in his eye; then he smashed the end of the glass against the iron leg of the bench. This act was witnessed by a kind-faced man, a philanthropist, I am sure; he watched to see what would happen next; and when Morton began to eat the beef, he came over and sought to dissuade him. "I wouldn't eat anything that has broken glass in it, for an entire county," he said. I had been reaching for some beef myself, but I drew back intimidated. "Well, I would," says Morton, grinding away at the beef. He got a piece of glass between his teeth, but he just let it crunch, while he watched his would-be benefactor out of the tail of his eye. The broad-faced traveler went to the other end of the car that he might not witness this suicidal act; but he couldn't stay there. Presently he was hovering over us again. "It is a terrible thing," says he; "sometimes you eat glass and don't know you are injured till years afterwards. I wouldn't eat that stuff for this state of Texas." Morton took some more beef and offered it to Jebly; but Jebly wasn't game. Morton picked the glass from his teeth and took a fresh start. The man who would have done good went into another car. "Old pessimist!" muttered Morton; "he'd like to have seen me keel over in a paroxysm!" It is thus philanthropists are rewarded.

We tried riding on the end of the observation car, but the dust in that part of Texas isn't to be sneezed at, so we quickly retreated. We should have reached the Rio Grande, that natural division between America and Mexico, at half past eight, but the train was so late, the porter decided to make up our beds. He said, possibly the custom house officers wouldn't drag us out of the berths, but would let the train lay over till morning. It was eleven at night when the train was held up at Laredo, or rather New Laredo, which is on the Mexican side of the river. The American Laredo waits till you come back from Mexico, and it assesses what you have left after the Mexican Laredo has drained you with duties. The Mexican officer came on board, accompanied by his American assistant. The assistant did all the talking and all the work, while the Mexican looked on and thought to himself in Spanish. The American was very kind and obliging. He made no one get up unless owning a trunk in the baggage car; and none of us carried a trunk. Morton should have carried one, but he had been so busy looking for an imaginary kind of suspender, that he had forgotten to check his baggage in Texarkana. The officer looked through our grips as we lay in bed, and cast the most fleeting glance into my bag, as if he felt a delicacy in witnessing such a scanty stock of luxuries. But it was different when the Mexicans discovered Jebly's tricycle on board. They had never seen a vehicle of that sort, and in fact it is a curiosity to most Americans. It bewildered the Mexicans. They took it off the train, turned it upside down, weighed it, tried to learn how the thing was guided, and put a duty on it of $16.75, Mex. We argued that to tax Jebly for his tricycle would be like laying duty on a man's wooden leg, or a pair of crutches. The government didn't want argument, it wanted money; and as it had no change,—I am told it doesn't keep change,—we were forced to pay over $17 for that tricycle. I imagine Jebly will always think more of it, after that. I was told that an American lady, in order to have her husband's corpse brought over the line to be buried in his native land, was compelled to pay the government officials $500 in duty and conciliation, but I do not think it could have been quite so much. The Mexican government wants energetic, live Americans to stay there, but it can have no use for dead ones.

We settled back to sleep after we had said all we could think of about having to pay on that tricycle; and it was in the dead of night when we stopped at Monterey. I knew we were at Monterey, because it is marked on the map. Jasper T. Moses has written a little book describing it. You should send for it. The city is only 300 feet higher than Bentonville, on the Ozarks. Its mean temperature for June is given at about 79 degrees, but its meanest temperature—that's the one it is generally affected with—is considerably higher than that in the shadiest corner of the plaza. The Christian church has a very successful mission there, and in its interest Mr. Westrup publishes "La Via de Paz," a weekly, partly in Spanish, partly in English. It is a valuable little paper, and all it clears goes to our mission. The work is under the C. W. B. M. I was well acquainted with Mr. Alderman, who was sent there five years ago. He and I taught in the same college at Albany, Mo., until the time of his departure for Mexico. He died there, but his family survives to carry on the missionary work. He was a man of untiring energy, gifted with the art of imparting instruction to the most unwilling pupil, and effectively illustrating the doc-

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trines he held, with the example of his pure life.

After you cross the Rio Grande, the railroad is on the upgrade; and the steepest part is from Monterey to Saltillo. This run of about four hours rises from an elevation of 1,624 feet to 5,337 feet. I had never been higher than the Ozarks, and I didn't know we were to be so suddenly lifted, as it were, in midair. Running up nearly 4,000 feet at 1,000 feet per hour, was something like going up in a balloon. But I wasn't thinking of that or anything else, because I was asleep. But suddenly I woke up, and was surprised to find myself breathing two gasps to an ordinary swallow. I lay there a few minutes, wondering at myself, as I panted faster and faster; but there was no pain, no giddiness, and after the oppressively hot day, it even felt good. At first I didn't think about the altitude; and when I did, I wondered what would happen next. But nothing happened, for I went to sleep again, and although I kept going higher and higher after reaching Saltillo, I felt no other effects of my rise in life.

Saltillo, which you will please pronounce Salt-tee-yah, came to hand at seven a. m., March 28th, and the train waited for the early risers to get off for breakfast. Here for the first time I saw a station platform in Mexico thronged with Mexicans, and heard a confusion of voices crossing Spanish rapiers. It was utterly unlike any typical American depot scene. There were no negroes, of course, and nobody chewing tobacco, and nobody laughing, and nobody calling people loudly by their first names. The men stood where they had happened to stop, with a general air of never expecting to move from the particular spot, and the women sat upon the floor. The old women were very old, and the young women very young, but the men did not appear particularly affected by age, one way or another. There was one girl in red, dark, of course, and black-eyed, with a serious face,—but all their faces were serious,—and wondering, and full of Indian thoughts. She came near being pretty. I think, perhaps, she was pretty; if so, I saw two pretty Mexican young women during my five days' travels in Mexico. The crowd on this platform was no wise different from those at other cities, save for this young girl of about fifteen. She was apparently under the protection of a heavy ragged-whiskered man, who, like the majority of the men, was dressed in white cotton trousers,—we do not call that garment trousers in the States, but there we never wear them on the outside—and a white cotton shirt; and he had a long red-and-blue blanket wound about his waist and one shoulder, which would furnish him a bed whenever he got sleepy. He wore his shirt in the national style, just the reverse of the American manner; that is, all of it was exposed to the open, so that it formed a streamer or flag at his rear when the wind struck him. The Mexicans seem proud of the extremities of their shirts, and would no sooner think of tucking them in than of going without a beehive hat. These hats are so enormous that they quite throw the wearer in the shade. The brims project beyond the shoulder-blades like exaggerated eaves, and when four or five Mexicans stand close together the grass stops growing in that place before they move on to let in the sunlight. These hats rise to a peak about a foot above the hair, and are valuable to carry things in. I saw a Mexican take off his hat on one occasion and drag out of it the family pet dog, which his wife received with stoic calm. It has been said that happiness is the art of being surprised;

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if so, I fear these natives have lost the art. Nothing seems to surprise them. When you refuse the beggars alms, they seem to think you have done the proper thing, and when you give them "centavos" (which they call "centavvys") they show no emotion. The venders, too,—those men and women who rise out of the ground at the car window whenever the train stops,—they hold up their trays and cry their wares, but have an air of not expecting you to buy. About half the women are barefooted, but somehow they have missed the Maud Muller effect. The men wear sandals,—a flat sole strapped over their bare toes and instep. Of course, in all large groups, you will see men and women in shoes, and while you never see a woman with a hat or bonnet, you sometimes see a man with a hat like the hats at home. The girl in red, of whom I spoke, watched our train with absorbed gravity which seemed to discompose the burly man with the red-and-blue blanket. He took her by the arm and led her away to the dining-room door, but from there she stared through the drifting crowd at the St. Louis Special. At last he took her on the other side of the station. He must have been jealous of the interest our magnificence excited. Doubtless he was her husband; for these Mexican ladies marry at twelve. Saltillo is the capital of Coahuila, and has a population of 25,000. That reminds me that a young man told me he was in Monterey when there were 25,000 cases of yellow fever all at the same time. Some of his best friends died. Those who could afford it, sent their families to Saltillo, for though only about four hours away, yellow fever can not crawl up to its elevation.

After pulling out from Saltillo, we left our berths and dressed for the day. Our attention had already been attracted by the maguey,—a huge variety of the cactus family. Extensive fields of it lay on either side of the track. Mile after mile of maguey (call it ma-gav) stretched before us. Each of these cacti is in the form of a plantain, except that the leaves bend over more, and each would fill a small room. It is about twice as high as a man's head. The national beverage is obtained from the maguey; it is pronounced pulkie, and spelled pulque. The native hollows out the central stalk, which quickly fills with juice. He sucks this up into a long tube, then empties the tube into a goat's skin; and what he has sucked up, the people drink down. It isn't particularly intoxicating,—just sloppy and nasty and sickening. It is beer to the Mexicans. Everybody rinks it, and nobody is too poor to give a few centavos for pulque. The profits in the maguey fields is enormous, and appeals with especial force to the Mexican heart because there is little labor required. When a used-up plant begins to die, a young one is planted beside it You don't have to plow or water the ground or enrich it. Those cacti would grow whether you wanted them to or not, and weeds can't grow because this is the desert region, so it is merely a matter of sucking and exporting. Everybody would have maguey fields, but fortunately it won't grow except in certain altitudes and conditions. If Diaz would have every maguey plant dug up, the people might learn the art of agriculture and learn to drink water and wear their shirts right. As it is, such plowing as you see from the car window, is done by sharp sticks tied to oxen. It was soon after leaving Saltillo that I noticed a faint blue scallop far away against the sky, like a bit of torn blue note paper. I thought at first it was a faint dissolving cloud. But it did not dissolve, and as the train sped on it seemed motionless. At last, however, it stood nearer to view, and then behind it rose other pale shadowy forms, and I knew that the Sierra Madre and I were looking at each other for the first time.

(To Be Continued.)

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

When you read this, we will be cleaning the dishes and straightening the chairs after Charlie's ice cream social, and carrying home the frosted silver spoons borrowed from our neighbors to piece out the necessary number; and we will be lugging down the street that old hack of a palm belonging to Mrs. Brown, which is borrowed for all the parties in the neighborhood, and for special occasions at the church. But as I write this, the social is still five days in the future, so it will not be until two weeks that you can know how it turned out.

So if there are any guests who missed the train, you might get here yet, before the full account is published. Please remember we make our dish of educational ice cream 15 cents, or two for a quarter, but we will take 10 cents for a dish if we can't get more. Although the great event is still nearly a week ahead, the people have begun to arrive. Naturally those living near at hand were among the first to get here, so you will not be surprised to find my father and mother seated at the head of the table; however, although they have called for the first saucers, they are not going to begin to eat until the rest are seated. As for me, I don't know whether I'll sit down at the table or not. I want to be all around, and I am too restless to stay in one corner. Of course, I'll buy a saucer of ice cream, maybe two; but I don't want to sit at the table to eat it; I want to see who is coming in the front gate.

There is another thing about me. There are a great many things about me, of course, but I was only going to tell one. You know at socials the boys generally all get together like a herd of cattle in a pasture fence-corner, and the girls all sit off by themselves, like a flock of birds on a tree, and the older people stay by *themselves;* and two or three tried and true Sunday-school workers try to get the people to play, But I don't like to talk so much. Here come the people, and I trust my tie isn't over my collar.

Mrs. Wm. Beesley, Moselle, Mo.: "I am afraid I will come so often you will think I am intruding on other people's rights." (No; you have a place here that belongs to you.) "I have gathered together a few dimes, and they ought to be at work. Bertha sends a dollar, W. D. Beesley the same, Wm. Hitchcock 10 cents, Thos. Johnson 50 cents, and the Sunday-school $2.40, total $5. Half of this is for Drusie and half to buy ice cream at Charlie's social. May God bless the good work of the Advance Society."

Ruth A. Sampsel, Warrensburg, Mo.: "Here I come with my eighteenth and nineteenth quarterly Av. S. reports. One more quarter and I will have kept the rules for five years, although it was nearly six years ago when I first started. (Reader, just reflect a moment what that means; five years of reading the Bible every day; of reading thirty lines of poetry and five pages of history for five years, keeping a neat, orderly account in a notebook of how much extra work you have done: Just suppose you had started in with this, five years ago,—wouldn't you be proud in looking back upon sixty months of continuous advancement? Then why not take it up now, and make the next five years mean more to you than any other five years in your life?) "Well, I am coming to Charlie's ice cream social, but it is so cool now, I am afraid the ice cream won't taste good." (I think it will be warm enough by August 3d.) "I think it would be good for Charlie to have a vacation every summer, but much better that he can stay in St. Louis and help those who have helped him so long. I graduated from the public school this spring, but don't know what I will do next fall, as I am too young to enter the Normal. I hope to meet all my Av. S. friends at the social. Tell Bertha Beesley Casey I send her my best wishes and hope her much joy." (One thing about being inconveniently young, it's a fault you can outgrow. I used to be dreadfully young, myself. But your saying it's too cool for ice cream rankles in my mind. I wish you could see Felix. He is on the back porch, spread out so he can touch as much of the board surface as possible, as it's cooler than the thermometer. He has thrown both his front legs out of joint so they can lie along the floor at full length. Fifteen cents in this letter.)

I met some of the social guests at church Sunday. Mrs. J. P. Burris came to me with $1.75, she had collected from those wanting educational ice cream; and Miss Nana Wood brought 25 cents for the social and as much more for missionary Drusie. So don't let anybody think that Bentonville is staying away from our festivities.

Mrs. Myrtle Jacobs, Kalona, Ia.: "My little daughter, Clarissa, age 4, and I, wish to come to Charlie's ice cream supper." (Instead of taking advantage of our wholesale rates, they inclose 30 cents). "We take great interest in the Av. S., especially since our Willie is at the head of the Honor List." (It will be remembered Willie entered the arena with his grandmother.) "Clarissa is very anxious to belong, and gets her little 'Bible Book,' and has me read to her every day. She calls it, 'Getting my potation like Willie does.' (You tell Clarissa that we think she is a mighty fine girl to get her potations, when thousands of girls older than *she* is, wouldn't have a potation if you gave one to them.) "The Av. S. is doing a grand work for the young people, and may the Lord bless the work for many years."

Kathryn Lammert, Clover Dale Farm, McGirk, Mo.: (Just hearing the name of that farm makes me feel like getting my old clothes,—I have plenty such,—and stopping the first big wagon I see starting from town, and getting away to the country, far from the rush and turmoil and incessant activity and bewildering nerve-destroying haste of this Bentonville.) "In order to avoid the rush, find inclosed 75 cents for five dishes of ice cream, for Sisters Edna and Eldora, Brother Morris, and two dishes for myself. We will invite a friend, and take our ice cream down by the Moreau, a pretty, limpid stream in summer time. We will sit upon its mossy banks and feast. As we watch the bass, perch and croppy play in the water and listen to an occasional croak from a frog, and the songs of pretty birds, we will eat to the health of Charlie, the greatness of the future before him, the success of his ice cream social, and the enjoyment of ourselves. I am enjoying 'Around the Gulf to Mexico.' 'Agnes' was all right, and it ended fine."

S. A. Seat, Hematite, Mo.: "Inclosed find 25 cents for two plates of ice cream on August 3, 1907. The weather is so warm, one plate would not be enough." (Now, Ruth Sampsel, what have you to say to that? You must have fallen into the lake out at Pertle Springs and caught a cold!) "I hope everybody will come to Charlie's social."

So do I; but as it is still in the future, I cannot tell. In the meantime I have received a clipping from a paper of Chattanooga, and am proud to find that our old Av. S. member, Mrs. Mae Potts, is president of the Highland Park's W. C. T. U. We were fortunate enough to hear at our Chautauqua, Rev. Anna H. Shaw, the national president of that organization.

From Moberly, Mo., comes a card entitled, "The close of a warm day." The sun has just set, but the sky is still red. There is a pond with a point of land running out into it like a thirsty tongue; I wish I was sitting on the tip-end of that point of land with a fishing-pole stuck into the mud at my feet,—it's a nuisance to have to hold a pole up,—and a raft lying at the edge of the water, and over yonder on the bank, a tent with two or three dogs scratching themselves before the entrance, and Kathryn's frog a-croaking, and that I wouldn't have to go back to town the next morning. But I suppose I'll have to stay right here till that ice cream social comes off.

Sadie Pugley, of Woodbine, Ia., sends this quotation in her sixth report, which points a good moral when one has a bad habit one is inclined to nurse and excuse as if it were a bad child: "The horse is not clear escaped that drags the halter." And so the person who has a bad temper or a fault-finding tongue, no matter how noble in other respects, is not a really free man.

In the 10th report of Grace Everest, Oklahoma City, I find this from Chaucer:

"The firste vertue, sone, if thou wilt learne
Is to restreyme and kepen wel thy tonge."

Old Chaucer didn't know how to spell cat; in fact he couldn't spell as well as I can; but there were other things he knew; and 'tonges' was one of them.

I have a note from O. G. Kitchen, who for some weeks has been sending 25 and 50 cents per week to the Av. S. He has bought him a house, or at any rate leased one in the suburbs of Louisville, and can't spare any more for us. I mention this merely that you may not imagine a spring of inexhaustible currency is ever pouring into the waste places of our orphan and missionary dry ground, and in consequence let your own springs go dry. With best wishes to Mr. Kitchen, and until I hear farther from our ice cream social, I will follow my old friend's advice and "restreyne my tonge."

Bentonville, Ark.

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On Things—And Doing Them.

There is a man down on Broadway who is a slave to Things. He toils by day and plans by night for things, lots and houses and bank account. The best thing that can happen to any man is to be free from slavery to Things. The highest joy of life comes when the heart is free to take or leave Things and, in the taking or the leaving, to make them serve high and noble ends. Does God give us good things? Let us thank him and use them for the best. Does God take things? Let us lose them with grateful, happy hearts. And does he permit us to give them back to him? Let us do that with willingness. The Broadway man is a slave, though he may know it not, and misses the joys that come from genuine freedom.

It is doing the disagreeable things that brings keenest enjoyment. That may be a paradox but it is a fact. The things that are done easily being pleasure of course, but the overcoming of life's disagreeable tasks is yet more grateful. A housekeeper said the other day: "I disliked to scour knives, and would sometimes wash them and lay them aside till a whole dozen would be frowning darkly at me. But once when I had put a few away suddenly I felt that it was wrong, and I brought them back and made them shine, and ever since I have liked that part of the work best of all, because I always feel as I did when I was little and father used to pat me on the back when he was pleased."

"Don't talk about what you want to do—do it." That was a remark by William Hunt, the painter. The half-a-chance men have made the great successes. They do not merely dream about doing things—they do things. Hiram Powers was 32 years old before he took seniorus lessons in sculpture. Yet Hiram Powers was the sculptor of the Greek Slave. Peter Cooper, when 5 years old, earned his living by pulling hair from the skins of rabbits his father shot to make hot pulp. When 17 years old he walked to New York, engaged himself as an apprentice for five years at $5 a month and his board. Peter Cooper was a half-a-chance man. Thomas Ball, the great sculptor, was 12 years old when his father died. His mother had four children younger than Thomas. He went to work in a grocery store at $1 a week to help support the family. Ball was a half-a-chance man. Horace Greeley went to New York with $10.75, his entire fortune, in his pocket. Greeley, a printer from "up state," was a half-chance man. These men dreamed—and did.—*Walter Williams in "The Lost Hamlet," Columbia (Mo.) Herald*

He Met His Match.

Once while Bishop Talbot, long known as the "cowboy bishop," was attending a meeting of dignitaries of the church in St. Paul, a tramp approached a group of bishops gathered on the hotel porch at noon and asked for aid.

"No," one of the churchmen replied, "I don't think we can do anything; but there is the youngest bishop of us all (pointing to Bishop Talbot), and he's a very generous man."

The tramp went to Bishop Talbot and the others watched with interest. They saw a look of surprise come over the tramp's face—they saw that the bishop was talking eagerly, earnestly—they saw the tramp look perturbed—but they finally saw something passed from hand to hand.

The tramp tried to get away without speaking to those of the group, but the former spokesman called to him: "Well, did you get something from our young brother?" The tramp grinned sheepishly. "No, I gave him a dollar for his new cathedral at Laramie!"—*Bellman.*

Human Beings as Links.

"I'm only a link," said one of the most useful women in the world, laughingly, the other day. She was referring to the fact that she had recently been the means of bringing together a youth who wanted to work and an employer of labor who was looking for that kind of a fellow.

That is just what she has been doing in one way and another all the sixty years of her modest and unselfish career. A wide acquaintance in the working classes, together with an entree into circles of wealth and influence, has given her the joy and privilege of acting as a go-between in almost innumerable cases. So if there is in her community a middle-aged spinster desirous of a position as housekeeper, or a lady wanting a companion for a European trip, or a weary mother eager for a helper with her children, or a young man anxious for a chance to work for his board while taking a course in architecture or engineering, or a Sunday-school superintendent seeking in despair a bright teacher for a class of restless boys, it has come to be a matter of course for those acquainted with the situation to say: "O, go to Miss Greatheart; she'll know the right party."

We all owe a great deal to the people who serve as links between ourselves and something worth having.—*Selected.*

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ST. LOUIS, AUGUST 15, 1907.

CLOSE TO THE HEART OF GOD.

Mrs. P. R. Gibson.



THE shell cast by the billow on the strand,
The dewdrop in the sweet heart of the rose,
The bird high up in its own leafy bower,
The wind-flower bending to the zephyr's breath,
The mountain tops catching the sun's first kiss,
Glad rivers rushing on to meet the sea,—
All these live close to Nature's loving heart,
And of herself are particle and part.

So close are we to God's great heart of love,
When Faith looks fearlessly into God's eyes,
And Trust takes tenderly His loving hand,
When Hope, inspired, lights all the path of life.
"In Him we live and move and being have,"
"Life hid with Christ in God" all our desire.
O, Christian life of peace and joy divine,
More of such life, may this be thine and mine.

St. Louis, Mo.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
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—**Life that Follows Life,** by John Balcom Shaw. 75 cents. This is not a volume of philosophical speculations, but the answer that Dr. Shaw as a man of saintly Christian faith gives to the plain questions of the children of men asking about the hereafter: Where is Heaven? Will we recognize our loved ones? How shall we get along with uncongenial people? etc.

—**Famous Hymns of the World,** by Allen Southerland. $1.35, post paid. This contains a brief history of the great hymns of Christian Psalmody. It tells the circumstances under which they were written and somewhat of the ministry of the song among men. Among them are: "Jesus, Lover of My Soul"; Luther's "A Mighty Fortress is Our God"; "My Country, 'Tis of Thee"; that glorious song, "Sunset and Evening Star," etc.

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WHAT FRIENDS ARE SAYING.

We have received the Superintendent's Quarterly and are very much pleased with it.—Louis Starff, Princeton, Minn.

Our superintendent is very much pleased with the new Superintendent's Quarterly.—Daisy Brotherton, Cahokia, Mo.

I enclose 50 cents for the Superintendent's Quarterly. We are delighted with it; it is such a great help.—Edna T. Green, Tullula, Ill.

We receive so much pleasure from The Christian-Evangelist and "Our Young Folks." I do not like to miss any of the issues.—Roxey M. Reid, Pablo Beach, Fla.

We received the Superintendent's Quarterly. It is fine—all that could be expected. The papers are very satisfactory to our school. I like them very much.—J. I. McCarty, Lawrenceville, Ill.

It was with much pleasure I examined the new Superintendent's and Home Department Quarterlies. I am agreeably pleased with their superb excellence. You may feel assured of our order this fall, as the best is none too good for us. I shall endeavor to inaugurate a large Home Department. We have never had one, though it is sorely needed.—E. A. Long, New York, N. Y.

I am not surprised that it is easy for me to comment whole-heartedly on your Supplementary lessons. The difficulties you have taken out of the way, so I believe that what you have prepared will fit into the work better than anything of the kind that I have ever seen. The difficulties have been that the so-called supplementary work did not supplement the lesson, but was a matter aside and divided the attention of the class. I have tried repeatedly to link with the regular lesson some general Bible instruction, but in the brief time allotted we could not avoid having the lesson suffer if any particular point was made in other work. Your plan of dealing with that part of the Scripture in the lesson has my heartiest approval. I am pleased with your work, Brother Stevenson, as I knew I would be with anything from your discerning mind and consecrated heart. —Charles S. Medbury.

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The Pastor As Seen by a Layman*

By James R. McCollam, M. D.

For a number of years I have been interested in the study of why more of our converts to Christianity do not enter the ministry, and why so many of them backslide. I do not know that I have made any discoveries or arrived at any definite conclusions, but as it is said of a Scotchman that he always has an opinion and is sometimes right, so I have some opinions which have to do with the pastors of our congregations, and these are presented for your consideration.

One idea of the physiology of digestion and assimilation is that when food is taken into the mouth a message is sent to the brain, which then sends messages to the stomach, liver, pancreas and intestines and they perform their functions. This does not represent our idea as well as the theory that the food taken into the mouth stimulates the parotid glands and they secrete a chemical substance which causes the stomach glands to act, and they in turn secrete a substance which stimulates the liver and pancreas, etc., each organ being dependent, in a large measure, for its stimulation upon some other organ. This theory also fits my idea of the action of the religion of our Lord. He gave the gospel to his apostles, they gave it to others, and to-day, as by the foolishness of preaching men are to be saved, so I think we depend on the class of Christians we call pastors for the substance which shall cause us to functionate as part of that great body, "The Church of Jesus Christ."

Jesus said, "And I, if I be lifted up, will draw all men unto me," and if he meant the lifting at his crucifixion only, then we may doubt his word; but if he meant that to-day, if he should be lifted, he would draw men unto him, we have seen that fulfilled many times, and we have a right to think that when men are not drawn to Jesus, the reason is that he is not lifted up as he should be. This is a subject that deserves, and I think is receiving, a great amount of study from the many persons to whom the work has been intrusted, but I fear the care and training of the converts to Christianity has not been studied and is not understood as it should be. Many times I have been told by non-professors of Christianity that they believed in Jesus Christ and his religion but when they made a profession they were going to live right, and I believe that the average man accepts Christianity firmly convinced of its correctness, and with a firm determination to live strictly according to its teachings, many of them with little idea of what those teachings are except the memory of a mother's teaching and an ideal in the person of the preacher.

This being true, why do so many men give up the active Christian life in a few weeks or months?

I have been told that in an hour and a half lecture against Christianity by Ingersoll, excepting a few so-called contradictions in the Bible, almost the entire force of the address was directed at the Pope and priests of the Catholic Church, and the ministry and wire-pulling conferences of the Methodist church. And this is the practice of nearly every anti-Christian teacher. Nearly all modern skepticism is really lack of faith in professing Christians. Now, if the majority of the Christians are won from the world by the pastors of the Church of Jesus Christ, and the infidels attack the Church by assailing the pastors, how important the office must be, and what should we expect from the pastor!

Paul, in his letter to Timothy and Titus, tells these young men that they were left in charge of the churches for a certain purpose, which included the following: To set things in order, appoint elders and deacons, to pray, read and study; to charge, tell, instruct, preach, exhort, remind, command and teach; to attend to reading, exhortation and doctrine; to rebuke and reprove, to fight the good fight of faith, to continue, watch and endure; to evangelize and commit to others who would become teachers.

They were to be strong, to be examples, to be steadfast, and to show themselves approved unto God. They were to shun certain foolish discussions, flee certain lusts, let no man despise their youth, refuse profane and old wives' fables, the profane babblings and oppositions of knowledge falsely so-called, and many other things, as the love of money, which is the root of all kinds of evil, and o turn away from men having a form of godliness but who deny the power thereof.

I believe that many pastors are fulfilling Paul's list of negatives very well except the love of money, and I believe that the love of money by pastors is a very common cause of trouble among Christians.

Jesus said: "How hardly shall they that trust in riches," which means to my mind a man that is wanting a large salary whether he is getting it or not. It is hard for a man drawing $2,000 salary to be an example of sacrifice for the man who must keep his family on an income of $300 to $500, and at that many pastors show much more faith in the proverbial "rainy day" than they do in the all-sufficiency of Christ. If pastors showed the same faith and zeal in getting men to embrace the principles of Christianity as they do in desiring to prepare for the "rainy day," which often never comes, Christianity—Protestant Christianity—would go forth with leaps and bounds.

The strongest hold on the people that the Catholic Church possesses is the teaching that Christianity is the most important thing in life, and that is constantly impressed on the members of the churches, and we witness the great number who give themselves to the various sisterhoods for charity, etc.

I am one who believes that the laborer is worthy of his hire, and preachers as well as others should be paid, and I think that I can understand that in some places if the preacher does not look out for his salary he will not get it; but the man who has been pastor of a congregation for any length of time, and then is in trouble about the salary question, should study his Bible for a while and learn what the Lord asks him to do, as well as what the Lord wants him to preach. I believe if the pastor is worthy of his hire, he, usually, will get it. But the churches need a lot of instruction along this line, which must be given by pastors.

Paul left Titus to set things in order, appoint elders, etc.; not to wait for God to bring things around right, and we need hundreds of pastors to-day like that. I believe that one-half of the talk of preachers being poor business men, poor managers, is because a preacher sees things going wrong and is afraid to correct them. Paul's instruction is just as positive about reproving, rebuking and correcting as any in the Bible, but many pastors make their worst mistakes here. Educating and instructing about sin may be done from the pulpit, but individual sins are to be corrected by going to the individual as a friend. Most of us understand the teaching on how to treat our enemies, but fail to appreciate how to deal with an erring friend. Paul's idea of preaching is very definite; it is for teaching, exhorting, instructing and reminding, with the main idea of evangelization. The free-thinkers claim to study science, and it is said that after a few

(Continued on Page 1055.)

*Read before the Ohio state convention.

Current Events

Prohibition in Georgia.

The legislature of Georgia has passed, and Governor Hoke Smith has signed, a bill prohibiting the manufacture and sale of intoxicating beverages in that state. The movement was not a political one, but was backed by the sentiment of the best and most thoughtful people of the state. The usual arguments were made against it, namely that prohibition does not prohibit, that it would injure business, and that it would make the state appear to disadvantage in the eyes of the world. To offset these fallacious arguments, the advocates had one strong argument in addition to those which have been used elsewhere. In Georgia the negro problem is acute. There are as many negroes in the state as there are whites. Last year there were in Atlanta race riots of the most serious sort, resulting in the loss of life, the destruction of property, the interruption of business and the injury of the good name of the state. In these and nearly all other negro disturbances the trouble arises from the drunken negro. Nearly every outrage starts with some one whose passions have been inflamed by liquor. The federal government has found it wise to prohibit the sale of liquor to Indians. It is vastly more important to prohibit the sale of liquor to negroes. They are equally without ability to control themselves, they are more numerous and they are more closely mingled with the whites who must therefore suffer from the results of their wild deeds when under the influence of liquor. But the negroes are citizens, and it is therefore impossible to prohibit the sale of liquor to them without making the prohibition general. If the white men of the South wish to protect their wives and daughters from the peril of the drunken negro, they must forego the pleasure and advantage of getting drunk themselves, and even the pleasure of drinking without getting drunk. This aspect of the case makes it worth while to try the experiment, as the "Atlanta Georgian" says, "even if all experiences in other states where there is no negro population had been absolute failures." As to the injury to business no individual will suffer much heavier financial loss than Governor Hoke Smith himself, who, as part owner of the Piedmont Hotel in Atlanta, will, it is estimated, lose $60,000 by the closing of the bar. And yet the governor was an ardent advocate of the prohibition bill and signed it promptly when it reached him

The Largest Fine.

A fine of $29,000,000 has been assessed against the Standard Oil Company by Judge Landis for receiving freight rebates. Each particular shipment upon which it was shown that a rebate had been received was considered as a separate offense and the maximum fine was imposed for each offense. Whether this decision is good law or not, we do not know. It may be a piece of "judicial sensationalism," as it has been called, or it may not. It is tolerably clear, however, that the fine, although staggeringly vast to the imagination untrained in the large figures of high finance, is not unjust or ruinously excessive. It is largely through the use of freight rebates, both before and after rebating became illegal, that the Standard Oil Company has built up a business which is worth a great many times the amount of this fine. If a thief, when brought to punishment for his irregular mode of money-getting, gets off with a fine which leaves him in possession of 95 per cent of his ill-gotten gains, he would certainly consider that he had been handled very considerately. If the law against rebating is to be effective at all, the punishment for breaking it must be made commensurate with the profits. It is to be noted, however, that the Standard Oil Company has not yet stepped up to the counter to pay the money, and it will be a long time before the government hears the jingle of the coin of that $29,000,000. Mr. Rockefeller's cheerful comment on the case is that Judge Landis will be dead a long while before that fine is paid.



Business and Romance.

The Lost Bullion Spanish Mines Company is in the toils of the law. It is called upon to defend itself against the charge of using the United States mails for the transportation of fraudulent matter. The case is not yet finished, but the evidence so far looks bad for the company. The methods of this company apparently were not essentially different from those of a score or more of other companies which sell stock in a very ordinary hole in the ground after leading the innocent to believe that it is a mine. In this particular case, however, the imagination of the possible investor was inflamed by the romantic suggestion conveyed in the name of the company. Everybody knows that the Spaniards had enormously rich mines in the Southwest. Everybody knows also that there are numerous traditions of hidden treasure and lost mines, where millions of dollars in bullion or rich ore lie awaiting the fortunate and venturesome explorer who shall penetrate the mountain fastnesses, find the magic spot either by good luck or by following ancient landmarks, and brave the ghost which haunts the place to guard the hidden treasure. Every one has heard these stories, and over most people, even those who do not believe them, they have a curious fascination. Now comes a company and proposes to sell stock in the fairy tale. It is like buying shares in "Treasure Island." Perhaps the investor does not wholly fail of securing some return for his money, for he gets a vivid though short-lived sensation of being the business partner of Aladdin and a part owner of the wonderful lamp. This is worth something. As a general business proposition it is safe to avoid romantic investments when cash profits are desired. Plenty of people have invested in coffee plantations and stock in rubber companies and banana groves which were about to be planted as soon as the land could be cleared, for no other reason than that the idea of the tropics went to their heads. Being a long way off and in a strange and tropical country, there was a glamor about it which a Kansas corn field could never hope to possess. This is a tolerably safe rule for amateur investors to follow: if you want glamor and romance, buy novels which are known to contain those elements; if you want dividends payable in cash, buy something that you know something about.

Graded Tax on Marriage.

The Georgia legislature is doing several curious and interesting things besides passing a prohibition law. Last week a bill to increase the price of marriage licenses was defeated on the ground that it would encourage race suicide. This was followed by the introduction of a bill to establish a graduated scale of prices for marriage licenses to encourage early marriages. The proposed scale is as follows: For 21 years of age, free; 22 to 30 years, $1.50; 30 to 40 years, $2; 40 to 50 years, $10; 50 to 60 years, $50; over 60, no license. Since the price, under this scale, does not increase much until the age of 40, it may be assumed that, in the view of the author of this bill, any age earlier than that is fairly satisfactory for marriage. But we doubt whether even the restriction proposed would go far toward checking the rash desire for matrimony on the part of men over 40. Many a prosperous business man of, say, 45 years, when the belated but none the less vigorous matrimonial germ gets into his system, would no more be deterred by the necessity of paying $10 for a license than he would by a requirement to pay the preacher an equal sum. And it is quite within the bounds of reason to expect that a dashing young lover of 50-odd will pay the required $50 for his license without a whimper. In fact, if he has lived as a bachelor all those years he can easily afford to pay $50. We greatly fear that it will turn out to be another case of prohibition that does not prohibit, or of regulation which does not regulate.



The Dangers of Child-Idleness.

The evils of child-labor have been much exploited and have become fairly familiar to the reading public. The equally great dangers of child-idleness are set forth by Mr. Thomas Speed Mosby, pardon attorney for Missouri, in an article in the "North American Review." Mr. Mosby has studied the problem of the relation of criminality to industry and idleness. His conclusion is that the criminal "is not the product of the trades, of the workshop, or of the factory." The records of the courts and prisons show that the age of greatest criminality is between 20 and 25, and that nearly 70 per cent of the convicted felons are entirely unskilled in any trade or profession. The young man who reaches this age, therefore, without learning any useful trade, is entering upon the period of life where the probability of crime is greatest in the condition which is most favorable to criminality. He has a double chance against him. The superintendent of a large refomatory through which over 3,000 boys have passed, is quoted as saying that not one of the boys who had been brought to that institution had ever been apprenticed or had knowledge of any trade. "If they had, they would never have come here," he said. The teaching of a trade to boys in reformatories and men in prison is one of the most effective means of preventing them from falling into the class of the habitually criminal. To keep children out of the factory by legislation, and to make no provision for their attendance at school, is to invite a worse disaster than that which is avoided. The enforcement of a compulsory education law, with facilities for all the children of school age, is the necessary complement of an anti-child-labor law.

Editorial

Some First Principles.

One of our ministerial readers, expressing his appreciation of a recent editorial in The Christian-Evangelist, on the question of whether we should continue to preach first principles, requests that we should give a few editorials on this subject along the lines indicated in the editorial referred to. Some of these first principles may be assumed, such as the existence of a God who is righteous in character and requires righteousness on the part of his intelligent creation. We may also pass by, without argument, the fact that mankind has fallen short of the ideal of righteousness, which God has given us, in that all men have sinned and fallen under the condemnation of God's righteous law. These two great facts being taken for granted, there emerges a third fact with which we may begin, namely: man's reconstruction in order that he may be at one with God and realize the destiny for which he was created. This reconstruction or rehabilitation of character begins with what is called in the New Testament

I. The New Birth.

It is admitted on all hands that Jesus Christ brought into the world a new and perfect type of life, which he not only set forth in his teaching, but exemplified in his character. The whole world has been charmed with the ideal which has been set before humanity in that one perfect life. Men who study Christ's character intuitively see in it the true life that all men ought to live. At the same time every man is compelled to acknowledge his inability, in and of himself, to realize that ideal. Herein arises the necessity of what is called the new birth. "You must be born again," said Jesus, "or ye can not see the kingdom of God." This is the most fundamental fact in Christianity—the necessity of being born from above. As the first birth imparts physical life, so this birth from above imparts spiritual life. "That which is born of the flesh is flesh," said Jesus, "and that which is born of the Spirit is spirit." Each brings forth after its kind. The new birth is a spiritual birth. This fact underlies all spiritual growth and development. It is, therefore, of primary and immediate concern to every rational human soul.

"How can these things be?" So Nicodemus queried and so many another anxious and perplexed seeker after a higher and better life has inquired. Can the subject be cleared of all mystery? Can the process of the impartation of life be made so clear that all may see and understand just how it is accomplished? Jesus says not. All life has its mystery. No science has been able to penetrate into its secrets. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit." If we put Spirit instead of wind, still Jesus asserts that there is something about the new birth that is mysterious. "Thou knowest not whence it cometh and whither it goeth." Taking the translation as it stands in the American revised version, Jesus illustrates the mystery of the new birth by the wind. There are some things about the wind we know, and some things we do not know. We know that it blows, because we feel its breath upon our faces and see the trees bending before its pressure. We know that it has a voice, for we hear the sound in the soft sighing of the evening zephyrs, or in the roaring blast of the tornado. But we do not know "whence it cometh and whither it goeth;" the couch of its rising or the chamber where it retires. But let it be noted that we know enough about the wind to avail ourselves of its use, and we never think of refusing to use it as our servant because we do not understand all the mystery connected with its coming and going.

G. Campbell Morgan illustrates the truth in this way: "You put your boat upon the lake, and hoist your sail, and wait for the wind. Now it is blowing—that is a fact. You do not know whence it comes or whither it goes—that is a mystery. But you do not sit down in the boat and say: I decline to make any use of this thing. I do not understand it. I can not be swayed by mystery. I must have an explanation. Nonsense! You put your sail up, saying, I will take advantage of the fact in order that my boat may be driven over the lake, and postpone the solution of the mystery to further knowledge and understanding. So much for the man and the wind. 'So is every one that is born of the Spirit.' You know the fact of the Spirit; you do not know the mystery of his coming and going."

What is the import of the word "so" in this statement? It indicates that our relation to the wind expresses the relation of man to the Spirit. Just as we can avail ourselves of the benefit of the wind by obeying the law governing its operation without understanding all the mystery connected with it, so one may avail himself of the benefit of the Spirit, by hearing his voice and obeying the law of the Spirit of life, and thus be born again. Mark the fact that what man is to do in order to be born again is not a mystery. That is made plain. We are to believe on the Lord Jesus Christ through the convincing and convicting testimony of the Spirit, and surrender ourselves to him in the confessional and declarative act of baptism. "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God." This is the law of our obedience, and it is plain enough. We may never be able to understand how faith in Jesus Christ puts us in such vital relation to him that the Holy Spirit imparts to the soul the new life. But this is no reason whatever why we should not believe and obey in order that we may have life and enter into the kingdom of God.

The disposition on the part of many to get rid of the mystery in religion and in the nature of Christ has led to superficial and rationalistic views both of regeneration and of Christ's personality. It is not a healthy sign. God is infinite. We can not come into touch with him without coming in contact with mystery. It is enough that God has made plain for us the path that leads to the new life in Christ, and to eternal blessedness. Let us be content with that and have humility enough to acknowledge with the psalmist that some things are "too high" for us, and be willing to walk by faith where we can not walk by sight. The great and fundamental necessity of all Christian life and growth, activity and fruitfulness, is that we be "born from above," by the power of the Spirit through faith in and self-surrender to Jesus Christ our Lord.

A Question in Ethics.

The following question is submitted to us, or to any of our "moral experts," by one of our well-known ministers. Our reply must be brief but we trust will cover the case:

To the Editor of The Christian-Evangelist:

I have before me a problem in ethics which I respectfully submit for the consideration of moral experts on your staff, among your correspondents, in the brotherhood at large, or among the editors of your religious exchanges:

Mr. A, the owner of a parcel of ground, has an agreement with Mr. B, whereby B agrees to buy, at the market price, all wheat grown upon said land for a given term of years. But A has knowledge of the fact that B is the colossal thief of the ages, whose ability to buy any quantity of wheat at any price is founded upon fraud, upon robbery, oppression and defiant violation of the law, all of his money being in fact stolen money. Now, therefore:

1. What is the status of this transaction, from the standpoint of Christian ethics, as to A?

2. Shall A's contribution to the church or to missions be received without question by the missionary society or by the church board, assuming that the society, or the board, have knowledge of the fact that A has received the money from B, as above stated?

3. Assume that only a part of B's ability to buy wheat is represented by tainted money; assume also that only a part of A's church and missionary contribution is derived from B, the only difficulty being, in both cases, the impossibility of determining which of the dollars are tainted and which clean; how does this situation affect the moral problem and the duties of missionary and church boards, as to this gift?

Yours truly, C——.

1. As to the status of the transaction mentioned between A and B, and from the standpoint of A we should say that if A had the choice of selling his grain

to an honest man or to one known to be a thief, he was at fault in not selecting the honest man with whom to do business. It must be granted, however, that we are not always at liberty to choose the kind of person we would like to deal with in our business transactions and we can not certainly say, without knowing all the facts, whether A was blameworthy in selling his wheat to B. As a matter of fact, however, none of us would like to be held accountable for having business transactions with persons whose character and methods we can not approve, for then indeed we must "needs go out of the world."

2. Certainly, if such contribution is made without any conditions attached to it. Otherwise you constitute the church or missionary board a sort of tribunal for passing upon the character of its donors, and entirely change their functions.

3. The fact mentioned in item three presents a perplexing problem to those who believe that the actual money itself is "tainted" by the wrong method in which it has been acquired, for they can never positively determine whether the money given belongs to that part of the estate that has been honestly earned, or to the part that has been acquired by wrong methods. But to those who make a distinction between the method of acquiring money and the method of distributing it, and who do not believe that any money is "tainted," but only the man's character who wrongly acquires it, the fact mentioned presents no difficulty. If the donor offers his gift for the use of Christian benevolence or Christian missions, without conditions, churches and church boards are justified in assuming that the motive which prompts the gift is a worthy one, unless they know to the contrary, and should accept it and use it as any other gift. Any other course is bound to lead to complications which would hamper and embarrass all charitable and missionary enterprises.

We are sorry to find Mr. F. B. Meyer retrograding. Some years ago when, as a Baptist minister, he entered upon the pastorate of the church built by Newman Hall, a Congregationalist, we expressed the fear that Mr. Meyer was weakening in his principles when he would accept a pastorate where his assistant sprinkled babies. We have not a full statement of his latest expression, but the "Congregationalist" quotes him as saying at Northfield a couple of weeks ago: "Dipping or sprinkling does not matter. The heart is what counts in baptism, not the formal expression." Why not join the Friends at once, Mr. Meyer? But, says Mr. Meyer, in one of his books: "Instant obedience to known duty is an indispensable condition of all intimacy with God." Mr. Meyer is one of that school of workers who decry the methods of the destructive critics. But has not Mr. Meyer joined these when he wields his little pen-knife in cutting out the passages in the New Testament that point to the immersion of believers as one of the "known duties" for the man who would fulfill God's plans?

Notes and Comments.

In commenting upon the agreement entered into by the Baptists and Disciples in Western Canada, to co-operate as far as possible in local communities, our esteemed contemporary, the "Baptist Argus" says:

> It was much easier for this agreement to be made in Canada than it would be in this section, because the Baptists are virtually open communionists and the disciples are virtually free from the taint of water-remission.

We esteem the editor of the "Baptist Argus" very highly, and the spirit in which he writes is most commendable. We are sorry, however, to see his use, in the above statement, of the phrase, "the taint of water remission." We believe that the "Baptist Argus," on mature reflection, would discard that phrase as having no proper application to the Disciples of Kentucky. So far as we know there is not a preacher in the state nor a private member who believes that water as such has the slightest relation to the remission of sins. The "Baptist Argus" recently expressed its belief that baptism is in order to the ceremonial remission of sins, but we presume it would repudiate the phrase "water-remission" as representing its own view. Baptists and Disciples agree that it is only as baptism is an expression of faith and of the spirit of obedience, that it has any relation to remission of sins, actual or ceremonial. The phrase "water-remission" implies a belief in the efficacy of the very element of water in procuring forgiveness, whereas no one, so far as we know, holds to such view. In the interest of union and of good understanding we hope, therefore, that our esteemed contemporary will refrain from the use of those misleading phrases which deepen rather than remove prejudice.

The "Word and Way," another of our Baptist exchanges, published in Kansas City, Mo., referring to the union of the Baptists and Free Baptists, and of the tendency toward a more open communion among Baptist churches, especially in the North, is moved to remark as follows:

> We are facing a condition of denominational disintegration. One of three results is inevitable: There must be a reaction from the denominational looseness and drift existing at the North; or there will by and by be such modification of the whole Baptist position and contention as to render the separate existence of Baptists without use or excuse; or we shall have within the next twenty years a division. By whatever name these divisions shall be called, they will be in fact the divisions of the liberals and of the conservatives. "How shall two walk together except they be agreed?"

We take a more hopeful view of the future of Baptists than our Kansas City contemporary. The spirit to-day is not toward disintegration but union, and this, too, in spite of, and perhaps as the result of, a growing spirit of liberality among the churches. It is not liberality or charity in our treatment of others that produces division, but narrowness and bigotry. No doubt there will continue to be among the Baptists liberals and conservatives, as among all other religious bodies, but in this age that does not mean division, but a more comprehensive spirit of unity. When the Baptists and Disciples have both divested themselves of whatever provincialism and high church views some of them may hold, they will still stand for great and important principles which will receive the greater emphasis by reason of their having put away, as causes of denominational division, their minor differences and especially the spirit of aloofness from other followers of Christ.

The "Gospel Advocate" is moved to say that "the seeming disposition to hunt up evidence and to make out a case of heresy or wrong-doing against some good man striving to obey God and to teach the truth, is greatly to be deprecated. * * Many trivial matters should be left without agitation." There are many people, it says, who are always ready to "take sides" on these trivial questions and the discussion "begets a partisan spirit and makes sectarians, and all who do not agree with the sectarians are heretics." We had to look at the title of the paper the second time to be sure that this was an editorial paragraph in our Nashville contemporary. We commend the spirit and the sentiment of these statements.

We have received a circular letter from one who advertises himself as a preacher of the gospel with the title of "Dr.," whose cable address is "Christian," whose published mottoes are "Christ our Creed" and "The Bible our Guide," and who offers to sell to his "brother" minister at twenty cents per share stock of the par value of $1.00 in the company of which he is president, with his guarantee that he will repay the principal and a profit of twelve per cent, while the shares "should jump to par within six months." Those ministers who send this man their money will deserve just what they will get. Is there more "easy fruit" among ministers than in other classes, so that it pays to advertise such stuff?

We clip the above from the editorial notes of the "Congregationalist and Christian World." We do not know for certain whether this refers to a man who claims to be a minister of the Christian church but who for some years past has been selling stock in certain companies of which he was president to ministers and members of our brotherhood. We agree, however, with our contemporary. No man of finance has to go to poor ministers for money when there are 12 per cent profits, and we doubt the Christianity of any man engaged in such schemes. We think it is well to investigate the financial antecedents of such men. We have heard, it seems to us, of some failures—for the investors.

Editor's Easy Chair.

Pentwater Musings.

The few Disciples in and about Pentwater have organized themselves into a congregation, and are meeting every Lord's day morning in the G. A. R. hall, in the second story of one of the buildings of the town. They have called Brother Shrontz to be their minister and leader, but being unable to pay him a salary, he is compelled to devote his week days to earning a living and renders what service he can for them on Sunday. The Editor of this paper has been relieving him for a few Sundays by speaking to the small audience that gathers in the upper chamber. The Baptists here have a good building and are also weak, but have recently called a new pastor. On our suggestion, the Disciples here have made a proposition to hold union services with the Baptists during the summer season, or as long as it may be mutually desirable. From present indications this will result in a union afternoon service on the beach, all the churches in town co-operating. On last Lord's day at 4 p. m. the first of these meetings was held down on the sand in front of the clubhouse. There was a good attendance from the resorters on the beach and the people from the village. This initial meeting of the season was led by the writer of these "musings," and was addressed by the local Baptist minister, a visiting retired Baptist minister, the Christian minister, Professor Troup, of the University of Chicago, and by Judge Montgomery, of the Supreme Court of Michigan. There was a good deal of singing, and all present seemed heartily to favor a continuance of these vesper services, which hereafter will probably be held at a later hour in the afternoon. There is something inspiring in this out-of-doors religion, with the vaulted skies for a roof, the clean sand for cushions and the murmuring waves for an accompaniment. It is easier, under such circumstances, to identify the God of Nature with the God of revelation, and to realize that the Creator of worlds is also the Father of our spirits, and that he is speaking to us through many voices and seeking to woo us to himself and to holier living. When there shall be a larger number of visitors here we shall doubtless prepare a rude auditorium in some sheltered ravine, where we may meet when the weather is too inclement for a beach service.

These are golden days and still, starry nights we are having here in the Park now, in which "Day unto day uttereth speech and night unto night showeth knowledge." And how rapidly they pass! The forenoon is generally wholly occupied with the correspondence and editorial writing, and sometimes this work infringes also on the afternoon. Many are still writing about cottages here on the lake front or board at the clubhouse, but there are no unoccupied cottages on the lake front and the clubhouse is full. But very satisfactory accommodations in the way of board and lodging can be had in the village of Pentwater, which is convenient to Lake Pentwater, and only a few minutes' walk from Lake Michigan. Quite a number of our friends are quartered over there. We have had a most pleasant visit during the current week from Brother and Sister Kennedy and their grandson, from Memphis, Tenn., who are stopping at "The Arbor Rest" in Pentwater. We had a delightful half day's visit with them up the lake, our families uniting in a picnic dinner in the evening on the shore of the little lake, with fishing as a side attraction. These guests from Tennessee are making a short stay, but we are expecting Brother Bates, of the same city, to visit us during August. The people from the South are charmed with the cool air and the fine scenery here, and no place in Michigan offers better natural advantages for refugees from the heat of these southern cities than Pentwater. What a blessed thing it is that we have this variety of climate under our flag, so that the people from the South can find comfort in these cool breezes during the summer months, while those from the frost-bound regions may, in the winter season, find a sunny clime in the Southland where they can avoid the rigor of winter. By avoiding the extremes of heat and cold elderly people, especially, often prolong their lives. Our Chicago friends have completed their purchase of thirty acres of ground, north of us, on the beach, and have it platted and the front lots laid off and chosen by lot, and will call it "Campbell Park," as several of the persons interested are members of the Campbell Institute. They expect to erect several cottages next season. Brethren desiring to purchase lots can now "pay their money and take their choice," according to their theological preferences! They are not so far from us but that we hope to exercise a conservative influence over them, and thus keep them, as far as possible, within the limits of orthodoxy!



One can hardly resist the conviction, in walking over these forest-crowned sand-dunes and through its winding ravines, and breathing the invigorating air that blows over the lake, that these shores were intended for the use to which they are now being so largely devoted—that of summer resorts. If this be so, it is only a part of that prevision which is seen everywhere in nature, in which the Creator has anticipated, by uncounted millenniums, the needs of man, the crowning work of his hands. No one can account for the deposits of coal and all the precious metals in the earth without seeing that an infinitely wise and good God, long before the coming of man on this earth, knew of his coming and provided in nature for his wants. This does not remove natural causes out of the field of operations, but it sees that behind these natural laws is an intelligent Mind working out through them his beneficent purposes No. doubt thoughtless men, in generations past, have looked upon these rugged shores and wondered why they were so created, and what possible use they could be to mankind. But those of us who have built cottages for summer use on these hills overlooking Lake Michigan, and have experienced the comfort and invigoration of these cool breezes, and have enjoyed a fire on the hearth through what is known as the heated term, have no difficulty in seeing the use for which these wild, wooded hills—nature's own parks—were intended to serve. These resorts, therefore, should be utilized in the spirit of grateful appreciation to the Giver, and should be made to serve the highest interests of man. It would be a sort of desecration to take such royal gifts of God and convert them into places of fashionable folly and frivolity, or of dissipation and debauchery. Rather should they be consecrated to the rest of body and brain, and to the re-invigoration of man's moral and spiritual nature. Here friends and congenial spirits, widely sundered in their respective fields of labor during most of the year, may meet and commingle in agreeable companionship and fellowship during the summer months, under the most favorable conditions for recuperating wasted energies and renewing their vital forces. So we hold that the right kind of a summer resort has an important function to fulfill in the economy of God.



What is the ideal which those who control the destiny of Garrison Park have in mind for this place? Their idea is not to make it an expensive and fashionable resort, where people gather to spend their time in the same routine of society drudgery which they have in the cities at home. Most certainly it is not to be a place for dissipation or indulgence in discredited sorts of amusement. First of all, it is to be a resting place for weary workers who wish to get away for a season from their routine labors, and, in company with congenial spirits, have opportunities for social intercourse, quiet reading and restfulness, and such exercise and amusement as will serve to promote physical and mental soundness. It is not to be a camp-meeting, where a continuous round of religious services is held, nor a Chautauqua, where the daily bill of fare is a series of lectures on the difficult problems of the day. It must be a resting place, with only enough of the intellectual and religious as will meet the normal needs of rest-seekers. As we have walked through these shady glens and over these lofty ridges, we often picture the ideal community we would like to see built up here. A hundred or more cozy and inexpensive cottages crowning these hillsides and hilltops, with their splendid views of lakes and forest, inhabited by people who come here for rest and recreation, bringing their religion with them and all their good breeding, forming a summer colony of congenial souls, each of whom will seek to promote his neighbor's welfare and happiness. We would have our religious services, our social intercourse, our pastimes, while we exchange ideas in relation to our common work and plan for larger things in the kingdom of God. What a source of health and enjoyment, of comfort and of strength for the cause of truth and righteousness, would such a summer resort be! Such is the ideal we have before us, and we invite the co-operation of both ministers and laymen whose ideas harmonize with ours in making real this ideal.

This morning the lake is a dream of quiet beauty, and over it the Chicago boat glided into port, on time, bringing a number of visitors for Pentwater, and among them the strenuous superintendent of the Christian Publishing Company, George L. Snively. Already he is in the woods making the chips fly, where he is to have a cottage erected within the next few weeks. It will be a close neighbor to "The Pioneer." He will probably tarry long enough to see his cottage under way before returning to St. Louis. He will co-operate with us in making this Park an ideal resort of the kind above described.

Church Extension Indispensable

By H. W. Elliott

Corresponding Secretary in Kentucky.

There may have been a time when we made fair progress without the work of our Board of Church Extension. That time is now past. The churches that can be relied on to do anything worth while in the way of contributing to build a house of worship in a mission field as a rule contribute to the Board of Church Extension and feel that they largely meet the demand for help of such character to points even in their own territory by such contribution. We had in Kentucky an example of how hard it is to raise money in any such way in the work of W. J. Dodge to raise funds for the house of worship at Jackson. The interest attached to this place on account of local circumstances made it easier to secure funds by visiting the churches than it would have been to secure help for some other place. With all this to help it was exceedingly difficult and the enterprise could not have been undertaken, or accomplished, without the Board of Church Extension making a loan. This is practically true of every building we have put up in late years in our Kentucky mission field, and will be just as true of the situation in the years to come. Without the help of the Board of Church Extension we would probably have lost our house at South Louisville after it was built and dedicated. The utmost infinite patience of the Board has been forcibly illustrated with some of the Kentucky mission churches. We have a case now in which the whole debt is overdue, and only a short time ago interest for nearly two years was paid, and they are still willing at Kansas City to bear with this place and give them more time. If we pay for the houses now built in our mission field and build others that ought to be built, we must have the help of church extension.

Compared with the benefit derived from this fund our contributions to church extension seem almost contemptible. We have nothing to be proud of in the record we make year by year. Kentucky gave last year for foreign missions $22,017.69 (that is during our last fiscal year), and for the same period gave to church extension $4,508.55. Half this amount was loaned to one struggling mission located in a population of 40,000 people.

Our Kentucky churches ought to make a record far beyond that of the past. The first Sunday in September ought to witness such an outpouring of gifts as we have never witnessed for this work that is of vital interest to us in our own state. We must do larger things than ever before. Did you ever try to borrow money from any source for a church? I have been trying to do this for the past few weeks, and find it nearly impossible to do so—have not, in fact, been able to do it. It is a safe loan and will be made doubly safe in the way that it is proposed to secure this. The Board of Church Extension can not lend this, for it is to be used to remodel a house. From every point of view we need to increase our support to this great work and ought September 1 to make such an advance in committing to the hands of our Board of Church Extension funds for this divine enterprise as will at least be decently creditable to a great brotherhood, such as we have in old Kentucky.

Faith—Not Feeling

By C. F. Ladd

God says: "The just shall live by faith"—not feeling. And yet many who should know better live by feeling rather than faith. If these people depended upon Christ as much as they do upon their feelings, they would be better Christians and their service for Christ would be far more effectual.

It is a grave mistake to be governed by the feelings; they mislead and can not be trusted. The Christian life is not a matter of feeling, but faith in Jesus Christ.

Nowhere in the Bible, which is our guide, are we taught to serve the Lord because we feel like it, and yet feeling seems to be the foundation of the religion of a vast multitude. Reader, are you a disciple of Christ, of feeling?

Our Lord never told his disciples, "Follow me"—if you feel like it. Neither did he say, "Watch and pray"—when you feel like it. The feeling that entered into his teaching was love and sympathy—feeling for others. This is a very helpful and practical "feeling" and is not a spasmodic experience that works by fits and starts.

To be constantly following the feelings is an evidence of unstableness. It will result in backsliding. Some do not attend church unless they happen to "feel like it." And many who do attend will take no part in the service unless they "feel like it." In fact, the one great excuse for failure in Christian service is "feeling," and it is a poor excuse. Let all such remember that they must attend the judgment, and give account of themselves to God, whether they feel like it or not.

Reader, do you not realize that to profess to be a Christian is a solemn thing? It means something—whether you feel it or not. By such a profession you assume certain responsibilities. The world is watching the professed Christian, and the eyes of God are upon him. You cannot deceive him. As he looks at you now, what does he see—a servant of feeling, and a service both unsatisfactory and ineffectual? Surely the one who professes to love and follow Christ, and yet who loves his own way and follows it, is far from being Christ-like. Such service can but result in failure, disappointment.

Dear one, what is your life? Do you serve Christ faithfully, or, as you feel like it? Are you really a Christian—according to your conviction of what a Christian should be? Remember that Christianity is a life of constant service, and not a series of spasmodic spurts.

There is something to do all the time, regardless of feelings, and God expects you to do your share, be it waiting upon him, or working with him. You can not shirk your responsibility without injury to yourself. Carelessness leads from Christ to unrighteousness. Beware of it.

"The just shall live by faith." Are you living that way?

Mendota, Ill.

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal.
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Has risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch, the gleam,
But from the stars above;
Not from our hearts, life's crystal stream,
But from the depths of Love.

—*Henry van Dyke.*

Our English Conference

By William Durban

I have just returned from Liverpool to London, after attending in the former city the Annual Conference of the Christian Association. It was our twenty-seventh annual gathering of delegates and visitors representing our own Churches of Christ. I wish that I could speak more expansively than I do when I call this our English Conference. It ought to be Scottish, Welsh and Irish, as well as English. As our American brethren so nobly send us missionaries to England to promote the cause of Christian Unity, I wish, as I have said again and again, that they would extend their operations to the other three sections of these British Isles. We must be profoundly grateful for what is done for England. Still, I cannot help reiterating my aspiration.

The meetings were held in the Upper Parliament Street Tabernacle, the scene of the ministries of several brethren who are now in America. The pastorate is now held by Daniel Hughes, fervent and fiery Welshman, the possessor of three trophies in the shape of bardic chairs, formerly a worker in the coal mines. Brother Hughes, like myself, came from the Baptists, and it happens that he was one of my own successors in the Baptist pastorate at Chester. His sermons are wonderful prose poems.

A memorable feature of the Session at Liverpool was the Conference Sermon, delivered by a leading Liverpool Baptist, Rev. John Thomas, M. A. This minister of Myrtle Street Church, famous for the pastorate of the late Hugh Stowell Brown, is one of the brightest pulpit ornaments of his denomination. In asking him to be the Conference Preacher this year, we followed the custom, now so much in vogue amongst Christian people, of soliciting a sermon from some representative outsider. Thus we save ourselves from the imputation of willingly taking up the attitude of intransigent Ishmaelites in which some excellent people, such, for instance, as the Darbyite Plymouth Brethren, commonly styled Exclusives, appear to delight as much as do the Roman Catholics, the Christadelphians, and the Moslems. All these have just one thing in common—their frozen exclusiveness. It was said by a frank critic of a certain church of unsympathetic folk that they were very united because they were all frozen together. There are even churches of Christ—I say so because I know some of them very well indeed—which are also thus unified just as an iceberg is absolutely united. All its elements are congealed, but it would be death to live on even the sublimest iceberg.

I shall never forget the purely Christological and intensely Scriptural sermon which Mr. Thomas gave us from the very depths of his soul. I think it was the kind of discourse that none but a Welsh coal miner could have delivered. A man must be first a Welshman, and then secondly, a coal miner to elaborate such an address. For it went into the profoundest depth of thought on the eternal life possessed and imparted by the suffering Christ, and it set us revelling on topics related to the mountain peaks of imagination. When I have wandered about amongst the mountains and valleys of Wales, where waterfalls sing; where eagles wing their pathway above; where the Atlantic roar echoes around the coasts near by; where you hear in white villages nestling among the crags the music of the ancient Cymric tongue, that ideal language for preaching; I have understood why the inhabitants of the "prettiest country in the world," as I have heard Dr. W. T. Moore denominate it, are at once a nation of poets and of pietists. Very few English people are poets. Very few Welsh people are unpoetic. And poetry and religion are twins.

Another singular feature of our Conference can never be forgotten. It was an address on Christian Socialism by the Rev. John Wakeford, B. D., Vicar of St. Margaret's, Anfield, a suburb of Liverpool. This Anglican clergyman is a High Churchman. I suppose, therefore, that he would entertain many opinions diametrically opposite to ours in various directions. His appearance on our platform was therefore another sign that we do not cultivate the exclusiveness which produces theological ostracism. I rejoice to be connected with churches which do not refuse to give a hearing to those Christian people who disagree with our position, but display, on the contrary, a desire to enter into friendly relations with those whom we certainly cannot win by repulsion, but whom we might hope to convince by applying to them the positive, instead of the negative, pole of our spiritual magnet. We were treated to a rich feast. Mr. Wakeford is an orator who preaches every Sunday to a fascinated throng of hearers. He philosophised brilliantly against German or State Socialism, but made a fine case for Christian Socialism. A discussion followed. This was not quite as edifying as the clergyman's address, nor could we expect that it would be. Some of us rambled incoherently in our talk and none of us appeared to be able to speak with authority as experts on the topic. But the occasion was one to set us all thinking on a subject concerning which opinion at present is everywhere confused.

What about our own men at the Conference, and our own women? Those who spoke gave us a good time. Two of our missionaries from Asia are at home for the year. Miss Mary L. Clarke, Damoh, discoursed at length, and very instructively, concerning Hindu characteristics, and W. R. Hunt, of Chu Cheo, had much to say that was impressive on China. After the missionary meeting a communion service was conducted by a newly arrived minister, J. H. Coultard, late of Paw Paw, Mich., the Pastor Elect at Birkenhead, in succession to Brother Moss, who has left us to return to his former people at Bluefield, Va., greatly to his credit and theirs also. Another pastor is an old friend in a new guise. H. E. Proctor has returned from America. He was one of our Birkenhead boys who went to study in the United States, and has for a brief period held a pastoral post; and on his return has been elected to fill the vacant pulpit at Lancaster. He addressed us on the Duty of Christian Endeavorers to the local church. A notable address was that by Brother Moberly, the minister who is succeeding so admirably at Southampton, where a real revival has of late been in progress. That beautiful city, the gateway to Southern England, is booming with prosperity and is rejoicing in prospects of immensely enlarged intercourse with the outer world. Brother Mobley and his people are able to give one of the best reports ever chronicled by the Southampton Church of Christ. At our new station in Swindon the faithful congregation is urgently asking for a resident pastor. This is an encouraging proof of their great earnestness and zeal. It is a delightful experience to visit these Swindon Christians as a preacher. I have had the pleasure of doing so many times during the past year. These people have warmly welcomed any of us who have gone to evangelize or in any capacity to minister amongst them. It is expected that we shall in time see this cause grow into a flourishing Church of Christ.

The cause of Christian Unity is not going back in this country, but is distinctly advancing. Recently the Bishop of London, who is on the point of paying his first visit to America, preached a vigorous sermon to college students, in which he emphasized most fervently the need for a more sympathetic attitude on the part of Anglicans to their Free Church brethren. That is a new note in the bishop's preaching. He has never before uttered a word in this direction that has been reported. But he always shows a keen appreciation of the signs of the times. And the signs indicate that Christian Unity will ere long be recognized as the chief need of Christendom.

The Attitude of the Church to Labor—II

Congress Address

By I. J. Cahill

(Concluded from August 1.)

It is not too much to say that in the present time laboring people have had the worst of the bargain in the distribution of the products of industry. The Church of Jesus Christ can not avoid sympathizing with the oppressed. Time is lacking to enter into details, but when 20,000 little children are to-day employed in the textile mills of the South alone—"because it is necessary or we can not have our profits"—there is oppression somewhere. Children on the breakers in the mining districts of Pennsylvania, ruining their bodies before they are grown; men worked under such conditions that they are worn out and discarded at 45; such things as these cry out to heaven of oppression and the Church can not but hear and sympathize and help.

Church members are so numerous that the Church is, potentially, society, and if society does not arise to correct these crying evils something is wrong with the Church. If we dare to follow Christ as the Master of the divine art of living here and now we must be convinced that such a condition of affairs is good neither for oppressor nor oppressed.

The fundamental error of men to-day in the heat of the industrial battle, on either side, is to count everything in dollars and cents. The spirit of class selfishness is rampant—and it is fatal to highest human interests. Class selfishness has wrought harm to the world in all the ages, whether in the form of militarism, ecclesiasticism or aristocracy. It is still inimical to the best interests of humanity whether it be seen in labor union or in employers' association. Class selfishness takes hold of the wrong end of the problem. It blights wherever it touches. It never cures, but only creates the greater need for cure.

The Church of the twentieth century has a mighty problem and an opportunity for glorious service in lifting up men's eyes. Two things the world today needs that the Church can give: Changed ideals, and, resulting therefrom, a condition of mutual trust.

Men's ideals are low. The almighty dollar sways public policy and private thinking. The laborer who is oppressed is oppressed because the dollar is powerful. Yet he proceeds on the basis of the almighty dollar in seeking relief from his oppression. The capitalist, wearied with the struggle, beset on every side by the craftiness and ruthlessness of competition, harassed by the unsettled condition of labor seeks solace in himself becoming a devotee to the great bright god of gold.

Humanity stands in need of higher ideals; it is for the Church to minister here. Then in the matter of men's distrust of each other—precisely here is the Church's privilege. To hold men to such high ideals that frankness and honesty obtains in the business world. To raise up a generation of men who will swear to their own hurt and change not. To do these things is to prepare the way for the coming of a better day. It will be better for every one concerned. Selfishness defeats its own ends; this the world is coming to see as a correct theory; presently it will be ready to trust to it as a practical working basis of life.

Manifestly the Church can not settle out of hand the labor problem. Economic principles are involved that are not within the Church's province. But manifestly principles of righteousness are even more deeply involved and this is the Church's province. The Church is interested in the problem, for it is a problem that intimately concerns people. The Church is not organized to champion either side in the economic struggle. But the Church of Jesus Christ loves humanity; loving humanity she can not but seek the good of men. The Spirit of Christ in the Church demands expression, just as Jesus himself wrought works of helpfulness when here to relieve distress. They are called miracles; he called them "signs" and signs they were, for they were simply his expression of himself with his great heart of love and his power to heal. The Church can not but express herself, her real self by her attitude of interest and helpfulness in all problems that concern the welfare of men. The Church will do much in this cause. She will do much indirectly and she will do something directly. She will do less directly than she otherwise would because she is handicapped for funds.

So many of her people are working people who have not means to give largely to social betterment. The few who are wealthy have not caught the vision of possible ministry to humanity. They are not wholly to blame, for it is not certain that leaders in religious enterprises could administer wisely large sums of money for such purposes.

If a direct and vigorous campaign were to be waged for the correction of industrial ills, it would require a tremendous sum to meet the overwhelming need. For the oppression of the people is grievous. It is quite possible that this is not the best method after all. From among the people a leader shall arise that will learn and lead the way to the land of promise.

I can not dismiss this phase of the subject, without calling attention to the fact that in the great work of forming public sentiment and directing the public conscience the Church is shorn of her power by the folly of division. A united Church would be tenfold more powerful in speaking to the public conscience. In an age of industrial combination—in a day when commercial enemies cease to bite and tear one another and join hands in combined effort for a common cause it is startling to be told that brethren in Christ can not love one another and work together. When the Church gets a sufficient missionary conscience and a sufficient social conscience, the very pressure of the burdens resting on her and the joy of fellowship in service will cement the people of Christ in one compact body, and then the Church will be invincible.

The Church will approach this problem in the spirit of her Master. She will come to minister. She will perform her ministry by inspiring men to rise to their highest, to scorn that which is mean or low or selfish; she will bring in the day when to serve will be royal, when hearts will be too great to be consumed in thoughts of self.

She will direct men's thoughts to move on the higher plane of spiritual life and thought. Then men, all men, employer

A PROFESSIONAL WOMAN

Experiments Made with Food.

A professional woman in New York, connected with one of the large institutions there, has had a curious experience in using a certain kind of food. It seems she had a serious illness and was at the point of death, the brain and body in the last stages of exhaustion. She writes as follows:

"I have no objection to the public knowing of the wonderful transformation my system has undergone by the use of Grape-Nuts. I began using the food when convalescing and while in an exceedingly low condition. I used a small quantity and became so fascinated with the flavour that I gradually discontinued nearly all other food, including tea and coffee.

"I have gained 20 pounds in flesh, and am a marvel to all my friends who know of my former state of health. There are about fifty families who have adopted the use of Grape-Nuts because of my experience."

The makers of Grape-Nuts select certain parts of the grains of the field that contain delicate particles of phosphate of potash and albumen. These elements, when combined in the human body, go directly to rebuild the gray matter in the brain and nerve centers of the body.

This is a demonstrated fact and can be proven by any one who cares to make the test. When one nourishes and builds up the brain and nerve centres, that is practically the keynote to the whole health proposition, for when the nervous system is in perfect poise, all parts of the body respond. "There's a Reason." Read "The Road to Wellville," in pkgs.

and emplove, alike, will come to look upon the daily task as a form of ministry, as a medium of self-expression, of giving to the world what one has been fitted to contribute to the world's need. Occupation will be opportunity for service and life will loom large in men's minds, and dividends and profits cease to be the end and aim of existence.

The Church will teach men to think of life and of achievement, not in terms of dollars and cents, but in terms of manhood. Then an industrial system will be measured not by its profits but by the character of manhood it permits to grow up, yea by the manhood it positively develops in the world.

The business of the Church to-day as always is to make men. Precisely that. That men should be large in heart, true in purpose, well balanced because taking God into account, wise because godfearing, patient because believing,—this is the aim of the Church in her ministry to manhood. The industrial order needs readjusting. Not by revolution but by evolution. In this readjustment there will be need of great leaders. Heretofore the labor cause has lacked in leadership. A few men have shown the proper qualities of soberness of mind, poise, unselfishness, breadth of view, but they have been too few. A chief cause for that has been the ease with which men rose out of the class of the employed into that of the employer. Present conditions render this increasingly difficult to do. It requires ever larger sums of capital to embark in business for oneself. As a result men fitted for leadership will be condemned to serve in the ranks. Out of these will come the needed leadership from the people themselves. When such a man arises he should have been trained by the Church to such self-control, to such far-sighted vision, to such love of justice that he will be well equipped for the arduous task to which he is called. Let it be hoped by friends of the Church that she will be so true to her mission as to be not found wanting, but to be able just here to render needed assistance, not to the laboring men, let us say, but to humanity. For the best world for all is the world that has in it the most widely diffused manhood and integrity. When all men are brought to a condition of trustworthiness and to the happy condition of trust it will be a better world for all—for the strong as well as for the weak.

The Church must work to produce manhood. The change must be in men as well as in environment. Character as well as institutions must be transformed. Industrial peace will be secured, not when justice obtains in the earth but when men have learned to love justice and to deserve it. The man needs preparation as well as his conditions and environment. It will not bring peace to give him just laws unless he have learned to love justice and to abide by its decisions at all cost.

So the man himself is the problem after all.

Well may the Church move forward to her God-given ministry in the world with high hope and full faith. If Jesus could believe in the men of his day, much more can we believe in the manhood of to-day. Thousands of business men to-day would gladly be freed from some of the cruelties of the present order if only they knew how—if they could see their way clear. The low standard of "success at any cost" and "business is business" is unsatisfying to an ever-increasing number of alert, enterprising business men. The leaven of the high ideals of the teaching of the Christ is not lost but is working in the hearts of men. Already men have risen to the plane of self-restraint that allows a rival a fairly won victory. Men play the game and abide by the issue. Men who can do that can be brought to scorn the taking advantage of the weak; they can be brought to refuse to make profit of the hope of youth in employing child labor; they can be brought to traffic no longer in the virtue of woman by offering employment at less than a living wage. The same simple gospel of love that has brought us thus far on our way will carry us farther if we follow the divine leading.

In a word, then, the Church should not be blind to the present conditions and the crying need for full justice among men; she must not fail to see and to make the application of her message to this urgent situation; but by all means she should not forget that her's is an eternal gospel, for all men in all conditions in all time, and that her first call is for the higher manhood. Having brought this she will thereby have set in motion forces for the righting of all wrongs and for ushering in in its fullness of the kingdom of God among men.

A Sister's Admonition to Preachers

"Begin low,
Speak slow;
Rise higher,
Strike fire."

That one of our strongest preachers in the Christian ministry took this for his motto in pulpit oratory may perhaps be the reason many others think it the "ne plus ultra" of all public speaking. To pose as a critic has no place in our ambitions, but it does seem as if common sense ought to suggest to every public speaker the absurdity of this style of delivery.

If you are a preacher and addicted to this mode, we beg of you to do the warming up process somewhere before the church services begin, then those of us who are not totally deaf, yet dislike making ourselves conspicuous by the use of an ear trumpet, may be able to hear the reading of God's word, the prayer, the announcements and the first part of the sermon. We once heard that it was said of Isaac Errett, "Oh, he doesn't preach, he only talks." The preacher making this criticism used to yell himself hoarse while no one could understand a word he said during his flights of oratory.

Some preachers adopt the style of raising the voice to the highest pitch at times, then suddenly dropping it to a whisper, inaudible save to those near by.

This may all be oratory; we cannot say, as we have not been educated along that line, but we do positively know it is not common sense, nor kindness to those with defective hearing, of whom there are likely to be a few in every large congregation.

"Bear ye one another's burdens, and so fulfil the law of Christ."

One of the Afflicted.

How shall we guess the whole, who can only guess a part?
How can we read the life, when we can not spell the heart?
How shall we measure another, we who can never know,
From the juttings above the surface, the depth of the vein below?

—F. R. Havergal.

NEW USE FOR BUTTER

Prevents Boiling Over.

Coffee frequently produces biliousness and all of the accompanying distress, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Ill., says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me bilious and robbed me of my appetite for breakfast.

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious.

"In a few days I forgot all about my coffee, in the satisfaction I derived from Postum, and soon found that my appetite returned, the bilious condition and dyspepsia disappeared, so that now I am proud to say that at the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone.

"These troubles had been with me for most of my life and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum, and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a Reason."

Our Budget

—Our Bethany Number has been a delight to many who have heard of that famous town but who have never been privileged to go there.

—Have you anything to say about the country church problem?

—Our next offering is for church extension. It is the last of the missionary year, but should not be the least.

—Every week we hear of causes started which die because the congregation is not housed.

—George L. Snively is taking a brief rest from office duties and visiting Garrison Park, where he is erecting a cottage.

—If you will send a postal card to G. W. Muckley, Kansas City, Mo., ordering supplies for the September offering they will be sent free.

—This week we begin the first of an editorial series of articles on first principles. These should be followed by every reader.

—Now is the time to make your preparations for a great work this autumn in the Sunday-school. The Christian Publishing Company has a supply of periodicals that will help every superintendent and teacher to do the most effective kind of work, while it has experts ready to go into the field for special institute work.

—The time for the Norfolk convention is rapidly approaching. Besides the great scenic and historical attractions of the journey to and from Norfolk, there is the Jamestown Exposition and a great convention. We ought to go next October in large numbers to Norfolk. This part of the United States needs the help of a great convention almost more than any other.

—Are you planning to take that special offering in behalf of the Bethany College Endowment? One dollar from each member of the Christian churches is what is desired. We have just received this note from Z. T. Sweeney, who is on a vacation, we presume, at Windemere, Ontario: "I am in hearty sympathy with the proposition to endow Bethany College with $500,000, and if it can be done I will contribute $500 to secure it."

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—B. B. Tyler is back at work in Denver.

—The Southern California convention is now in session.

—H. D. Williams, of Ames, Iowa, is holidaying in Minnesota.

—Victor Lee Graves is, we hear, doing excellent evangelistic work in the South.

—G. G. Horne, of Red Oak, Ia., is now expecting to change.

—E. J. Sias is to take work at Frankfort, Ind.

—The Colorado Summer Assembly is now in session at Pine Cliffe.

—W. H. Waggoner is taking a little vacation at Eldorado Springs, Mo.

—E. J. Bradley is very hopeful about his new field at Hillsboro, Texas.

—The Panhandle district convention has just been in session at Clarendon, Texas.

—The Western Washington convention will be held at Centralia, September 23-26.

—September 4, 5, 6 is the date of the Southeast Iowa convention.

—The Southwest Iowa district convention will be held at Logan, August 20-22.

—Morgan Morgans has left Atlanta, Texas, to take the work at Elkland, Mo.

—C. S. Medbury is doing chautauqua work at Bloomfield, Iowa.

—Arthur N. Lindsay, assisted by Prof. E. E. Bilby, is in a revival at Clinton, Mo.

—The work of C. W. Dean has opened with promise at the Broadway Church, Pueblo.

—Edwin Hignett leaves Castana to take the work at Maxwell, Iowa.

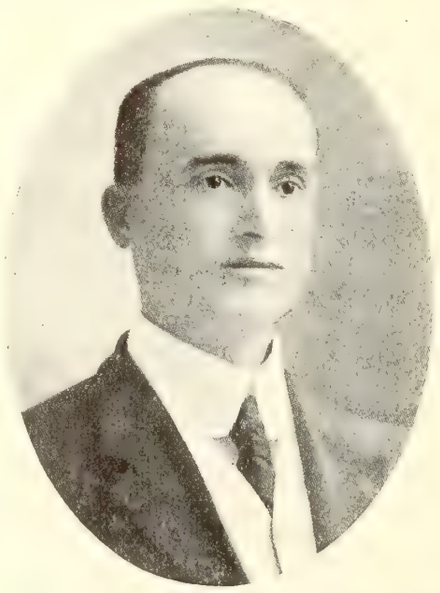
—Evangelist Putnam has accepted a call to the First Christian Church at Bedford, Ind.

—W. A. Fite is to hold a short meeting for the church at Auxvasse, Mo., beginning August 12.

—The Northwest Iowa district convention will meet at Rock Rapids, August 27-29.

—Preparations are being made at Lincoln, Neb., for a great meeting under Scoville.

—The church at Brighton, Iowa, is planning a great meeting in November, following the reopening of their building.



Prof. C. A. Lockhart, New Dean Bible Department, Christian University.

—O. M. Tarrants has taken the work at Modale and Mondamin, Iowa.

—A new church will be the result of the meeting at Ardway, Colo., of State Evangelist M. M. Nelson.



Joseph H. Stone, whose death is recorded under "Obituaries."

—The church at Zearing, Iowa, will require a minister. W. H. Golly may be addressed.

—Loren Howe has been compelled to go to the mountains because of aggravated throat trouble.

—The new building at Golden, Colo., has been opened, services being in charge of the minister, J. W. Maddux.

—Charles E. Freeman has resigned at Newton, Iowa, and is ready for work elsewhere.

—B. S. Denny recently spent a couple of weeks at his old home in Indiana.

—Repairs have been made upon the church at Eureka, Cal., where the Bible school is growing.

—J. A. L. Romig is engaged in a union meeting with Baptists and Disciples at Revelstoke, B. C.

—V. E. Ridenour, our successful evangelistic singer, has been assisting J. M. Rhodes at Middletown, Mo.

—A tent meeting is to be held during August at Akron, Iowa, where W. T. Ratcliffe has taken up the work.

—E. J. Harlow has tendered his resignation to the church at Delta, Colo., and will remove to southern California.

—A tornado destroyed the tent in which W. H. Kindred and the church at Castana, Iowa, were holding a meeting.

—M. C. Frick, of Scottdale, Pa., has been visiting his old flock at Blanchard, where H. J. Dudley is now the pastor.

—A. D. Veatch is supplying the Ashland Christian Church, Chicago, during the absence of the pastor this month.

—L. S. Ridenour is closing three years pastoral work at Osawatomie, Kan., and will soon enter the evangelistic field.

—The work at Martelle, Iowa, moves forward under the work of W. L. Post. A new lighting plant has just been installed and a Young People's Bible class begun.

—Work on the basement of the Sunday-school section of the new building for the East Side Church, Denver, has been begun.

—P. R. Burnett has left McMinnville and reports encouraging prospects at Tillamook, Oregon, where he has taken the work.

—F. A. Bright, of Waynesburg, Pa., is supplying for Wallace Tharp at the First Christian Church, Allegheny, during this month.

—We regret to record the death of F. B. Scrimsher, pastor of the Second Church at Houston, Texas, who died at Lexington, Ky.

—W. F. McCormick, Livingston, Mont., is on the lookout for a minister to take charge of a group of mission stations in that state.

—C. A. Burkhart, minister at Eldorado Springs, Mo., will attend the Oklahoma Christian University when it opens in the autumn.

—William J. Lockhart is supplying the pulpit of the Central Church, Des Moines, during the absence of the regular pastor, Finis Idleman.

—We shall be glad to be furnished with the address of N. P. Porter, formerly of Chantilly, Mo., and a student of Christian University, Canton.

—Major K. Griffith, singing evangelist, will help M. M. Show at Lake Fork, Ill., in a meeting in August, and at Copeland Church in September.

—J. P. Childs has just visited the church at Oacoma, S. D., and writes that the congregation has expressed a desire to call J. H. Reeves, of Carthage.

—Charles H. Caton has become pastor of the newly organized work at Corpus Christi, Texas.

—Preparation for the new building at Salida, Colo., is making good progress, and it is expected that work upon the building will be begun soon.

—We learn that great progress is being made on the church at Wauseon, Ohio. It is expected to have the plastering completed within a couple of weeks.

—R. W. Lilly, of Corydon, Iowa, paid a visit to the Christian Publishing Company's plant while passing through St. Louis from a month's vacation in Tennessee.

—The church at Wadsworth, O., where Charles E. Taylor ministers, has recently installed 100 new hymnals, and their Bible school is showing a rapid growth.

—The church at Gurney, Ill., where John S. Zeran ministers, will begin a meeting the middle of September with Sumner T. Martin, of Chicago, as evangelist.

—Charles E. McVay is leading the singing in the Panhandle camp-meeting at Clarendon, Texas. This meeting continues until the end of August.

—J. C. McKenzie returns to evangelistic work and may be addressed until September 1 at 253 Vine street, Council Bluffs, Iowa, and after that at Woodbine.

—The church at Maryville, Mo., extended a call to Mark Wayne Williams, of London, England, but we understand that he has not felt like leaving that field.

—Next Lord's day will be the time for the annual basket meeting, which has been a feature of the work at Rising Sun, Iowa. This year it will be transferred to Altoona.

—R. M. Messick, who was compelled by sickness to resign at Starbuck and Washtucna, is now able to enter upon a pastorate again, and may be addressed at Salem, Oregon.

—David Millar will start a meeting with the church at Mendon, Mo., on August 25, and this will perhaps close his relationship with the church for the present.

—State Evangelist Boggess started work at Corpus Christi, Texas, with a membership of forty the first week and a Sunday-school organized with an enrollment of fifty.

—James T. Nichols, editor of the "Christian Union," took the opportunity of his trip to the Seattle convention to make a visit to some of the cities and churches of the coast.

—T. J. Thompson, minister at Pekin, Ill., occupied J. M. Elam's pulpit at Carthage, Ill., and preached at the union services at night while on a visit to the place Lord's day before last.

—J. M. Elam will enter upon his third year at the church at Carthage, Ill., on September 6. During the past two years there have been more than 200 additions without outside assistance.

—Frederick Grimes has resigned at Grand Junction, Colo., to take effect October 1. During his ministry the indebtedness has been paid and there have been large additions to the membership.

—The Calloway county convention has just been held at Hickory Grove Church, Mo. This is one of the best churches in the county and a new building was recently dedicated.

—The brethren of Olkahoma and Indian Territory are looking forward to a great convention, in which both of these state boards are for the first time to unite at Oklahoma City, September 2-5.

—H. Wilhite is conducting his meeting at Bolivar, Mo., under great difficulties. His wife has been down with typhoid fever. Yet he has to preach every night and three times on Lord's day, and spends every spare minute with her. There have been fifty additions in the meeting and great crowds in attendance.

—We regret to learn that the little daughter of Brother and Sister Harold Monser, whose illness we mentioned last week, died and was buried at Champaign, Ill. Brother Monser will continue in his evangelistic work.

—The reports of the San Francisco reconstruction collection seem to be coming in slowly. We beg to remind our readers that several churches are waiting to see what help they will get before proceeding farther with construction plans.

—J. P. Childs reports that the brethren at Junction City, Kan., have put their church building in fine repair in view of the coming of Brother Williams, of Michigan, to take up the work. Brother Childs is now in a meeting at Walnut, Kan., with N. H. Barrager.

—The Chautauqua at Clarksburg, Ohio, has called I. J. Cahill, of Dayton, for the third time this year. His lecture on "Peter's Wife's Mother" and "The Short Cut" are great favorites there. Brother Cahill's address before the Congress of Disciples is concluded in our columns this week.

—Ask the state secretaries, who stand closest to our mission churches, if it be not true that a mission must have a good house soon after it is organized. Half of our new organizations must have outside aid to build. This aid must come, if at all, through our church extension fund.

—J. M. Mason is one of the leaders of our work in a state where debates are still very popular. The August issue of "Texas Missions" gives the third speech of both Brother Mason and Brother White in their discussion on "Organized Christian Missionary Work." Since then Brother Mason has been engaged in another debate.

—Thomas Elmore Lucey, evangelistic singer, cartoonist and entertainer, is in the Southwest now, but goes Northwest in October to enter upon the Lyceum circuit. He gives his Sunday program, "An Evening of Sacred Song and Story," wherever possible, without charge, on Lord's day evenings, and expects to fill many Sunday evenings that way the coming season.

—The work at Donivan, Ill., where J. Newton Cloe preaches for part of the time, is slow but gives prospect of development. An architect is now working on plans for remodeling the church building at a cost of about $4,000, and when this is finished it will be a great help to the cause. Brother Cloe preaches also for the churches at Iroquois and Prairie Dell.

—At the conclusion of his last Bible lecture, at the Chautauqua at Bentonville, Ark., on motion of the Rev. R. W. Reynolds, our brother, J. W. Ellis, minister of our church there, and father of J. Breckenridge Ellis, one of the regular contributors to The Christian-Evangelist, was given a rising vote for his beautiful and instructive work at the sessions of the Chautauqua.

—The thirteenth annual session of the Fountain Park Assembly is now being held at Remington, Ind., and will continue until August 25. Among those on the program who are members of the Christian church we notice that Charles Reign Scoville has been giving sermon lectures daily, and may still be heard up to and including next Lord's day. On August 25 Edward Amherst Ott preaches and lectures. Mrs. Helen E. Moses is on the program for a lecture on C. W. B. M. work, August 16.

THE CHILDREN OF OUR MISSIONARIES

must be cared for and educated in America. The Foreign Christian Missionary Society has arranged for the G. L. Wharton Memorial Home and scholarship at Hiram, O.

Other missionary societies have such homes. $25,000 is needed.

A great opportunity to put money into *a permanent investment in aid of missions and in the care and education of worthy children.*

Individuals, churches, Sunday-schools and societies are asked to help. Address **Wharton Memorial Home, Hiram, O.**

—We have everything to encourage us in our church extension work. The plan is an admirable one to loan money to a mission at a low rate, to be returned, and go out to help other churches. The plan is working. Last year eighty congregations paid their loans in full and more than $670,000 has been returned on loans since the beginning of this work in 1888. Churches to the number of 1,089 have been aided by the board in forty-four states and Canada and only $563 have been lost on bad loans.

—J. S. Homan, who has been giving much of his time to rescue mission work, is, according to Claire L. Waite, now carrying on a remarkable religious work among the old soldiers at the National Soldiers' Home, Milwaukee, Wis. A few months ago he held an afternoon service on the Lord's day, which was attended by few at first, but that service has become established and is now one of the most valuable features of the religious work of the city. Brother Homan is assisted by the singers of the church in Milwaukee. He is preaching during each Lord's day morning during August for Brother Waite, who is on a vacation, and the Christian Endeavor Society is carrying on the evening service.

—We are always glad to hear of good work that is being done, though we can not always make mention of the fact in our columns just when it is called to our attention. Especially is this true of prominent representative brethren like our secretaries, who are constantly on the move. From time to time, we get such a notice as the following: "We have recently had the pleasure of a visit from our State Superintendent of Bible Schools, J. H. Hardin. He held for us a most helpful institute. Brother Hardin's work in this line is excellent and a school is fortunate to have his presence, even for a few days. He will follow the institute with a teachers' training class of twenty-four members." This note is from B. F. Creason, pastor at Lathrop, Mo.

DISFIGURED FOR LIFE

Is the Despairing Cry of Thousands Afflicted with Unsightly Skin Humors.

Do you realize what this disfiguration means to sensitive people? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers? Blood and skin humors are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another to do so. The Cuticura Remedies (consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to purify the blood) have earned the right to be called Skin Cures, because for years they have met with most remarkable success.

—We regret to learn that S. M. Bernard has resigned at Boulder, Cal. This is due to the fact of his recent bereavement. The church made special inducements to keep Brother Bernard and offered to give him a long vacation for traveling, but he feels that he must get back to Kentucky, where he left his boy after his wife's death. There has been a net increase of 200 in the Boulder church and its debt has been paid off during the five years of Brother Bernard's pastoral relations with it.

—F. E. Meigs, one of our oldest missionaries in China and president of our school at Nanking, arrived in this country a few weeks ago, bringing his daughter with him to place her in school in Christian College, and to look after another mission the nature of which he will explain to our readers. He is at present in New York city working on the Kuling school for the children of missionaries. Brother Meigs will receive a hearty welcome from the brethren and we hope they will help him to carry out his special mission.

—C. A. Freer enters upon the pastorate at Bedford, Ohio, at once. Bedford is a suburb of Cleveland, and the church there is a historical one and one of the best in the state. Brother Freer received a hearty and unanimous call, and our information is that the work gives every promise of success under his leadership. During the greater part of the past year he has been engaged in evangelistic work, and was chosen by the A. C. M. S. to represent it in Oklahoma and the Indian Territory. We shall be glad to have "our Ohio man" settled down once more.

—H. A. Denton, Centennial secretary of the American Christian Missionary Society, spent a morning at the Christian Publishing Company's plant when passing through the city. Brother Denton has been making a round of the conventions and has fitted into the work admirably, as we knew he would. As yet he has not given special attention to the Centennial side of the campaign, as there has been found work enough for Brother Wright, Brother Ranshaw and Brother Denton in the regular routine of the field and office duties. But Brother Denton will soon give his attention especially to the Centennial propaganda. His family is still at Maryville, Mo.

—L. S. Cupp is taking a vacation and will not occupy his pulpit at the Hyde Park Church, Kansas City, Mo., until September 1. Until then James Sharratt, one of our general evangelists, is supplying and we understand the work is kept going on in good condition. Brother Sharratt will begin a meeting at Ashdown, Ark., September 1. There is no church of Christ there and only about seven Disciples, yet this is the county-seat with a population of about some 1,500. Brother Sharratt wants a large tent and other things that are necessary for such a meeting. He expects F. O. McCauley, the singing evangelist of Washington, to assist him. He is ready to make engagements for the winter's work. Address 813 West 21st st., Kansas City, Mo.

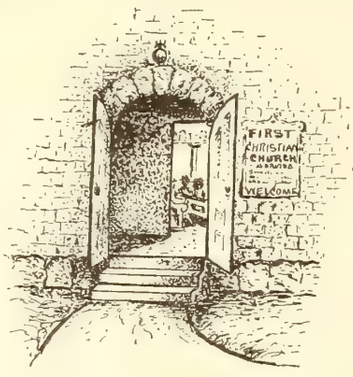
—We very much regret to record the death of Flournoy Payne, pastor of our church at Rifle, Colo. We have already announced that he was seriously ill with typhoid fever. He battled with this disease for almost five weeks, and while he was very sick from the beginning the end came peacefully. Brother Payne was one of our energetic young preachers and was born at Lexington, Ky., in 1871. He graduated from the Bible College in 1896, and worked his way through college, preaching for the church at Washington, Ky. After pastorates at Greenville, Miss., and Athens, Ga., he was induced to go to Colorado and take up the work of the East Side Church, Denver, from which Leonard G. Thompson had resigned in order to devote himself to the state corresponding secretaryship. In the latter part of 1899 Brother Payne removed to Colorado City in order to have the advantage of further college work. For two years he served the Twenty-fifth Street Church, Baltimore, Md., later coming to Kentucky and then back to Colorado, serving the Berkeley Church, after which he entered upon a temporary charge of the work at Rifle, and finally yielded to the importunate requests to locate definitely there. On the day of his death his body was carried by fourteen citizens in relay all the way to the station, and every business house in the town, including the saloons, was closed. The funeral services were held at the Highland Church, Denver, in charge of its minister, J. E. Pickett, and several of our ministers took part, the principal address being given by Brother Thompson. Memorial services were held at the Rifle church also. The interment was in Fairmount cemetery.

Church Extension Offering

WHICH ARE YOU GOING TO HAVE?

A lonely slab of stone telling that you are dead—OR





Will YOU help to build a monument filled with life and have it speak in your place?

IS DUE IN SEPTEMBER

ARE YOU READY
to enlist your congregation for Church Extension? Use the best Sunday in September for the offering according to your local conditions.

ONE HUNDRED AND THIRTY-EIGHT WORTHY MISSIONS
have asked for aid in erecting buildings since January 1st. Nothing less than ONE HUNDRED THOUSAND DOLLARS will answer these appeals. Inspiration enough, you say, to enlist any Church of Christ in the Annual Offering.

WRITE AT ONCE
Ordering literature and collection envelopes and tell the Board that you will take the Offering. Many other churches would apply for aid if a large collection gave them hope.

ANNUITY MONEY
The annuity feature of Church Extension is profitable to you and the Board. You receive 6 per cent and the Board builds churches with your money. Write for information to G. W. Muckley, Kansas City, Mo., and order supplies by postal card. They will be sent free.

Planning for Fall and Winter.

This is the season when large numbers of ministers and superintendents begin to plan their Bible school work for the coming year. We wish to indicate some of the lines to be undertaken and some of the ways in which we are ready to help.

It is understood that the primary purpose of the Bible school is to teach the Word of God so that believers may be edified and all others of right age may be brought to faith. It is the first duty of the superintendent and minister to see that the Word is fully taught by proper and competent teachers. Unless this is accomplished you have failed to conduct a Bible school.

The whole Word of God can not be taught from the International lessons alone, that is, by using only the portions of Scriptures which make up the regular lessons. You can teach the whole Bible, and because of such teaching can teach the International lesson better, if you will use in your school the system of supplemental lessons given in our teachers' quarterlies and in the Superintendent's Quarterly. If the teacher prepares this lesson properly, it can be taught the class in five or seven minutes. The superintendent also, with proper preparation, can review the whole school in it in five or six minutes from the blackboard in a way that will forever fix it upon the minds of the pupils.

The superintendent should be supplied with the proper teachers' quarterly for his grade. This will insure the teaching of the whole Bible to the whole school. And at the same time a broader foundation is laid for the teaching of the special lesson. If any of our schools have not seen our new Teachers' Quarterly, they should.

The superintendent and the minister should insist upon the teachers so qualifying themselves that they "have no need to be ashamed." Our public school teachers are carefully trained. How long shall the church neglect to qualify its teachers? How long shall the church suffer unqualified teachers to teach?

Beginning the first week of September, the superintendent will find in his quarterly a program for a teachers' meeting which will bring the teaching force up to a high standard. It will take hard work, but the result will more than justify the pains. Not to undertake it because it is difficult is to justly bear a reproach.

First of all, the teacher's meeting will qualify the teacher to teach next Lord's Day's lesson properly. The next section of the hour will acquaint the teacher with the scientific principles of his fine art. The next section of the meeting will acquaint him with the working of the organization which we call the Bible school. Is such knowledge worth the trouble?

The wise and careful minister and superintendent will determine that it is and that it must be acquired. In addition to the Bible the superintendent will need two books. Adams' Primer on Teaching, 25 cents, and

Lawrance, How to Conduct the Sunday-school, $1.25. Order these from the Christian Publishing Company, out of the school funds, as you order other supplies.

This regular course of study will continue from September until the following June.

Another matter must be attended to. Young people who give evidence of future usefulness in the church must be trained. For this end, beginning October first, there will be given each week in "Our Young Folks," suggestions for carrying on a Normal Training Class. The subject, the lesson, the manner of conducting the class, will be carefully given. Are you planning ahead?

Colchester's Church Burned.

The Christian church here was totally destroyed by fire on the night of August 6. The seats and furniture were all saved. The fire was first discovered at about 10 o'clock and the entire building had burned to the ground in less than an hour. The building was frame and valued at about $4,000. No insurance on the property., R. P. Crow.

Colchester, Ill.

A card from the pastor, N. E. Corey, indicates that the fire was caused by electric wires. The brethren will meet in a hall and rebuild as soon as possible.

For Kansas Disciples.

At the May meeting of the Kansas State Board of Missions I was requested to go out into the state and secure three thousand dollars in personal gifts to put our work upon its feet for the jubilee year.

Will not the friends who read these lines, whom I have not been able to see, consider it a matter of special service to send to my address a substantial personal offering. Of course gifts outside of the state will not be rejected. I have sought to find five persons who will give $100, ten who will give $50, forty who will give $25, and one hundred who will give $10. Send all offerings to me at 701 Jackson, Topeka, Kan.

J. M. Lowe.

M. E. Harlan.

The grim reaper whose name is death, has his harvest at all seasons. We announced briefly in our last issue the departure from these mortal shores of our beloved Brother M. E. Harlan, late pastor of the Sterling Place Church, Brooklyn, N. Y. He had been compelled to resign his work there on account of failing health, more than a year ago, and a letter from his wife, received recently, had warned us of the gravity of his condition. We knew enough of him personally and of his work to highly esteem him as an able and consecrated minister of the Word. Our last association with him was in the great inter-church conference in New York city, in whose deliberations he took the deepest interest. His work in that field, painstaking and conscientious as it was, made severe drafts upon him, which ultimately compelled his resignation. We can not do better than to quote from a letter of Sister Moses, who has had opportunities for knowing and estimating Brother Harlan, which few of us have had. In her letter of August 4 to the Editor, she says:

"Our Brother M. E. Harlan was released from his suffering yesterday afternoon at 3:15 o'clock. He died at the Oxford Sanitarium, Oxford, O. No members of his family were with him as they had not been warned of the nearness of death. We suppose from this it came suddenly. Mrs. Harlan and Paul, the 10-year-old son, have gone to Oxford. Earl, the grown son, will join her there. Brother Harlan's body will be taken to South Haven, Kan., Mrs. Harlan's family home, for burial. We dare have no feeling but gratitude and resignation. God is good to release him from his great suffering. He was long a friend in our family and was for a time our pastor in Topeka. He was a tireless worker, a faithful friend and a true-hearted Christian. He knew how to meet men and commanded their respect. He was one of the best and most helpful friends to young people I have ever known. His friendship was personal and practical. In all his work his wife was by his side, faithful, appreciative and discriminating. Theirs was a true marriage. When he saw health slipping from him he was earnestly desirous that Mrs. Harlan should serve the interests of the church he loved so well, and when she was chosen as corresponding secretary of our work his thought, his interest and his prayers were given her steadily. Pray for her in her sorrow. Mrs. Helen E. Moses."

We can only tender our sincerest and most heartfelt sympathy for our beloved Sister Harlan and her two sons in their great bereavement, and pray that God's grace may be sufficient for them in this hour of need.

Marion E. Harlan passed to the higher life on Saturday afternoon, August 3, at Oxford, Ohio. More than a year ago he was compelled to give up his pastorate at Brooklyn, N. Y., on account of complete nervous prostration. Since then his health has declined steadily and the end was not unexpected.

Dr. Harlan was born in Kokomo, Indiana, in 1859. He spent seven years in Drake University, graduating in 1891. In 1903 his alma mater conferred upon him the honorary degree of Doctor of Laws. In his college days he was married to Jennie Greeslin, and she has always been a worthy and able helper in all his varied activities. They have two sons, Earl, aged 22, and Paul, 10. Mrs. Harlan is now national corresponding secretary of the Christian Woman's Board of Missions.

Brother Harlan's pastorates have been at Wellington, Atchison and Topeka, Kansas and at Brooklyn, N. Y. He did much for the upbuilding of our state work in Kansas. He was for a year president of the state Christian Endeavor Union. His seven years pastorate at Sterling Place church, Brooklyn, revealed him at his best and highest usefulness. The work in this difficult metropolitan field called out all of his force and resourcefulness. He literally laid down his life for the cause of Christ in Brooklyn. Brother Harlan was in great demand as a convention speaker and in interdenominational work. He was active in all the interests of the Disciples, being a life director of the Foreign Christian Missionary Society and a life member in both our other missionary societies. His body will be laid to rest in the family lot in the cemetery at South Haven, Kan.

And Still the Offerings Come.

The First Church of Braddock, Pa., sends a liberal offering for the San Francisco work.

The Central Church, Austin, Texas, is not unmindful of the needs of the San Francisco churches and sends in a willing offering.

The Keota, Ia., church stands on the list of those willing to aid the weaker brother and sends an offering for the San Franscisco reconstruction work.

The First Church of Disciples of Christ, New York city, sends in a contribution of $67.18 for the aid of their brethren in San Francisco.

From Fulton, Mo., comes a generous offering for the aid of the California work.

The Sunday-school of the New Philadelphia (O.) Christian Church sends a most generous offering for the reconstruction work in San Francisco.

As We Go to Press.

Special to The Christian-Evangelist.

California, Mo., August 12.—Tent meeting starts well; 26 additions first week.—Fife, Tapp and Hill.

Special to The Christian-Evangelist.

Springfield, Mo., August 12.—R. Clyde Harlow, son of and singer with our evangelist, W. E. Harlow, passed away at 7:45 Monday morning, August 12. He made a hard struggle for this life, but God wanted him in the life beyond.—F. F. Walters.

[We regret deeply to get this message. Just a few days ago we were talking of this young man of so great promise, and wondering about the condition of his health. It will be remembered that he contracted a heavy cold while singing in one of his father's meetings and was compelled to go to the Southwest, where a hemorrhage from the lungs made it known that he was down with the white plague.—Ed.]

A Christian Hospital

The Association Hospital, corner Thirty-fifth and Pine streets, has recently come under control of members of the Christian Church, and is now ready to receive patients for treatment who prefer to be under the care of a Christian institution. For rates, which are far below the ordinary hospital charges, write to the manager,

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Eastern Pennsylvania Convention.

The seventy-fourth annual convention of the Christian Missionary Society, the Christian Woman's Board of Missions and the third annual meeting of the Ministerial Association of Eastern Pennsylvania conjointly held at Berwick, Pa., July 22-25, 1907, inclusive, has passed into history as the best and most notable convening of the Churches of Christ in Eastern Pennsylvania.

The convention was held in the new and beautiful, thoroughly equipped building of the First Church of Christ. Through the untiring activities of its pastor, George C. Zeigler, assisted by his people as a unit, nothing in any department of entertainment in the way of comfort, convenience, or facilities for work was left undone, not a hitch occurred in any part of the whole working machinery of the convention. It was a love feast of brethren sitting in fellowship in heavenly places from start to finish.

The personnel, the high standard of work and the magnificent addresses were freely commented upon and complimented by visiting clergy and aliens heretofore unacquainted with our people and their work.

It would be impossible for me to select the best address made; they were all meritorious in their own field of thought.

There were two addresses of which I must speak. The first, by J. O. Arnold, M. D., of Philadelphia, was unique. The subject was "The Preacher as Seen by the Layman: A Diagnosis of the Disease of the Pulpiteer." It stirred up the boys, young and old, who freely discussed it from every viewpoint, much to the merriment of the whole convention, in a fine spirit of truth-seeking.

The other address constituted part of that superb session of the C. W. B. M. It was given by the Nestor of the society, Mrs. Helen E. Moses. In fact she gave an address on her visit to Jamaica not scheduled. The address of the evening session is the titleless one on the program of which I speak. Were I to give it a title I would call it "The Triumph of Faith's Activities." It was of such high order spiritually and mentally that those unacquainted with the speaker and her history marvelled as those who first heard the Master speak. To us who know her it was what we expected—the dew of heaven falling on Hermon.

The officers of the C. W. B. M. for this year are: President, Mrs. C. A. Brady, Canton; vice-president, Mrs. H. F. Lutz, Harrisburg; secretary, Miss Rebecca Morrison, and treasurer, Mrs. J. B. Martin, both of Philadelphia; state organizer, Miss Elsie Taylor, Bradock.

The officers of Ministerium are: President, C. A. Frick, Westmoor; vice-president, E. E. Manly, Scranton; secretary, L. O. Knipp, Plymouth; treasurer, E. E. Cowperthwaite, Wilkesbarre.

The officers of the Eastern Pennsylvania C. M. S. are: President, L. G. Batman, Philadelphia; vice-president, M. S. Blair, Alba; recording secretary, H. F. Keltch, Sayre; corresponding secretary, C. A. Brady, Canton; treasurer, N. J. Bitner, Beach Creek.

The next convention—the seventy-fifth—will be held in Harrisburg August, 1908, and be entertained by the First Church, of which that prince among men, H. F. Lutz, is pastor.

E. E. Cowperthwaite.

Dano-Norwegian Conference.

Among the thousands of scattered and independently standing Dano-Norwegian Christians, who have separated themselves from denominationalism and are seeking for the old paths of the old original New Testament church, we are now working hard to effect a more united and systematic work for God and humanity; also by holding frequent larger general conventions and conferences of as many representatives from the various states and districts and groups as we are able to arouse and interest. Of such we have now held five general conventions since January, 1905.

I shall this time just briefly outline the work of the two conferences of this year. The first at Irving, Minn., was held May 30 to June 2, inclusive. For colloquial discussions during the day sessions of this meeting, Eph. 4:11-16 was taken up, and the most profitable study and consideration of the truths and facts there set forth was indulged in in a most loving way by the convention, which was not a very small one, either.

We also there preached quite extensively, especially on Saturday afternoon, on the text in Acts 2:37-42, with such plainness that the old Christians, who had been believers for over seventeen years and had an assembly there for all these years, said they had not heard so much plain gospel truth during all that time. And the baptized believers in the place rejoiced exceedingly to hear the truths of God expounded to them in a way they had felt it ought to be expounded, but which they seldom had the privilege to hear so preached.

During the Lord's day of this convention, the assembly church could not hold the people. So we had to go and get a larger building, and the new, large Norwegian Lutheran church near by was kindly loaned us for the Lord's Day meetings, and the building was nearly filled. On Lord's Day afternoon we held the profitable and joyful baptismal services out by a large and beautiful lake near by. The baptized believers of the place are now earnestly considering the reorganization of their church on a more definite New Testament plan, for all which we praise the Lord. There were quite a few Christians from abroad present at this convention, and several preachers.

Our next and largest convention was held one month later at Dallas, Wis., June 27-30. About seventy brethren and sisters from abroad, representing a good many groups and congregations from our people, arrived and partook in this meeting. The day sessions here were used for colloquial discussion of the problem, "How shall we obtain (or attain unto) Christian unity among God's children in the practical life and work?" And many blessed truths, bearing upon this question, were brought forth during this colloquium. The evenings and Lord's day were used for evangelistic meetings. The spirit of God rested heavily upon this meeting, and with great power. Sinners sought their Saviour. Sorrowing, sick and oppressed, backsliders and others, asked the prayers of God's people, five obeyed their Lord in baptism on the Lord's Day afternoon, and the gospel of Christ was preached with force and power.

The discussion of the problem of how to obtain practical unity among Christians of our people, brought forth as a result two resolutions, which in this connection may be of considerable importance and effect upon the future work among our people. They read as follows:

"1. Resolved, That we all recognize and support Brother Osterhus and 'Bible-Vennen' in the work for the unity of the children of God, and for the building up of churches of God and his Christ among us, in every locality, according to the precepts and ordinances of the Bible, and that we all do our best each in our district, for the furtherance and promotion of this cause among our people, by also aiding the brother in the work, with prayers and means, as well as in helping to scatter and introduce the paper all we can.

"2. Resolved, That the converted believers and baptized Christians in each locality, recognize one another as brethren, and that they together constitute the church of God or the church of Christ, at each place, and that they accordingly endeavor to build and arrange everything in the church as near to the Bible precepts as possible, with their duly qualified and Biblical officers and servants in each place, and that they preach and practice 'the whole counsel of God' (Acts 20, 27), unto salvation and the saving of souls.

"Resolved furthermore, That these independent local churches of God and his Christ recognize one another, as congregations considered, as sister congregations, and that they all accordingly seek and arrange for joint work for such general undertakings as one congregation alone cannot do, such as mission work both at home and abroad, and that they to this end endeavor to hold larger general conventions for all the churches as often as it may be deemed necessary, where they then may become better and better acquainted with one another, and thus understand one another better, and hence be united in work for God and humanity, strengthened and established more and more for the glory of God and the saving of the people."

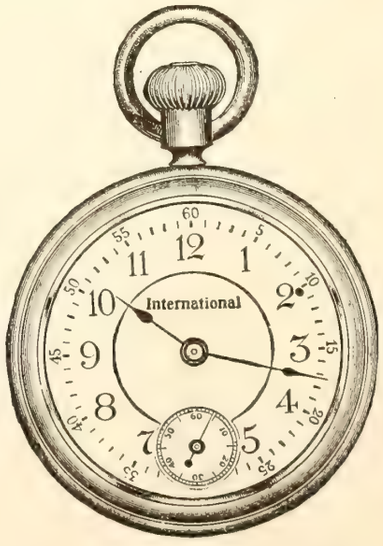
The first, as you see, bears upon the recognition of the good publication, "Bibel-Vennen" (The Bible Friend), which the Lord gave us New Year's, as a means by which to teach, instruct, edify, and lead our people into the old primitive paths of the New Testament Church.

As some of the sectic papers have tried to prejudice the people against us and our paper and its motto, this resolution, passed with a rising unanimous and most hearty vote of this whole convention, means more to us than we apparently see on the surface of it. To know that after only six months' publication, it should receive such a hearty endorsement and approval of so large a representation of our people, means a good deal. And we cannot express our gratefulness to God for setting such a stamp of approval upon it, so early in its life. This makes us want to "thank God and take courage." We are truly thankful for this blessing.

The second resolution, as you see, bears directly upon the real issue of all gospel work on earth, namely, the building up of the body of Christ in each locality in the form of genuine apostolic and true churches of God and his Christ, and to there arrange everything according to the New Testament pattern and to worship God exactly as did the first Christians of old. And that all these independent local churches then recognize one another as sister congregations truly and arrange for joint work for all such general undertakings as one congregation alone cannot do, etc. This all completes the Christian unity as set forth in the New Testament of our Lord Jesus Christ.

This resolution also means a great deal to our scattered, unorganized and non-

Premium Watch



The above watch, which is represented as being an accurate time-keeper, we will give as a premium for 2 new subscriptions to "The Christian-Evangelist," 4 for "Our Young Folks," or 5 for "The Round Table." It is guaranteed for one year.

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co-operating groups of Christians among our people who have hitherto largely labored in a sort of "every-man-for-himself" manner.

As to the expenses incurred in running this paper—there is a deficit of about $280, or thereabouts, up to July 1, of this year. But considering the large amount of work done and the number of copies scattered, and the amount of seed sown for a future work, this deficit must be considered small, after all, for so large a paper. Of course, this sum is now upon our hearts and in our prayers to meet in some way, and we are hoping and praying that God will put it into the hearts of somebody who may be able and willing to spare a mite, even for this work, to assist us with a little lift just now at this time, so that we can tide it over the summer months and reach next winter, when we hope that the income will be a little increased. Quite a few of our own people have made special donations to the printing fund beside the subscription. But in spite of this, we have a deficit as named, and we therefore need the assistance of any one anywhere, who has a heart to help in this glorious and prosperous mission right in our midst and by our very doors. C. S. OSTERHUS.

Ossian, Ia.

The International Christian Endeavor Convention

By B. B. TYLER

The convention which met in Seattle, Wash., July 10-15, was the twenty-third assembly of this character, and it was one of the best.

The attendance was small, compared with some former conventions. Probably there were 10,000 enrolled delegates and visitors; but the value of a convention is not to be measured alone, nor chiefly by the numbers; much depends on character, more on spirit and purpose. From this point of view the Seattle convention deserves to be called great. Its character was high, its spirit was earnest, its purpose was worthy.

The enthusiasm—the noisy, the explosive enthusiasm—of the Christian Endeavor movement has passed, never to return. The Seattle convention, by the side of the Minneapolis convention in 1891, for instance, was tame. But this convention in Seattle was superior to the convention in Minneapolis sixteen years ago. It was marked by sanity, steadiness, purpose, fullness, depth, strength, beyond probably any former convention. There was but little demonstration in the way of singing and shouting. Even in the great tent the singing seemed to me to be below par.

One of the questions incidentally discussed was this: "Has Christian Endeavor had Its Day?" The speaker replied to his questioner with a prompt and emphatic affirmative. Christian Endeavor has had its day. It has done a good work. As evidence of the value of its service in the days that are gone, trained and efficient men and women in the churches were referred to. But these pastors, pastoral helpers, Bible women, colporteurs, elders, evangelists, deacons, treasurers, stewards, Sunday-school teachers and superintendents received their original impulse, in many cases, their inspiration and training, in a large number, in the societies of Christian Endeavor. Yes, Christian Endeavor has had its day, and a glorious day it has been. Its day marked the inauguration, or beginning, of a new and better experience in the life and work of the church.

The thought was prominent, in this convention, that the Christian Endeavor Society is the training school of the church. In it workers for Christ and his church are developed. Herein is the permanent value of the movement. This being true, the Endeavor Society deserves the best thought and the heartiest sympathy of the pastor and the official board. It is, practically, our only training school.

But Christian Endeavor has not completed its work, far from it. Apparently it is but beginning. There are now young people in the churches to be trained for service. There will be young people to-morrow and the day after, as there were young persons yesterday and the day before. And as time passes, Christian Endeavor ought to become more efficient as a place of discipline. The best part of this remarkable movement is in the future—not in the past.

The Seattle program was practical and up-to-date. Conferences were held every day on such topics as, "Methods of Bible Study," "Missionary Methods," "Prison Work," "Work Among Seamen," "Evangelistic Work," "Temperance," the "Tenth Legion," "Good Citizenship," etc. The vice-president of the United States, Mr. Fairbanks, delivered an address on, "Our Country." Prof. Herbert L. Willett's address on "Methods of Bible Study," deserves special mention. It was unusually suggestive and helpful.

Each day, at noon, an evangelistic service was held in the Grand Opera House, addressed, chiefly, by Evangelist J. A. Francis, D. D., of New York, formerly pastor of the Riverside Baptist church. Mr. William Phillips Hall, president of "The American Bible League," presided. Higher critics, lower critics, and many who are absolutely ignorant of criticism, wrought side by side in this great convention for the moral and spiritual betterment of the church and of humankind. And this is what should be always and everywhere. This convention furnished a good working mode for the church, local, denominational, and catholic.

The rally of the Disciples was largely attended and was thoroughly enjoyable. I have never attended a more satisfactory rally. As was fitting, our national superintendent of Christian Endeavor, Claude E. Hill, of Mobile, Ala., occupied the chair.

Some of the well-known brethren present were, Colby D. Hall, of Texas; O. L. Smith, of Oklahoma; W. R. Warren, of Pennsylvania; J. T. Eshelman, of Washington; A. W. Kokendoffer, of Missouri; H. L. Willett, and Oliver W. Stewart, of Illinois; J. B. Hunley and D. W. Moore, of Colorado; and Eugene Sanderson and G. K. Berry, of Oregon. This list is, of course, imperfect, but they are the names that come to me as I write. Some who have lived long enough to be counted veterans, such as F. Walden, John Shackleford and W. F. Cowden, were present. Oliver W. Stewart gave one of the notable addresses of the convention, on, "Our Country; Its Problems and Possibilities." A. L. Chapman, of the First Christian church, won all hearts by his choice words of welcome. Of course J. H. Mohorter, of our National Benevolent Association,, was in evidence, in a quiet way.

Since I was in Seattle eight years ago, the disciples have made encouraging progress. Then they numbered seventy-five or one hundred; now they number 1,000. Then there was one congregation; now there are five. Then they met in a small house belonging to the Protestant Methodists; now they own their own houses. The First Christian church building is a credit to Seattle and is well located. Best of all, it is a living link church. We are incalculably indebted to such men as F. Walden, R. E. Dunlap, B. H. Lingenfelter, and J. T. Shuey, for our position in Seattle.

It would be unpardonable to close this letter without a mention of the conspicuity given, in the official program, of this convention, to Christian Endeavor in our missions in Mexico and Africa.

Facing page 6 is a picture of a large Junior Christian Endeavor Society. Back of this picture, and over the door of a building, are the words, "Instituto Christiano." Below this picture are the following words: "One of the largest Junior Christian Endeavor Societies in the world is in the Christian mission at Monterey, Mexico, where three hundred and fifty boys and girls of various nationalities gather in three sections for their meetings. Though the majority of these come from Catholic families, they are earnest little workers, and last Easter raised nearly $80, in Mexican money, for foreign missions, by observing self-denial week."

Facing page 28 is a picture of "Christian Endeavor on the Equator." Below this picture is the following: "One thousand miles from the mouth of the Congo River, and but a few feet south of where the river crosses the equator in Central Africa, is a Christian Endeavor Society at the Equator mission, Bolengi. This society is one of the largest undivided societies in the world, having a membership of two hundred and two, with an average attendance of from two hundred and fifty to three hundred. The regular topics are used, translated into the native dialect. This society has proved very helpful in the development of young Christians."

I feel good over this recognition. Don't you? B. B. TYLER,

Denver, Colo.

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NEWS FROM MANY FIELDS

Meeting at Amory, Miss.

We closed with forty-two additions. Big meetings are few in Mississippi, but had other towns the kind of people at the head of the church as are J. R. Bryan and Sam Grizzal, they could have successful meetings. It is not because the south is not a ripe field, but she needs consecrated young men like these to hustle early and late, men who have faith in the plea and are not afraid to tell it. The Sunday-school has jumped from 37 to 150 in sixty days. Two hundred is the mark. M. H. Armor is the pastor, one of Mississippi's faithfuls, and a benediction to any community. J. Ross Miller led the singing, and will continue with me as song leader. We begin at Abilene, Tex., August 4. Thos. L. Cooksey.

A Fine Meeting at Lawton, Okla.

One of the greatest meetings ever held in Oklahoma was that at Lawton. It continued twenty-nine days with unabated interest. A "union" meeting was started, but in spite of opposition the revival at the Christian church grew until the house was not half large enough to accommodate the people. One hundred and eighty-three persons united with the church, a majority by baptism. The most remarkable feature, perhaps, is the fact that 160 were adults. Among these were fourteen heads of families. For six months the church had been praying for a great revival. The town was canvassed and personal workers placed over each district to look after the prospects of winning souls to Christ, who should unite with the church, and a personal call by them often had the desired effect. I have no desire to unduly praise Evangelist Fife, but cannot express myself too strongly of his sterling worth as a fearless expounder of the gospel. Clyde Fife is especially gifted as a leader of song. The chorus of fifty to seventy-five voices, accompanied by the orchestra, was one of the winning features of the revival. The success of the meeting was largely due to the effectual personal work. I believe that if all evangelists would devote more time in personal work more souls would be brought to Christ. Fife and Son are the best personal workers it has been my lot to meet.

W. A. Curtis, Minister.

Idaho.

Boise is discussing plans for building a $50,000 Institutional church house in the near future. The official board has the proposition about in shape to present to the church. E. A. Child, who is the present minister for the Boise church, thinks this will be a successful move.——At Meridian the lumber is partially on the ground for a suitable church house for the eighty brethren who worship there. Meridian is one of the Idaho towns that has come to stay.——At Emmett the brethren have arranged to hold their house, and this fall and winter will put it in the right location for their use.——At Star the church has been repainted on the inside and is now to be shingled anew and then repainted outside. This church also is beautifully situated for room and ground.——At Middleton, J. S. Clark has now the completed plans for a nice $2,000 brick church house, and the contract is to be let during the first days of September.——At Payette they are going to have to build before long, another winter being the very last day's limit in their present building.——At Caldwell they are talking of moving the Sunday-school room back away from the main auditorium forty feet and building in that much addition to their worship room. They have just now installed overhead electric lights throughout the church. A new coal house has been added, and talk of a parsonage is heard on every side.——At Mountainhome, twenty brethren are going to catch the building fever before many months slip away.——If you will put your finger on the map, you will see that all these places are in close proximity. When all this building shall have been completed, these churches working into each other's hands, will be the fort from which we are bound to do some good work.

Caldwell, Idaho. B. W. Rice,

Campaigning in North Carolina.

At Belhaven, N. C., we are in a tabernacle with a seating capacity of eight hundred or a thousand. The audiences have been large, notwithstanding the incessant rains. There have been ten additions, and the prospects are bright for many others, though the field has been well worked, as this is the third series of meetings within a year. There were 222 in the Bible school yesterday, and $11.56 collection. A. B. Wade is the esteemed minister, and is rounding out a faithful ministry among us in this pioneer field. Sister Wade is a help-meet, indeed, and is active in every department of the church. In addition to my regular work, I am preaching the gospel by mail to a brother in another communion, and I hope to teach him the word of the Lord more perfectly. Campaigning in North Carolina in summer time is a strenuous work, but the brethren enjoy meetings at this torrid season, and feel that no other time will do. If any section of our country needs a supply of mosquitoes, I can furnish, in car-load lots, the most blood-thirsty villains that ever went unhung—the kind that dig Panama canals in you while you sleep. E. B. Barnes.

Georgia.

Beginning the second Sunday in July, I preached a few sermons at Antioch, Cherokee county. One confession. The third Sunday found me at Pleasant Hill, Pickens county. Preached six sermons with four confessions. Brothers David Anderson and C. C. Goodson, Ludville, and C. G. Pressley were with us and did much good. Preached fourth Sunday morning and evening at Acworth. We are glad to tell the brotherhood that the Acworth church is now out of debt for the first time since the present building was erected, about eight years ago, on the ashes of the old building. The congregation has a right to be happy.——Sunday, July 28, in the presence of 2,000 people, the magnificent new building of the First Christian church, Atlanta, was dedicated. It is a great victory for the church in Atlanta, as well as for the churches in Georgia.——W. B. Shaw, secretary of the Southeastern Orphanage, assisted the writer in an eight days' meeting at Hampton. There were fourteen baptisms and the church much encouraged. Brothers David Arnold and Lou Hadaway, who are preaching in Iowa and Illinois, respectively, are spending a few weeks at Hampton, their old home. These are noble young men and good preachers, and Georgia needs them and hopes to have them for good in the near future.——Brother and Sister Howard T. Cree, of Augusta, have gone to Jamestown, Washington and New York. They are resting.——At the State Board meeting the outlook is good for a successful campaign.——W. B. McDonald has just closed a meeting at Hebron, Oconee county, with twenty-eight additions, and twenty baptisms.——W. B. Shaw began a meeting at Austell, August 9. He will preach for the church at Acworth the third Sunday in this month.——L. A. Winn, of Indiana, assisted D. R. Piper, the pastor, in a meeting at High Shoals. Brother Winn is one of our Georgia boys, and we are always glad to have him visit us.——J. H. Hughes and the pastor, J. F. Lambert, have just closed a great meeting at Corinth, Walton county.——D. R. Piper is holding his own meeting this week at Antioch, our mother church in Georgia.——P. H. Mears, of Augusta, will assist D. R. Piper in a meeting at Maxeys, beginning the second Tuesday.——The writer goes this week to Milton county to hold a tabernacle meeting on new soil. "Mr. Hearsay" has told the people all they know about us, and he has taught them to call us "Campbellites," and that we preach dangerous doctrine. Brother Martin Hale, a music teacher of Pickens county, will have charge of the music during the meeting, and we hope to bring things to pass.——Orders for my new tract, entitled, "John Sims Led Into the Light, by His Friend, Robert Miller," are being sent in right along. The price is, twenty copies, postpaid, $1; 100 copies, postpaid, $4. Order direct from the Christian Publishing Co.——The readers will please notice that "merse" on page 13, the eleventh line from the bottom, should be *"merge"*; that "fifty years," on page 22, in thirteenth line, from bottom, should be *"fifty days"*; that the second line above "cause of divisions," on page 30, should be omitted; that "and" in second line of page 31, should be *"to."*

Acworth. E. L. Shelnutt.

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Los Angeles Letter.

I recently returned with my wife and son from a six months trip abroad. During our absence we visited Egypt, Palestine, Syria, Asia Minor, Turkey, Greece, Italy, Austria-Hungary and Germany. Wm. Ross Lloyd, of Lexington, Ky., supplied my pulpit. He rendered the church splendid service. Our missionary offerings during that period were greater than ever before. Our prayer meetings were never so large. The same was true of the Sunday-school. All departments of the church were very prosperous. There were sixty additions to the church during his five months' service. There were thirty-six added during the three Lord's days in January before I left and seventeen persons in July since my return. It may be seen that the old First Church is still prosperous. Our summer congregations were never so great as at present. The work has been prosperous in other churches in Los Angeles since my departure. A new church, with more than fifty members, has been organized at the Budlong Mission. The Figuerod St. Church has had a beginning during that period. The colored church, under Brother Henderson, has been organized and has erected a new house in the Furlong Track. At this writing a new church on West Jefferson street is being organized and will soon knock for admission into our church family. It may thus be seen that the disciples in Los Angeles are active in the great work of evangelizing this rapidly growing city.

A number of our churches are planning a great evangelistic campaign during October and November. Several of the strongest men of the brotherhood will serve them in revival meetings. We are expecting great results.

Los Angeles, Cal. A. C. Smither,

DEDICATIONS.

Atlanta, Ga.

The new church at Atlanta was dedicated on July 28. A great crowd attended the services, F. M. Rains being the special speaker of the day. The property cost $65,000; the building alone cost $55,000. This is by far the best building we have in Georgia, and ranks among the best buildings in the brotherhood. H. K. Pendleton is the minister. On dedication day $26,500 was raised, and in this amount there were sixty-three $100 gifts. At the close of the day only about $5,000 was needed to wipe out all indebtedness, and it was stated that this sum would be raised without any difficulty. Four made the good confession during the services of the day. The Georgia State Christian Missionary convention will be held in this splendid new building in November next. We are glad to note the Christian fraternity of the ministers in the city on this occasion. Dr. J. W. Lee, a distinguished Methodist, said: "All men should praise and help each other, and if we as preachers and Christians did more of it, we would lift Atlanta higher, spiritually, than any city of its size in the world. We are all brothers and sisters. Let us love and help and work for each other." For many years the brethren of Atlanta have been working for better things. Their new church will have 600 sittings, and has combined the features for carrying on Sunday-school and institutional church work.

A. C. Bruce, Elder.

Brookfield, Mo.

The local papers gave extended space to the new Christian Church just dedicated at Brookfield, Linn county, Mo. One of them has the following editorial comment: "The finished basement of the new Christian church was opened to the public last night, and those who attended viewed with admiration the beginnings of the completion of the spacious and magnificent edifice. People whose generous contributions have made the undertaking possible, were congratulated, and the worthy pastor, who has carried a heavy burden in the responsibility of management, won deserved encomiums. The splendid new church may not only justly arouse the pride of its membership and pastor, but of the entire city, to which it is a great credit."

Another one says: "It has been said that 'By their works ye shall know them.' If there is a man in all Brookfield who is known by his works, that man is Elder Prunty. By his untiring energy another beautiful edifice has been made possible to Brookfield. It hardly seems possible what has been accomplished in Brookfield by the Christian Church under this man's leadership. When he came here the church was a struggling one. Look at it to-day. 'By their works ye shall know them.' The Christian denomination is certainly to be congratulated upon the fruition of their ambition—the realization of such a beautiful new church. All Brookfield tenders congratulations. Here's to Elder Prunty and his flock. Under the circumstances the consummation is remarkable. Only one man could have done it. His name is Prunty."

R. E. Prunty, the pastor, writes as follows:

L. L. Carpenter was in charge. He is still a great man of affairs, and knows how to raise money. Our debt was $7,000, and this was raised in cash and gilt-edge pledges, with a margin of about $300 to the credit side of the ledger. It was a big day. The building was crowded at each service. Our ladies here deserve great honor for their loyalty. Four years ago we had nothing but a small, old style house, situated far out of the center of the city. That house and lot would not have sold for more than $1,200 under the most favorable circumstances. To-day we have one of the most centrally located and the most beautiful house of worship in the city, and the property is worth $15,000. I am more than ever convinced that where great things are undertaken for the honor and glory of the great Head of the Church, that it will succeed in spite of all opposition.

Emporia, Kan.

On Sunday, July 14, the building at Emporia, Kan., was dedicated in tears and in triumph to the worship of Almighty God. The story of the struggle of this earnest people, which has at last culminated in victory, is a succession of sacrifices and of witness worthily borne in this community of splendid schools and churches.

The Disciples are the oldest congregation in the community. Before the village was surveyed, Elder Solomon Brown had gathered the nucleus of a congregation together, in 1857, and shortly after the erection of the first buildings the little church was reared, which served the people of that provincial time as a meeting place, court room, election booth, marrying parlor and death chamber till other congregations erected houses and the town outgrew its feebler first things. The little old house of worship yet remains, as the property of our colored brethren in the city, the monument of the past sheltering the faith of the present. A second structure was erected in 1883 under the leadership of the sainted R. L. Lotze. It was dedicated by Isaac Errett and F. M. Rains. Since that time A. M. Harvuot, George F. Hall, R. F. Swartz, J. P. Lucas and L. E. Sellers have served the church as minister. During the pastorate of the last mentioned the need of a new house became imperative, and with the beginning of the present pastorate plans were made to provide it.

The lot was purchased two blocks nearer the business center in 1902. The foundation was laid in 1904. In 1905 the basement story was completed and furnished for worship. The upper floors were finished and furnished the present season, and formally opened with the triumph to be herein described. The total cost of the structure and site is $27,000. Of this amount there remained $12,200 to be provided on the day of dedication. The day was sultry and threatening. Many were absent. Lines were in the faces of the building committee. The pastor and his associates in the pulpit were burdened, and fear came upon every soul.

The sermon and appeal were given by Harvey O. Breeden. He had been with the church three days, instructing the workers and devising the campaign. His message was simple, sweet, spiritual and strong to magnificence. The Spirit sat upon every man. All who heard were hushed, overborne, melted, recast in the mould of unselfishness. It was an epoch in the lives of the people. "It was the Lord's doing, and marvelous in our eyes." When the amounts were totaled it was found that $10,720 had been pledged, and the men of the congregation organized a brotherhood and assumed the remainder.

Associated with us in the work of the day were L. E. Sellers, of Terre Haute, and E. N. Phillips, state evangelist of Kansas. Mr. Sellers preached in the evening, to the great delight of every one. His message was especially welcome to his old hearers and friends in the city. The presence of Mr. Phillips was an uplift to all, and his services were most valuable in connection with the solicitation. His prayer at the communion table was like balm to the heart.

The building as it stands is one of the finest in the West. It is the first in the city in its appointments. On the basement floor are the dining and assembly room, seating 300, which will be used for Bible school, gymnasium and men's club rooms. A primary department adjoining has accommodations for 100 children. Two lavatories and cloak rooms have floors laid for shower baths, and a kitchen 18x22 feet has every convenience. On the main floor are the auditorium, with sittings for 800, with two spacious vestibules with parquetry floors, two stairways leading to gallery, parlor, study, two C. E. rooms, each seating 80 persons, and two club rooms for young people. The gallery is curved around seven of the twelve gables of the auditorium, bisecting the windows and providing a most artistic and comfortable place for expanding audiences. The floors are hardwood and the finishing is in oak. The pews are curved, with plain but artistic ends. The windows are the most exquisite of all the appointments, and were provided by the women of the congregation. They illustrate the parables and teachings of the Lord. The central window of the southern gables is Raphael's "Transfiguration." One of the events of the day of dedication was the presentation, on behalf of the women of the congregation, by Prof. T. M. Iden, of the two windows above the pulpit, containing "Jesus in Gethsemane" and "Jesus' Baptism," to the pastor and his wife, respectively.

It was a great and notable day. The church looks forward with larger hope.

Willis A. Parker.

Sioux Falls, S. D.

The church at Sioux Falls has had no pastor for nearly four years, and in spite of all odds the faithful have kept up the various organizations and paid a long-standing debt. No sooner was the debt paid than they began the enlargement and improvement of the church at an expense of about $3,300. The church is modern in every way. The main auditorium is seated with circular oak pews. The acoustic properties are excellent. The basement is devoted to the use of the Sunday-school, having also kitchen and dining room.

On July 14 H. A. Denton, the Centennial secretary for the American Christian Missionary Society, was present to dedicate. The debt was reduced by cash and pledges to the extent where the officers of the church felt safe to dedicate, looking to a loan of about $1,000. Mr. Denton left for himself and the American Christian Missionary Society, who made his services possible without expense to the struggling pioneer church, a warm place in the hearts of the people.

I, as corresponding secretary for the state board, was present and assisted, having charge of the communion in the afternoon, and I also remained and spoke on Monday and Tuesday evenings.

Space would fail me to mention all those who deserved a word of commendation for heroic sacrifices. The church is very grateful to Father Lachey, who superintended the construction, following his own plans, and no one was happier on the day of dedication than the good father in Israel.

The church is looking for a capable pastor, with brighter hopes for a successful future. Sioux Falls is the largest city in South Dakota, and is noted for its scenic beauty. Her future as a commercial and educational center is assured, and being the gateway at the "head" of the "fat valley" of the Sioux and Missouri Rivers, the building up of a strong church in this city will be of untold value to the cause in the ages to come.

Aberdeen, S. D. Finley B. Sapp.



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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ventura, August 1.—One was reclaimed at Oxnard when I preached to a fine audience July 28. This church is soon to have a meeting with J. Cronenberger, evangelist. My wife and I are now at Long Beach where we will rest until after the convention.—Dan Trundle.

Florida.

Tampa, Fla., August 1.—Two additions during the month of July.—W. H. Coleman.

Indian Territory.

Muskogee, August 5.—Five additions July 28—two by letter, three by statement.—W. W. Settle.

Illinois.

Albion, Ill., August 10.—We had four confessions last Sunday evening, making 30 since taking up the work here April 1. I am in Missouri now taking vacation.—D. W. Conner.

Saybrook, August 9.—Nine added since last report—seven by confession and baptism and two otherwise. All departments prosper. Sunday-school has nearly doubled.—H. L. Maltman.

Kansas.

Scott City, August 5.—Seven additions by letter yesterday and two on July 28. We opened up another preaching point yesterday afternoon.—W. H. Harding.

Kentucky.

Logan's Creek.—At this church, in Lincoln county, we closed a three weeks' meeting with 20 additions. The church was greatly strengthened. They have asked me to return for another meeting. I had the pleasure of visiting Crab Orchard and stood on the spot where "Raccoon" John Smith preached his great discourse on Redemption. I can make dates after February 1.—George H. Nicols, Roseville, Ill.

Missouri.

Bolivar, August 6.—Wilhite-Tuckerman are in a meeting with 50 additions to date in one week's time. They are doing a great work.—R. J. Winn.

Canton, Mo., August 1.—Just closed a two weeks' meeting at Granville, Mo., in which E. M. Carr did the preaching. There were 23 baptisms and one by statement.—Claude F. Pearce, pastor.

Sheridan, Mo., August 5.—We have had 16 additions at Isadora since my last report; eight by baptism, four reclaimed and four by statement.—Challie E. Graham.

Kahoka, August 6.—There have been five additions by confession and baptism since last report. We are growing.—J. C. Bennett.

Wheatland, August 6.—Closed a three weeks' meeting with 11 confessions and three added by statement. John Giddens was with us the last two weeks. All departments of the work were strengthened and a Y. P. S. C. E. was organized with 25 members.—Pleasant Clark, pastor.

Drexell, July 25.—The church has been greatly strengthened both spiritually and financially in the meetings which closed after four weeks with a reception to the newly added members, the number of whom was 33. The vacancy of the church board was supplied with strong men. Love and harmony exists and all departments of the church are in a fine condition. C. A. McFarland held the attention of the most thoughtful. E. S. McFarland, ministerial student at Drake University, did good musical work.—Mary Parke Lane.

Montana.

Helena, August 1.—I preached at Moore last Lord's day and there were four additions—two by confession and two otherwise. I recently assisted in locating a young minister with the brethren there—F. A. Emerson, of Macksville, Kan. We expect the Missoula convention (September 23-25) to be the greatest in the history of this state.—F. H. Groom, corresponding secretary.

Ohio.

Wadsworth, August 5.—Two were added yesterday—one by baptism and one by statement.—Charles E. Taylor.

Oklahoma.

Perkins, August 6.—On my return from the state convention I preached at Agra and received three into the church—two by baptism and one by relation.—J. W. Garner.

Oregon.

Wallowa, August 5.—We closed last night with a packed house and six more additions, making 41 added in fifteen days. A new church has been organized and the pastor is at work. We begin at Union, Oregon, to-morrow night.—Ritchey Brothers, state evangelists.

Pennsylvania.

Charleroi, August 8.—Eight by letter and one by baptism since last report, making 18 additions at regular services since May 1. All departments of the work are in good condition.—H. C. Boblitt.

Brackenridge.—We closed a two weeks' meeting at the Natrona church with seven confessions and more expected. Miss Zona Scott, of Bethany, W. Va., was the soloist and did excellent work. Brothers Place, Paillips, Knepper and MacDonald were so kind as to come and deliver a sermon each for us. This was said to be the best meeting the church has ever had. R. J. Bennett did most of the preaching.

Texas.

Santa Anna, August 3.—R. R. Hamlin and Leonard Daugherty have closed a very successful meeting with 39 additions—21 by confession and baptism and 18 by letter, making in all 140 additions here during the year ending August 1.—Herbert A. Moore, pastor.

Fort Worth, August 5.—We have had so far 30 additions in our meetings with the Belvue church where C. P. Craig is preacher.—John A. Stevens.

Plano, August 1.—We closed an eighteen days' meeting with 20 additions. G. L. Bush, of Gainesville, was the evangelist and was fine. E. H. Holmes is the esteemed minister. I sing next at Clarendon.—Charles E. McVay.

Crandall.—Our meeting lasting thirteen days resulted in 12 additions—nine by confession and baptism. Our next meeting begins at Granburg, August 11.—G. Lyle Smith.

Haskell, August 8.—During the past four months of services here there were twenty-nine accessions by letter and statement. We expect to begin a revival September 1 with James J. McKissick, of Nashville, Tenn., as evangelist.—J. N. Thomas.

Washington.

Tacoma, August 1.—Additions to the First Church not reported number 35. We have moved into the Bible school rooms of our new building.—W. A. Moore.

Spokane, Wash., August 8.—Twenty-five additions at regular services during July and six on the first Lord's day in August at Dean Avenue Church. J. W. Allen, the pastor, is preaching the gospel with power to the largest audiences of any church in North Spokane.—N. M. Field.

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Midweek Prayer-Meeting

By Charles Blanchard.

Where and How Shall I Begin to Serve Christ?

Topic, August 21.—Mark 5:19; Luke 5:27-32; 1 Tim. 5:8.

It is a trite saying that charity should begin at home. So, also, should religion. "Go to thy house, unto thy friends, and tell them how great a thing the Lord hath done for thee, and how he had mercy on thee." It is the language of the Master to the one out of whom he had cast the legion of devils, in the country of the Gadarenes. We ought to be quite sure that the evil spirits have been cast out of our own hearts and lives, before we go to them of our own homes or to others. I shouldn't wonder much if a good many of us do not fail right here because we are not fully persuaded in our own minds. In other words we are not real sure of our own genuine conversion. Conscience makes cowards of us all. And doubts paralyze our activities and mock our sympathies. Few care to be thought hypocritical. It is to the credit of most of us that we are modest in our religious professions. Modesty, like charity, begins at home. But it is the easiest thing in the world for our modesty or our timidity to degenerate into cowardice of the most inexcusable sort. Most of us are guilty of just such shameful silence and neglect. Parents have let the children slip away from them and get tangled up in the perplexities and anxieties of the unfriendly world just because they were afraid to open their mouths about the subject of religion. It's a pitiful, pathetic, even provoking fact. The results have been heart-breaking. And the church has suffered irreparable loss from this strange silence and neglect in the home. Too late did David, the aged king, great of heart and generous and gifted, ask, with a heart-break. "Is the young man Absalom safe?" And again, with a soul that trembled in anxiety and dread, "Cushi, is it well with the young man Absalom?" And the Cushite answered, "The enemies of my Lord the King and all that rise up against thee to do thee hurt be as that young man is." And the king was much moved and went up to the chamber over the gate and wept; and as he went thus, he said, "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" There is nothing more pathetic in all the Bible or in all heart-breaking history of the race. There must have been something wrong in the bringing up of that young man. Added to the sin and shame in David's life was this same silence, strange and sad and tragical, which somehow led to the alienation of the wayward and beautiful boy from his kingly father. And the old tragedy has been repeated over and over and over again, even down through all the Christian centuries. O men and women, fathers and mothers, how is it with the children, the boys and girls, the young men and young women, in our own households, in our communities?

"He went forth and saw a publican." It was the Master's way. It is the way for the servant who would win men to the Master. Our failures in the ministry are often owing to our failure to see in the publicans whom we meet by chance such men as Levi, engaged in a bad business, yet not with a bad heart, at any rate, not beyond the call of the Christ to better life and service. The calling of the twelve emphasizes this fact. It was as he went about that Jesus found his chosen disciples. It is thus disciples are won to-day. The successful pastor is the one who goes about like his Master, doing good, and on the lookout for men, such as Levi and Andrew and Simon Peter and James and John and Zacchaeus and Saul of Tarsus. He took a journey from heaven to find Saul, the chief of sinners and to make of him the chief of all the apostles. And it was worth the journey! O that we might realize that it is worth the journey to seek and to save the lost! Yes, the lost! "For he came not to call the righteous but sinners to repentance." I fear we have not begun to learn the meaning of that. When preachers, when the churches, when individual disciples really learn the large meaning of the Christ's rebuke and of the Christ's life, then will the world be evangelized and saved. "They that are whole need not a physician, but they that are sick." Certainly! We all know that but we for the most part fail to do as the Master did and as he has commanded us to do.

Sunday-School

August 25, 1907.

Israel Journeying to Canaan.—Num. 10:11-13, 29-36.

Memory Verses: 35, 36.

Golden Text.—And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light.—Exod. 13:21.

After a sojourn of eleven months at Sinai, Israel is now ready to proceed on its journey to Canaan. They had reached Sinai in the third month, after their departure from Egypt (Exod. 19:1). They took up the march from that place on the twentieth day of the second month of the second year (Num. 10:11). To get a continuous narrative of the journeyings of Israel, one may read Exod. 19:1, 2, and then skip to Num. 10:11. All that comes between—the latter half of Exodus, all of Leviticus and the first half of Numbers—describes what took place during the stay at Sinai.

Within those eleven months an immense transformation is represented as taking place. First of all, the nation's religion, as a definite and organic system, was virtually created during this period. A system of jurisprudence was established and a series of detailed enactments or legal decisions were placed on record covering a great part of the present and immediately prospective needs of the people. The tribal organization was perfected and the whole nation was so organized that it could be mobilized promptly and in a safe and orderly manner.

All of this was a good deal to happen in so short a time. It is conceivable that in the recorded history events and achievements which were extended over a considerable period are foreshortened and brought with a smaller compass. But even if one adopts the view that the religious and civil system was a development rather than a direct and oral deliverance from the Almighty, it must still be remembered that development does not always proceed at a uniform pace. There are periods in which the experience of a preceding century, or of ten centuries, suddenly comes to expression and embodiment in new institutions. Evolution proceeds by waves. There are times of rapid change and times of apparent quiescence in which future changes are being prepared. Whatever view one takes, therefore, of this part of Hebrew history, there is no reason to doubt that the brief period of the sojourn at Sinai was marked by a vast achievement in the way of both religious and civil organization.

One of the significant facts about this migration from Egypt to Canaan, was that it was considered not simply as a movement encouraged and commanded by Jehovah, but as one whose very details of starting and stopping, of making and breaking camp, finding provisions and escaping enemies, were all under the direct supervision of Jehovah. To the untrained mind, details are always more impressive and important than generalities. It is all very well to say that God takes care of his people in a general way, but the conviction that he will provide my dinner for me to-day and that I would not have any if he did not provide it, comes home with a force that the most untutored intellect can at once appreciate. So it was important, in the development of Israel's faith in God's providence, that there should be evidence of his care for them in even the small details of their lives. This evidence they had in the giving of the manna and in the guidance and control of their itinerary by the pillar of cloud and the pillar of fire. It meant much to the nation and its faith for the people to have gotten the conviction that God cared for them in such a constant and intimate fashion that he would do these things for them.

And yet, Moses evidently felt that he and the other leaders had some responsibility for the safe and proper conduct of the expedition. When his brother-in-law, Hobab, proposed to go back, Moses reminded him that they were traveling in a strange country, where it would be well to have as guide one acquainted with the topography of the region, as Hobab was. "Thou shalt be to us instead of eyes." The question as to the exact division of the responsibility between God and man is constantly recurring in a thousand forms. We need not pursue it here, further than to bring together for comparison the statement that the cloud over the tabernacle indicated the direction of the march and the location and duration of the camps, and that Hobab was to be to them instead of eyes. The two statements are mutually complementary. Every life is a synthesis of providential guidance and human wisdom and effort.

"Come with us, and we will do thee good." No one ever loses by being in good company. The blessings which God gives to his people overflow and enrich those who are their companions and associates. So a man of indifferent morals is benefitted by having a good partner. An irreligious man prefers to live in a community where there are churches and all the civilized advantages which always go with them. In a still more vital sense, association with good people is profitable, for the contagion of virtue is as strong as the contagion of evil, and every person tends to become in some degree like those with whom he associates. To associate with the people of God is a step toward becoming one of them.

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Christian Endeavor

August 25, 1907.

Missions in Latin America.

—Exod. 20:1-6.

DAILY READINGS.

M. A Promise to Givers.	Prov. 11:25-31.
T. A Good Example.	2 Cor. 8:1-15.
W. Willing Offerings.	Ex. 35:24-29.
T. Lay Missionaries.	Rom. 16:3-9.
F. Prayer for Missions.	Col. 4:1-4.
S. Mission Schools.	Ps. 34:11-22.
S. Topic.	

Mission work in Latin America is not receiving from us the attention that it ought to. Perhaps that is true of all mission work and mission fields; but it is especially true of this particular field. The Christian people of the United States are not doing what they ought to in order to bring the gospel to the knowledge of their brethren in Mexico and South America.

The close proximity of these countries to the United States imposes upon us a peculiar obligation touching their evangelization. They are our neighbors, and are a people of the same Aryan race as ourselves. Their sympathies are with us as they are not with any other people. We have here large opportunities, and our responsibilities are correspondingly great.—Lk. 12: 47, 48.

Perhaps one reason why mission work in South America has not received more general and generous consideration from us, is, because we have entertained the mistaken notion that these people are Christians, already having the gospel, and therefore not needing to be evangelized. In our textbooks they have been so classified. But this idea is wholly erroneous. The Roman Catholic church in South America is not Christianity—far from it.

What is the true moral condition of the people? A missionary gives us this picture: "South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, and to the practice of pagan and semi-pagan rites." It is the lowest and most degraded form of Romanism which exists there; and millions of people are wholly outside of any Christian influence whatsoever.

In the whole of South America we have a territory of about 7,000,000 square miles, and a population estimated at 38,000,000. For all this great territory and vast population there are not to exceed 400 missionaries, male and female. The crying need is for more men and money to evangelize South America. The Macedonian cry comes from the South.—Acts 16:9, 10.

Mexico is perhaps the most progressive of the Latin American republics. It has an area of 767,000 square miles, and a population of approximately 14,000,000. Of this number only a little more than 40,000 are Protestants. Of the entire population of Mexico only 20 per cent can read and write. About 38 per cent are Indians. There are 227 missionaries, 491 native workers, 663 stations and out-stations, 133 schools, 10,447 pupils, 1 hospital, and 20,382 communicants.

Brazil is the largest of the South American republics,—as large as the United States before the purchase of Alaska. It has a population of from 16,000,000 to 18,000,000. Of this number only about 150,000 are Protestants. The societies at work there report 356 stations and out-stations, 130 missionaries, 112 native workers, 53 schools, and 26,318 professed Evangelical Christians, of whom 13,000 are communicants.

According to an estimate made by a missionary editor, of the 38,000,000 in South America, 34,000,000 are unevangelized; and of the 16,000,000 in Brazil, 14,000,000 are unevangelized. For this great unevangelized multitude there are only 400 missionaries. Is this a fair distribution of the church's missionary forces?

Among the Indians of South America mission work is carried on by a number of societies. The importance of the work among these people is shown from the fact that in the heart of South America the majority of the inhabitants are pure Indians, and in the extreme south there are also large numbers of unreclaimed Indians. The work is necessarily slow; but missionaries have been encouraged, and the outlook is hopeful.

Concerning encouragements a missionary says, "We have everything to encourage us, save the indifference of the North American Churches. British Christians have given to South America the name of the 'neglected continent.' The needs of these countries appeal to us. Not only the success attained, but the promises of God are our encouragement."

What ought we to do? (1) Acquaint ourselves more fully with the religious needs of Latin America. (2) Pray earnestly for the missionaries and their work, and that more laborers may be sent into the field.—Matt. 9:36-38. (3) Give more liberally. The great need is more money with which to enlarge the work.—*The Young People's Lesson Quarterly.*

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The Pastor as Seen by a Layman.

(Continued from Page 1035.)

meetings with them it is hard to get a person to think about Christianity, so direct and definite is their teaching. If the preaching and teaching to which we listen were not so effeminate, was of the class that called us to know more and do more and sacrifice more, it would be more in accord with the precepts and patterns of the Scriptures.

It seems that many churches are existing with no idea or purpose except to maintain their existence with proper dignity. Such churches usually have a pastor whose great purpose is to draw his salary and to fill the pulpit 104 times a year acceptably to his congregation, and escape the charge of saloonkeepers, gamblers, etc., of being meddlesome.

My views of a pastor are that he should be a man, in the broad sense of the term, an example, clean morally, intellectually and financially; strong and steadfast for things that are right. He should be a teacher that would feel his mission, the conversion of sinners and the education of a large number of preachers. Let me ask, if a house were afire and help needed, would any man be rejected? I think that the principle should guide that every one is needed and any one can help, instead of only allowing specially gifted persons to feel the responsibility of preaching the gospel, and this is the fault of the pastors. Every convert should be taught to grow in grace and the knowledge of the Lord; this makes Bible study and prayer necessary, and how few of the babes in Christ are taught how to pray and what to pray for. How often is prayer spoken of as something hard to do. Pastoral calling certainly is the most effective work that a pastor can do, but he must visit the Christians for the purpose of teaching and instruction, not to gossip or hear complaints. After instruction as to growth, the convert should be taught to observe all things, to give, to go, to teach, to evangelize and to commit the same to others that they may be stimulated to action in the economy of God.

A pastor should avoid every alliance with things of this world that would interfere with his perfect freedom to be an example to others. This applies to all kinds of speculation, get rich quick schemes, patent medicine endorsements, recommendations for the use of book agents and all other strictly business ventures. He should not be greedy of filthy lucre, laying not up for himself or family, truly a living epistle, living in the faith that his God reigns. I would not say that a pastor should avoid lodges, but he is to be all things to all men that he might save some, and he who joins a lodge for fraternity in that much belittles the Church. I hope I will not be understood as excusing the churches from giving the pastor a living as good as the best.

He must be content without worldly greatness, the opportunities are so few. Each pastor in our brotherhood has about one chance in 7,000 of being greatest in America, or about one chance in 500 of being greatest in Ohio; but he has one chance in one of being the ideal of the people to whom he ministers, and one chance out of one of receiving greatness in heaven. And this should be satisfactory to all when we remember the lesson for Elijah was that God was not in the whirlwind, or in the earthquake, or in the fire, but in the still small voice.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CABLE.

Died, on the 15th day of July, 1907, Mrs. Pamelia Cable, 95 years of age. She had passed an eventful life, and one rich in good works. Sister Cable was born in the year 1812, in Bullard county, Ky. She was baptized in the year 1845, by C. Kendrick. The family were well known in Arkansas. At the time of her decease she was living at Rosedale, Miss,, where her daughter, Mrs. Annie C. Wilson, and three of her grandsons, Lawrence and Marshall Wilson, and Wm. Roberts, have their home. Sister Cable was a remarkable woman. She retained her faculties to a degree unusual for her age. She was devoted to her family, to the church and to humanity. Missionary and educational interests and the care of orphans especially appealed to her. She made many garments for orphans with her own hands, after she had passed the ninetieth milestone of life. Her faith was always strong. Few lives were a greater blessing to others. The remains were brought to Camden for burial. The Methodist church was opened for the funeral, and the Methodist and Baptist ministers assisted in the service. Loving hands provided beautiful and profuse floral offerings, and the writer spoke briefly of her life work and Christian example and the hope of Eternal life.

E. C. Browning.

ELLIS.

Charles B. Ellis died at Corydon, Ind., July 6, 1907, aged 44 years, 3 months and 24 days. He was a member of the congregation of the Church of Christ, worshiping here. He was president of our Board of Deacons while in health, and was faithful and devoted in every relation of life. Almost his last message was a charge to the congregation to be faithful to the Lord in growth in spiritual life and activities. We thank God for the lives, who in the depths of suffering and though nearing death, do not forget the needs of those who remain. May she who bore so lovingly, and patiently the burden disease imposed, be kept safely through the years, and enter, too, into rest.

MOORE.

On July 4, 1907, S. T. Moore, elder of the Fulton Christian church, 65 years of age, 28 years a Christian, entered upon his inheritance and reward in the higher life. No man in the community wielded a greater influence for good and the cause of Christ. He leaves a wife and seven children, all Christians, and a host of friends in Fulton and Callaway county, where he has lived all his life except the five years spent in the civil war. His home, church and the community sustain a great loss.

Fulton, Mo. W. A. Fite,

ROBINSON.

R. Dawson Robinson has gone to his final reward. He gave his parting messages to his loved ones and passed on, July 24. He was 38 years old, and had been an active Christian from boyhood. Six years he had been superintendent of the Sunday-school, and a longer period had served as deacon in the church. He was a manly man and a courteous Christian gentleman. He leaves a wife and five children. The whole church and a host of friends mourn his untimely death.

Jeffersonville, Ind. J. M. Vawter,

STONE.

We are in receipt of a letter from Dr. W. L. Hedges, of Warrensburg, Mo., notifying us of the death of Brother Joseph H. Stone, for many years a member of that congregation, who departed this life July 7. Brother Stone was the oldest of seven children, and was born in Kentucky, December 21, 1817. His death occurred in Kansas City, Mo., but his remains were interred at Warrensburg, where he had lived so long and was so well known and loved. He was, therefore, in his ninetieth year, having outlived all his brothers and sisters. Brother Stone moved to Missouri about 1857. He was twice married. Four children by his second wife survive him: John Ellis Stone, of Parsons, Kan.; Joseph H. Stone, of Kansas City, Mo.; Lawson C. Stone, of Oklahoma City, Okla.; Mrs. W. W. Robinson, of Kansas City, Mo. Brother Stone was a man of unusual intelligence in the things of the kingdom of God, and of supreme devotion to Christ and his kingdom. In his letter, Dr. Hedges says of him, referring to the fact of his long agency for The Christian-Evangelist. "He was one of the staunchest and most loyal supporters of yourself, Isaac Errett, G. W. Longan, and Alexander Procter, as you led our people forward in a more liberal and progressive life. He was a close Bible student. What little of good I have been to this church has been through the advice of Brother Stone, and I loved him as I loved few men." The editor's earliest remembrance of Brother Stone dates from the time of his holding a meeting for Brother Longan at Warrensburg, away back in the early 70's. We were then impressed with his wide intelligence, with his spiritual insight into the meaning of the Scriptures, and with his lovely Christian character. His life was a constant benediction to the church of which he was so long a member. He was "rooted and grounded in the faith." The memory of such a life is blessed. It is a precious legacy to his children and his friends and to the church. We knew his great love for Brothers Longan and Procter, and of his intense sympathy with every movement among us that looked to the spiritual growth of the brotherhood and the enlargement of its work. In a good old age, full of years, with the esteem of his brethren, he passes on into the higher life for which he was so well fitted. To such faithful and devoted souls the church is indebted, under God, for its power and influence in the world.

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—*Russel Lee Cheney.*

✣ ✣ ✣

True life, what is it but the thrust
Of all but duty in the dust;
The soul's brave motion, on, right on,
Without a prop to lean upon.
—*Charlotte Fisk Bates.*

✣ ✣ ✣

There is no want to them that fear Him.
I will bless thee and be thou a blessing.
—*Bible.*

✣ ✣ ✣

'Tis mine to work and not to win,
The soul must wait to have her wings;
For time is but a landmark in
The great eternity of things.
—*Alice Cary.*

✣ ✣ ✣

Faith is governed by the pure Word of God (inestimable treasure in this dark world!): this gives stability, let outward appearances be what they may. C. H. M.

✣ ✣ ✣

"Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm
And give my spirit rest."

✣ ✣ ✣

Chapter VIII. Strenuous Proceedings.

The unjust judge was about to deny Dr. Reid any counsel or legal proceedings of any sort, and was in the act of committing him to the insane asylum, when Judge Taylor walked in, saying:

"Hold on there, Justice Hogg. I take precedence in this case by special writ, which has been placed in my hands for immediate action." So saying he directed the officers to clear the courtroom of any opposing features and took his seat upon the bench which the sheriff had assisted the drunken judge to vacate.

He then examined the papers and proceedings. Finding a number of errors that made it easy to dismiss the case, he annulled the proceedings and issued warrants for the doctor's persecutors, upon the complaint of the doctor and the parties who had placed the special writ in his hands.

Of course they must be allowed sufficient time to prepare and collect evidence, etc., and in the meantime the judge was approached with a bribe if he would bring about a withdrawal of the cases. But he scorned their offer and doubled his diligence to bring them to trial.

However, when he saw that they were calling every unholy practice into requisition, and that they would leave no stone unturned to bribe and corrupt the case and carry it out of his jurisdiction, he advised with Dr. Reid and they decided to let the case come to trial and then withdraw before the opposition could take them away from him, leaving him a chance to make a speech to those who were assembled, which would be as effectual as a victory.

When the day set for the trials came the usual motion was made by their attorneys for dismission upon a technicality which they tried to establish, but the judge arose (his courtroom full to overflowing) and began to say: "Upon the request of the Christian gentlemen whom these defendants have sinned against, jumping upon them in the dark and seeking to ruin their characters and destroy their reputations, and incarcerate their bodies in a worse than living tomb; upon their request and that alone I shall act presently, to dismiss these cases, but before that order is granted I have something to say."

Then turning to the two doctors, the editor and Mr. Schlitz, he administered a most scathing reproof, such as had never been heard before from his lips. His speech lasted an hour, closing with the announcement that he would speak at his own opera house on the following Lord's day at 11 o'clock.

This speech and announcement produced a profound sensation and lasting impression. Many of the friends and sympathizers of President Brown and Dr. Reid had crowded into the courtroom to hear the cases. The corrupt ring, with its friends and retainers, were there also, and they were roundly rebuked. They did not expect the sudden revelation of their characters, and dark deeds, which the judge did not spare to tell in most convincing language from instances that had come before his personal notice, many of which he turned to court records to prove.

This was more crushing than a legal defeat fought out in open court. At one time they undertook to leave the courtroom, but the judge ordered the doors to be closed and guarded by the bailiffs, and themselves to remain quiet under penalty of being imprisoned for contempt of court.

The court reporters were ordered to take every word of the proceedings and to have them published and scattered abroad in vindication of the men who had been persecuted and put down by the villainous ring.

This was indeed a strange proceeding, but it was one that could not be tampered with nor appealed from, and more satisfactory to the public than a long-continued case in which justice might be thwarted in the end, by technicalities and delays. Judge Taylor understood this thoroughly and had planned it just so.

No mention of the affair was made in the "Times," for a day or two, lest they might excite the judge's ire or lay themselves open to further ridicule and loss of public patronage.

To the public this was admission of complete defeat, and by it they lost patronage. Several hundred subscriptions were withdrawn during the spell of silence, and the directors fearing lest their continued silence would lose them more undertook a weak vindication the next day. But by this time the court report had been put into the people's hands and they saw the discrepancies and false position of the "Times," and a thousand more withdrew at once. Many valuable advertisers also followed their example.

At this the small stockholders began to place their stock upon the market not for sale at less than cost, and the judge with an eye to business, began to buy the stock through an agent. Schlitz and the two doctors and the race track men held a hurried conference and fearing that the stock would go far below par and that they could not redeem themselves, decided to throw the whole thing on the market while they could realize anything like a fair price for it. This gave the judge his opportunity, and having the funds in hand, he bought the whole thing, at cost, stock, plant and patronage, with their promised good will (which the judge naively remarked would be placed upon the market again and knocked down free to the one who would bear it with a clear conscience).

A Modern Sermon.

Sunday morning came and the opera house was crowded to the last gallery, and Dr. Tipler's church was almost deserted. Choir, organist and ushers, [illegible]en the janitor had hurried over tha[illegible] he might get a chance to hear the judge's first sermon with the rest.

President Brown was brought in his wheel chair, and sat pale and thin unable to help himself, but he wanted to be there, and Dr. Reid was by his side.

The judge called for the song, "We praise thee, O God, for the Son of thy love," which was taken up and sung by the vast audience in a most inspiring manner. He then called upon a dear old lady, one of the pioneers, whom he had known all his life, to pray. Her soul-stirring petition made all feel a strong impulse to get down upon their knees in the dust.

He then got up and read the gospel story, ending with the great commission: "All power hath been given unto me in heaven and in earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you. And lo I am with you always even unto the end of the world."

Turning abruptly he began: "Brethren, friends, neighbors! I have lived in this city fifty years, being about 20 years old when I came to attend the college. God met me then near this very spot, and gave me this text and commission and told me to go and preach.

"I looked at the difficulties and the crosses, the unpopularity and the martyrdom that awaited the true follower of Jesus Christ. I saw neither the first part of the commission nor the last, in which the Master said, 'All power hath been given unto me in heaven and on earth. Lo, I am with you alway, even unto the end of the world,' but I simply saw the grim dark side of duty, and re-

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al[illegible]d my own weakness and inability to fulfill the requirement in my own strength.

"I listened to the teachings and watched the practices of Christians who had a form of gospel religion, but who denied its power.

"I was in grave doubt and deep distress. None could help me. I longed for a religion that had the primitive power and fruits in it. I heard people pray as if they expected answers to their prayers, and then heard them talk and saw them live as if there was nothing in prayer after all. I said, if there is anything in prayer at all, there is all in it that God has promised or it is a useless mockery. My teachers and pastors tried to reason me out of the position that I had been led into, and finding me unmoved and unsatisfied, they ostracised me and put me on the list with heretics. This hardened me against Christianity, and I have lived these years without God and without hope. The recent healing, in answer to Mrs. Gordon's prayers, convinces me that there is a God and that Jesus Christ is the same yesterday, to-day and forever, and that he is with his people as he promised. This has changed my stony heart, and I am ready to go or ser[illegible] this blessed message, as God would have me do, to the world. I regret that so many of our years have been spent, but they have not been wholly wasted after all. God has given me some silver and gold, all of which I shall now turn back to him, to help make true disciples of the nations.

"I had a son, a bright fellow, who was admitted to the legal bar of this city, and many of you know him. I had great hopes of his future, but the accursed cup taken from the hand of a society belle at one of Schlitz's gilded halls to hell, led him to a drunkard's downward course, and to-day he is a wanderer upon the face of the earth. O, brethren, I would gladly give all I possess to redeem him from the curse of rum and sin. Perhaps if I cast my bread upon the waters and thus to the nations, he will yet be among the redeemed. If only he is redeemed, my offering will be well spent. I beg of you pray for his restoration."

Thus he went on showing the value of a single soul, and what the millions must be to the heart of the heavenly Father who spared not the costliest gift of heaven to redeem all. How could we withhold from him, who had given himself, and to whom all authority in earth and heaven is delegated, from the Father to redeem the world. How could we turn from him to serve sin and self? To whom should we go for healing from sin and sickness? Has he not commanded us to observe all things of his teaching? Is he not with us to-day to show his power and his grace even in greater power than when he walked by the stormy Galilee, or over the hills of Judaea? Picture him in our midst, saying: "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Why do we not receive from his hand the power to do his works? O, brethren, James says: that we "receive not because we ask not." We have not asked definitely in the name of our blessed Christ. We have gone on in our own wisdom and our own ways, stumbling and blundering, when we might have had the divine wisdom, and the divine power, by simply asking in faith, through him, who is a present all powerful friend. And again we ask and do not receive because we ask amiss, to consume the coveted privileges upon our sinful and selfish desires.

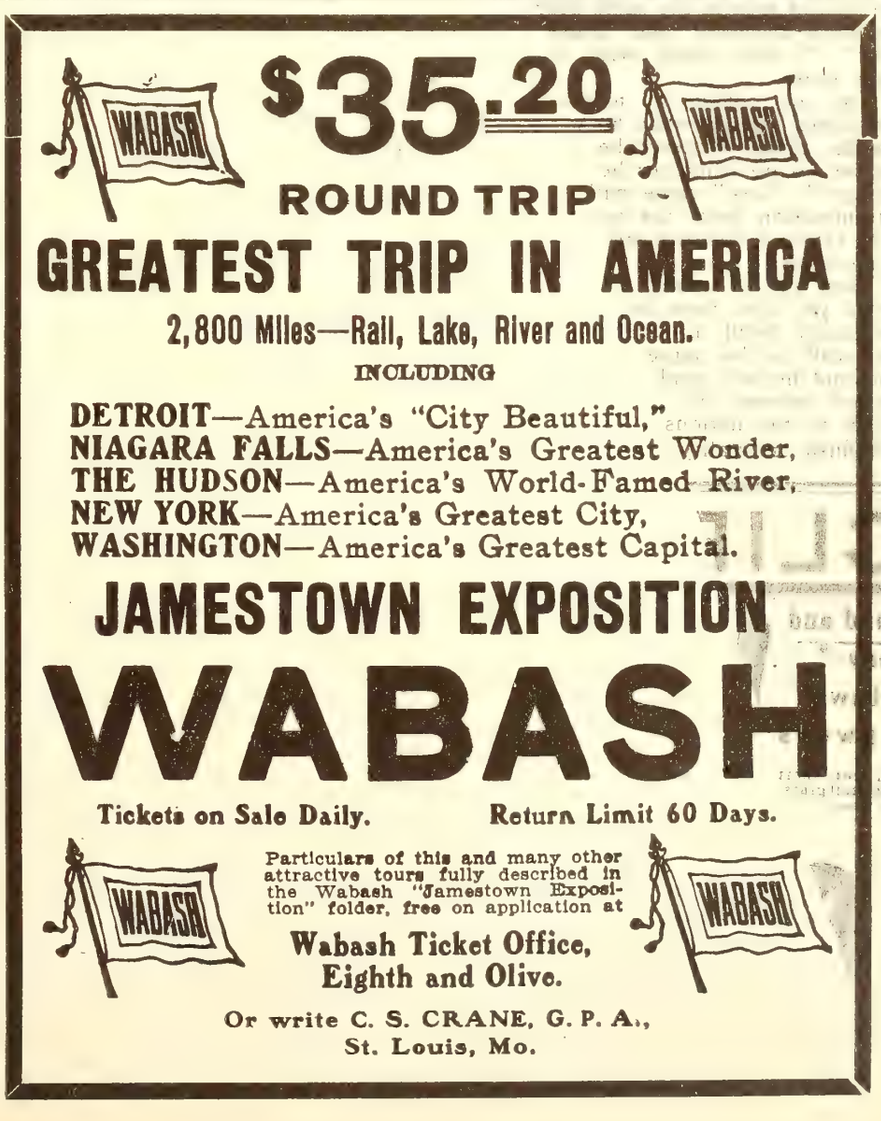
Brethren, the commission is unto us for the nations. The name of Jesus is not one to conjure, but to live by and serve others with. He came to do the Father's will and to give his life a ransom for many. Anything asked in his name must be according to his purpose, if it passes as genuine before the Father's throne. He who came not to be ministered unto but to minister, who saved and healed others, but did not spare himself, intercedes for those who come asking that same mind that was found in Christ.

If we would see the power of the faith, once for all time delivered unto the saints, manifested; if we would see the signs following in these days, we must arm ourselves with the same mind, we must go forth with the same purpose to minister to needy humanity.

We have lived delicately upon the earth and taken our pleasure, in our ceiled houses and luxurious surroundings, while the millions have been going down in darkness and sin. We have nourished our hearts upon the delicacies of culture and art, listened to oratory and music, discovered by rare minds whom we have petted and paid in princely styles. We have drifted away from the simplicity of faith. Our theologians are teaching the traditions of men, rather than the simple gospel of the Son of God, and we have as a result a generation of doubters; churches unequally yoked together with the world; a ministry without power to redeem, and to bring the power of God to men to-day.

The true ministry of the gospel requires that we bring Christ to men to-day in the same capacity and power that he came to the world nineteen hundred years ago. He is the same Christ, yea, a greater Saviour than when he walked in his humility, for he has finished the great plan of redemption by the sacrifice of his humanity, and now through the power of a Resurrected Life, he comes to every one who will receive him, to dwell in the and to work through them his mighty power to the glory of God.

We have the right to expect his personal presence here to-day, for his promise is, that where two or three are gathered together, in his name, he will be in the midst of them. Nay a greater



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expectation can be relied upon, for he has deigned in these days to make his faithful people his dwelling place, living temples of his eternal Spirit.

At this point the judge stopped and looked for a few moments, as if with prophetic vision. Then fixing his eyes upon the president's upturned face and earnest gaze, said:

"Brother Brown, the Lord Jesus Christ has liberated you from one very great bondage of body and soul, by permitting the shackles of official life to be removed from you. You were in bondage to men, a time-server and a man-pleaser, in your capacity as president of yonder college. The Master has a larger sphere for you. He is calling you to fill it. He has permitted you to come to this very place and time and extremity of weakness and need, that he might show his power and bring you out into a wide place. Will you accept this great commission and with it go forth to preach the Word of God?"

The president looked with expectant eyes and assented to the question.

Then the judge continued: "Are you for the glory of God ready to bear the reproach of men in the same degree that you have accepted their praise in the past?" "I am," came with clear and eager tone.

"Are you willing to follow him and him alone? To do what he would have you do; to be whatever he would have you be; to go wherever he would have you go?" "Yes," came with force and determination from the president's lips as he sat up of his own strength and will in the chair.

"Then in his name, arise. He has loosed you also from this bondage, that you might fulfill his more perfect will; you shall be his representative in this land and he will send you forth to the regions beyond, to preach his saving health to the nations in darkness.

A flush of vitality came into the pale face, and in a moment he stood, and with uplifted hand began to sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

If an electric shock had passed through the audience there could not have been a greater sensation started; some wept and others sang the strain the president struck.

After some moments the judge raised his hand as if to speak and commanded silence. "Brethren," he said, "this opera house is henceforth dedicated for President Brown's ministry, while God has work for him in this place. I have had a vision for the man who stands an object of his power before you to-day. My days are numbered. God has been good to me, indeed, to use me thus at the end of my journey. I am not worthy. It is not for me that he has done it, but for his great name and the good of mankind. I praise him that he has let me see this day of power that my heart has long hoped for. O, the regret that fills my soul, that this could not have come to me fifty years ago! But I am glad that it has come to this man and that a good half century lies before him yet in which to fulfill the will of God. I will take my hands off the altar when I have made some announcements: the first is that President Brown will speak here this evening, and the second, that a collection will now be taken for him. He has been thrown out of his position while over $4,000 in debt for his home and other improvements, which he was making with reference to future service in the college. You are all aware that he has not had any income during these weeks of his sickness. Now let the boxes be passed and give as you are able.

Ten young men volunteered to pass the boxes, a number called for paper and pencils and when the boxes were emptied at the judge's feet and their contents counted it was found that $7,500 was the result in cash and subscriptions.

Loud cries to hear the president speak was heard all over the house, and in obedience to the insistent call, Mr. Brown walked up the steps, yet thin and somewhat weak, but with flushed face and keen eyes. Every one sat spellbound and silent to catch his words and to see his every motion.

"This is the happiest moment of my life," said he, as he grasped the judge's extended hand. "I am truly grateful to God for this and also for his loving care. I am truly grateful to you, Judge, and to this generous people. I had feared lest my life's opportunity might have been passed forever and it had given me great cause for sorrow. I am not sure but that it had caused my weakness and inability to recover from the shock and injury I had sustained. But as I listened to that inspired discourse, from the lips of this man, the opportunity for service began to dawn upon me, and I was just secretly asking God to spare my life and to open the way for me to serve him as I had felt called to do in earlier years, when the judge began to ask me the very questions, which I believe the Spirit caused him to ask (for they had come to me in the same manner some moments before) and upon his command to arise, with such warmth and vitality as I am unable to account for, except upon the theory of the Spirit being a living, present personality, capable of taking possession of us in that way. I feel a growing strength and joy possessing me as I contemplate this open door for service, and will, by the help of God, seek to make my ministry a blessing to this place and people. I will ask that this evening's meeting be rather one of conference and prayer for God's blessing, guidance and a full understanding of what he would have this mission be, than that I should be expected to speak at any length. I prefer to wait before God and to know his will, before proceeding in this important departure from present customs. To this end I will not say more now, but ask you who are so led to spend much of the time between this and evening in prayer and meditation upon the word.

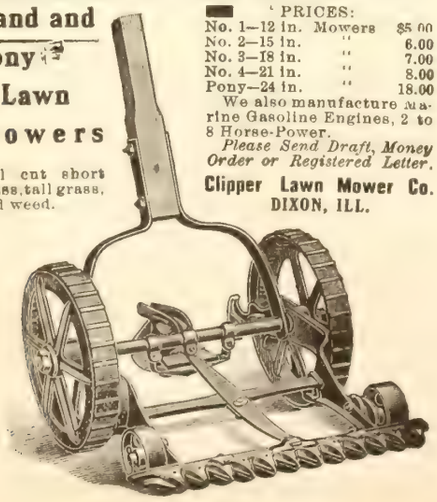
So saying the president was about to leave the rostrum when the judge stayed him and requested that he dismiss the audience with the benediction. Thus closed the first meeting of that eventful day.

(To be Continued.)

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Summer.

All rejoice! Summer is here!
The clover blossoms have come at last;
The winter is over, the spring is past;
The grass is growing, oh! so fast;
All rejoice! Summer is here!
Hear ye all, summer is here!
The brooks are dancing, the fields are fair
Hear ye all, summer is here.
The scent of the clover is on the air,
—*Wendell Phillips Shattuck.*

AT BETHANY

From a chapter in "The Life of W. K. Pendleton," by F. D. Power.

Scattered over the place everywhere students boarded or roomed singly or in clubs. Perhaps the most famous of the latter class was the Kit-Kat, which had rooms under the college building. No institution connected with Bethany, it is safe to say, ever achieved so distinctive a place, or lingers more fragrantly in the halls of memory. Its bill of fare was not equal to that of the Waldorf-Astoria, nor its table talk quite up to that of the great Kit-Kat of the eighteenth century when Steele and Addison, Congreve and Dryden, Walpole and Stepney sat about the board of Christopher Catt and ate his mutton pies, but it was a noble institution in its way, and the portraits of its members would have done honor to Sir Godfrey Kneller's canvas. Another club was the Virginia, whose bill of fare was printed in Latin, *ab ova ad mala,* and whose members lived in the back rooms of the Curtis store building; and a club by the same name that kept house in the first building on the left at the foot of the college hill as one entered the town.

Those were days of plain living and high thinking. Bethany beef was noted for its toughness of fibre, and Bethany treacle for its delicacy of flavor. Mush and milk were a famous confection; potatoes and apple sauce were regarded as a sumptuous meal. Cove oysters and sardines and crackers, apple butter, eggs and apples helped to make late hours in students' rooms endurable. Appetites were enormous. One boy thought nothing of eating a dozen hard-boiled eggs at a sitting after devouring everything in sight at the club. Another kept a frying pan on hand, and at midnight often would prepare a dish fit for Prince Henry, with a quarter of a peck of potatoes and a dash of garlic, and consume it as a sedative before retiring. The same boy on one occasion, when he got a fair show at a city restaurant, ate ninety cents' worth of farinaceous tubers of the Early Rose variety when they were selling at twenty-five cents a bushel on the street, and boasted of the achievement! Half a dozen Virginia boys, brought up on hot bread, gathered one night about a huge pan of fresh biscuits just from the oven, and entered upon a competitive eating match. One declared he could eat as many as his friend, the potato fiend, but he consumed only six, while the other Lucullus easily disposed of nine, and was still a hungered.

Bethany society at this time was very delightful. Such homes as those of Dr. Richardson, Col. A. Campbell, Albert Allen, Professor Loos and President Pendleton welcomed the students. Three of the faculty were bachelors, and could not contribute in this large way to the social life of the institution, but were exceptionally gracious and friendly in all their intercourse with the boys. Many of the village people contributed to make the student's life home-like, and Wellsburg, and even Wheeling, had some share in this ministry. "Biz" was brisk. The girls of Bethany—who can ever forget them! Some had been the girls of Bethany since the foundation of the college, and had rejoiced in the triumphs and wept over the valedictories of class after class. Some, it may be, had penned little perfumed notes and dispatched them by the Bethany small boy to more than one favorite, served as "steady company" for them at prayer-meetings and society performances, crowned them with blossoms on commencement day, even entered into tender relations with them, and then—found others more agreeable to their coy and inconstant fancy; yet many a boy came to know at Bethany the best woman that ever lived. The girls of Bethany—they are staid matrons now, but they stayed for many commencements before they became matrons!

Diversions were few. An occasional ride to Wheeling or Pittsburg to hear such men as Gough or Wendell Phillips was a red letter event, and a visit to Wellsburg was even a matter of record, but many of the students never stirred beyond the limits of the little town. Books and the societies absorbed them. Baseball was a favorite outdoor game. Winter always brought fine skating on the creek, and sledding on the hillside, and when the season of mud was not with us there were splendid walks along the pike or over the hills. The banks of the Buffalo afforded charming strolls for the reflective youth, and Three-State Hill, Logan's Hollow, the Lone Grave, the Camp Ground, the Falls and Bethany Mansion were some of the attractive spots. Now and then a peripatetic lecturer came around, but the evening amusements were mostly provided by the college talent. Holidays at Bethany were like angels' visits. President Pendleton had the University of Virginia idea, and Thanksgiving day, the week of Christmas and the twenty-second of February were the only let-ups in the college year.

Hazing was never carried to any extreme in those good days. Certain fellows of the baser sort would, at rare intervals, indulge in "snipe shooting" when the unsuspecting plebe was conducted to some recess among the hills out of sight of the college, and set to watch while his companions set out to explore the coves for the birds. Left alone to his meditations, he would come to himself after a time and have to find his way home as best he could. The process of "smoking out" was also resorted to once in a while. A handful of red pepper on a layer of ashes covering some live coals in a scuttle and placed in the hallway, soon sent the young man, struggling for breath, to a window, which, like as not, he would find securely fastened. The Kangaroo Court was an ancient fraud which sat in a barn or some other out-of-the-way temple of justice, and some smart Aleck or clownish freshman would be summoned to appear before it. Judge and jury, lawyers and witnesses were all in regular session, grave and absurd charges made, the case argued as for life or death, and sentence imposed in due solemn form.

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

The Mexican Desert.

On entering Mexico from the Texas side, one starts up a gradual slant, and is on a table-land or plateau everywhere except when he gets off of it at or near the seacoast. Everything being lifted up in this manner, so that the ordinary ground is from 3,000 to 8,000 feet above sea level, any mountain you find in your way is so much extra effort to reach the sky. Considering that these mountains start so high, one should not be disappointed to find that they do not "tower." In fact, they do not tower, north of Mexico City, and the wildly picturesque effect of the south is gained not by the ground getting up higher than on the north, but by the steep descents from the plateau level. In other words, in the south, the ground is cut away from the mountains so you can see how high they are. It is that way with the Ozarks. Your train climbs to their summit from Missouri without your knowing, except from a study of geography, that you are getting up in the world. But after leaving Bentonville (the pearl of the Ozarks), if you go south, you find mountains, because the plateau gives out and leaves the high points to look out for themselves.

When I went to Mexico I had never seen a mountain, because it was night when I got off of the Ozarks to traverse Arkansas. And when I at last saw the Sierra Madre, I felt that mountains were not what I had been led to expect. I didn't say anything about it, though, and by repeatedly reminding myself that these elevations were started so high above sea level that one should be grateful for the merest hump above the plain, I grew reconciled. I had expected to look up vast eerie heights and maybe feel my head swim, and see dazzling snow, perhaps, melting into the blue of the sky, and admire the changed vegetation, luxuriant at the base, dwarfed at the middle, spindled near the bold peaks. But there was nothing of the sort. The mountains I saw were the same, up and down. They were sterile and harsh looking, with scrubby cactus clambering up their sides, but never enough of it to make the profile look really green. They were not particularly high, either, and there were no peaks. They lay on either side of our course in long, never-ending, wavering lines and curves. And beyond each line other lines, each a fainter blue. Sometimes you saw an abrupt precipice far away, and you imagined that if you could only reach that part of the chain you would find a lofty link; but usually the train made straight for the high places, and the closer it came the smaller it grew, till as you skirted its feet it looked about the size of a healthy Kentucky hill without the fertility. But always beyond the mountain that had disappointed you rose other mountains, white and dusty, and beyond them still others softly blue; such as they were, there were enough of them.

And at last one is impressed with their extent. Instead of being disappointed because they can't get higher, and giving it up, and sinking back into the plateau, they persevere in their mediocre existence. They never give out. All day long we travelled, but there were the mountains, ever looking into the car window. It was about half past ten when we entered the desert. It had seemed to be the desert long before that, but it wasn't. The desert came at half past ten. We bade farewell to the maguey plants and those cacti we had thought palms,—the kind that look like an Indian buried to his waist in the sand, with a spangle of eagle feathers crowning his head; and we saw our last of the cacti that look like apple trees growing cucumber pickles; and the cacti of the flat, round plates whose edges bear the prickly-pear; and the stick-like cacti, which being set close, make fences twenty feet high of living green, or rather of the boiled green of the cooked asparagus; and the scrubby cacti; and all the other cacti, such as the heniquen, from which they make hemp. When you find a place too rocky and dusty and glaring for some sort of a cactus to set up in business, that place is a desert. I think I know why our cactus at home never did anything except to raise a few weak, timid little stickers. It wasn't treated right. A cactus ought to be put in a hot place, and dust blown all over it every ten minutes, and sand banked against its feet, and gravel and sticks thrown at it, and the rain kept off of it for ten months at a stretch. Then if there is a goat to browse on its edges and a Mexican to cut half of it away to cook or wear, that old cack will feel at home, and do wonders.

When we entered the desert, the only green thing to relieve the eye was the mesquite, a dwarf tree with leaves, branches and apparently everything that goes to make a tree a tree,—but no higher than a man's knee. The dust, started by the train, became terrific and presently the mesquite gave it up, and left us to our misery. Nothing but sand, rock, naked mountain-shoulders, thrust out of the glaring earth, and as a relief, the blue lines drawn across the lower sky. Every window and door was jealously closed, but it was not long before a great revolving pillar of dust swung from one end of the car to the other. It salted our clothes, then peppered them; it mocked at collars and cuffs; it poured down our throats and smarted our eyes. The intense heat caused mountain torrents to course down our brows for the drifting sand to choke up. Every article of clothing not indispensable was discarded like burdens thrown overboard from a reeling vessel. I presume the "mean temperature" of that place is officially placed at "65," or some other cool figure; I have hardly ever visited a locality when it was at its mean tem-

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perature. Such a find must be the event of a lifetime. For instance, I have lived in a town where I have seen the "average rainfall" descend in a single night, and have enough rain-falls after that within a month to stock the next five years with "average rainfalls." But it is not for me to complain of that desert; it was mine to come and go. People live in it! At first I was surprised to see wagon roads winding through the sands toward the grassless mountains. Then we came upon villages, just like those we had been passing all morning.

The Mexican villages rarely extend to the dignity of a dozen buildings, unless you count the walls. The houses are of adobe (pronounced a-do-bie), a whitish brick of sand or mud; that is, they are of adobe when the owner is a man of means. Oftener it is built of cornstalks, or sugar cane, the same being tied together with strings, and a thatch of straw thrown aloft for a roof; and pretty often it is a hole in the ground with thatch raised two or three feet above it; and sometimes it is just a tent. The roofs of the adobe buildings at the stations give evidence that some American selling corrugated iron roofing has been along the road; but in the villages, out from the track, the adobe houses, always square, have flat, white roofs, lower by a foot or more in the middle than at the edges. I suppose it is built to catch all the rain coming. I spoke of the walls in the villages. I am sure they are built for no purpose except to get the loose stones off the ground. Sometimes they start from a village straight up a mountain-side as if with the intention of fencing half of it off; but it always stops and comes to nothing. Sometimes they surround two sides of a village, sometimes they almost surround an adobe house. But they are never finished. They are just there. They do not need so many buildings to a family as people with more complex notions of life, so perhaps half a dozen cabins may shelter fifty people, to say nothing of the stock. Men who carry their beds with them (in the shape of the blanket), wherever they go, can get into it without having a separate room built for the purpose. Why go off by yourself to go to bed, when it is right there wound about your waist? One board is as soft as another. As for the women, they are little children until twelve, and married ladies after that, so all this life is a sort of camping out among friends and relatives. On one occasion I saw the wooden door of an adobe house open and a Mexican lady came out. She looked back and invited her hog to come and take the air. The old fellow poked his head out of the door, looked sleepily at our train, and turned back to the comforts of the drawing-room. It is all very primitive and rich in simplicity. One wonders how these Aztecs make their living, and if they find life in that desolate waste a matter of satisfaction. Do their toothless dames take pipe from mouth to recount some legend of Cortez, handed down by the saved remnant of Montezuma's men? Do they grow restive under Diaz's flat command that they shall wear clothes whether they like it or no, that they shall not come to the capital dressed only in their natural skin? Or is it balm to them that they can be as dirty as they please, and work as little as nature's wants require? One cannot tell by examining their faces. The solemn passivity of the Indian looks back at you without frown or smile.

At last the mesquite shows up again; then the cactus in all its tortured varieties; then woods of rubber-tree and pepper-tree, and things begin to look pretty green once more. The thick dust clouds are past. There is a rush for the toilet rooms, and one bathes for ten miles and brushes his clothes for the next twenty-five. Here is a track that looks like an Italian road cut in rock, broad and smooth and white. It parallels the railroad, then curves away and comes again. It is the bed of a mountain stream. Finally, when it dives down into a valley as the train takes you up a mountain side, a few pools are to be seen, lost in the sandy waste, like drops of water shining on a silvery blade. The train comes down from the mountain, the stream rises from the depths. Here is a larger body of water;

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here is a continuous gleaming current; here is a fine swimming place, with a lady bathing in it, and you look quickly another way.

After a good supper on the train, which included turkey and cranberries, oysters, strawberries and cream, the ride on the end of the observation train was an unmixed delight. The moon was full, and the mountains were all about us. We had passed the highest point of our journey, nearly 9,000 feet, and were going down hill all the way to Mexico City. The train fairly threw up its hind wheels and flew. As night came on the winding of the track grew incessant; first around the mountain side, then around another. Looking back, there was no glancing down a level road. The sierras seemed to crowd upon one from every side. No pathway out of the jumble was to be seen. The engine was always coming into view from the rear car, as it doubled, as if the train were playing crack-the-whip. Over the desolate wastes of those lonely mountains the moonlight threw a veil of hushed mystery. Sometimes a cluster of adobe houses came into view, with no light at the wooden windows, no sign of life about the flat doorways. Suddenly we would dive into a tunnel and when we sped out upon a plain, the moon was still shining, the mountains were still waiting for us. And after we had gone to our berths the moonlight and the mountains, those century-old comrades of the Mexican valley, danced through the waste places of our dreams.

(To be Continued.)

A Wonderful Experience.

Hicks, the entombed miner of Bakersfield, Cal., who had been buried in a caved-in mine for fifteen days, said to his nurse in the hospital after his release: "It's been a good many years since I said a prayer. It's a long time, so long ago that I can not remember the prayer. Religion never bothered me much, but from now on I am going to pray. During all the time I lay pinned down in that little hole there was something greater than my own physical strength that sustained me. God stayed with me down there, and now that I am up here on top of this good green earth again, I am going to stay with him. From now on I pray."

Let us hope the miner will be as good as his word. After his almost unparalleled experience, his gratitude to God for his rescue ought to lead him to serve him devotedly the rest of his life.

How to Catch Fish.

Now how are you to increase the sport of the catching? Of course you want the largest fish, and these are usually the oldest and most wary. This wariness you do not expect to change, but you hope to defeat it. Study the habits of the fish, where and when and upon what it feeds or what it seeks. Let your fishing be governed by your discoveries. And while you are offering him what he wants and where he wants it, remember these old fellows are fussy about their table-service. They do not feel hungry if a boy throws his shadow across their table, or shakes it by rushing up to it. Stalk your fish then as quietly as you are able, and if you have alarmed it in any way stay out of sight and remain as quiet as possible for a long time until your clumsiness is forgotten, and then let your lure, whether bait or fly, drift into the fish's sight, as if you had nothing to do with it. And remember that the finer your tackle the more likely this pretence will be to succeed.

You want also as good a fight as you can get. Remember that the fighting qualities of fish are, as a rule, best developed in those which live in rapid and turbulent water, and those which pursue their prey and catch it by their own nimbleness. But any fish will fight better if you make the struggle more even by using delicate tackle. You win then only by dexterity of handling, which is one of the great charms of angling and about the only one, as regards the mere catching of fish, on which the experienced angler sets much value. The secret of success with delicate tackle may be told in two words—care and coolness. Care in the preparation of the tackle, coolness in handling it.—*From "Harper's Outdoor Books for Boys."*

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It is contempt that casts the first spadeful in the grave of love.—*Harold MacGrath in "Half a Rogue" (Gay and Bird.)*

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The Lilacs.

BY MARY C. BLACKBURN.

I've been thinking all day of the lilacs
That grew by the old door-stone
And tossed their cool branches in greeting
At my long gone childhood's home.

I can smell the sweet, sweet perfume
As I did in childhood's years
When my life knew naught of sadness
And my eyes no bitter tears.

Since then I've seen fairer blossoms
Known scent of rarer bloom,
But none can touch the heart-chords
As the lilac's sweet perfume.

In a Jungle Village.

By Adelaide Gail Frost.

Rolls of bedding, lunch baskets, water bottles, umbrellas, huge pith sun hats, all the paraphernalia required for even a short journey in India, is heaped upon the platform of the pretty little Indian railway station of Pendra Road. Overhead the clear stars are shining; how soft and cooling their pale light after the burning glare of India's sun in May. On one side is a bazaar from which human murmurs come, on the other side the jungle breathes soft whispers, the language of the leaves of peepul and banyan as well as of maple and oak of far away. It is very pleasant waiting here for a midnight train which is to take us out seven miles to a tiny station on the Bengal-Napur railway. The train comes steaming into this jungle station as it does into some great center of traffic and two sleepy golden heads are bundled into a compartment and Mrs. Madsen, Miss Pope and I follow with Puni and Sukhrai, two married daughters of the Mahoba Orphanage. Mr. Madsen went in a separate compartment with all our miscellaneous bundles. When we had arrived at the pretty wayside station of Kodri we were met by an elephant! A young captain of the Third Brahmins, an Englishman, is hunting in these parts and is at present in the Mission Village of Virginiapur. He brought over his elephant to take any or all of us out to the village. Miss Pope was the daring one who ascended the huge mountain of flesh and Mrs. Madsen and I and the children jogged along in a bullock cart. Brother Madsen has surely been a path finder; much of the jungle has been cleared and a good road made, as good as the ordinary country road. Here we come to the thatched and mud huts, the tiny homes of the little pioneer settlement. The rest house for the mission family is soon pretty with green boughs and the table is set for breakfast. The captain has prepared to entertain us. He sends over from his tent tea and jam and biscuits for our "little breakfast." He has no tiger trophies to exhibit but he has killed elk and the wild cow called *nilgae* or "blue cow." There are many tigers in the jungle about this district. Captain McTavis said he had seen eight in the hilly country all about. I wanted a tiger story but could not draw out this young Highlander; he preferred to talk of polo and Inverness. Brother Madsen has had the jungle cleared up, so there is much less danger to the villagers and their cattle than formerly. The Christians settled here are farmers and the village is first of all a Christian settlement; if heathen farmers come in it is by the permission of the missionary and Christian inhabitants. There are comparatively few such villages in India. The Christians also own their own land while to the heathen the land is rented. Usually a Christian is only allowed to settle in a village on sufferance. There are eight Christian families living here—the wives in four of these are orphanage girls. We brought one of our Mahoba brides out here with us, Sukhrai, to the neat little home her young husband had prepared for her. I went to the homes of all the girls. I was proudly shown the chickens and the stable for the bullocks and the hand mills and huge bins of rice. These bins are mostly like exaggerated hogsheads. The framework is of bamboo plastered with clay within and without and then filled usually with rice; the seed rice is carefully plastered up. Texts in Hindi and pictures are pasted on to the walls of these little homes. It seems strange to see Milapi and Champi, whom I was wont to see in the orphanage life in Mahoba, in this little jungle village, and I thank God they are able to serve their generation in just this way. The hill people near are all demon worshippers. A dab of paint on a stone, a bunch of peacock feathers, are signs of their demon worship. They thoroughly believe in witches and demon possession. Our friends in Pendra Road feel that two men who died there certainly died from some machinations of witch doctors, either horribly frightening weak people to death, or poisoning them. In one case the latter view was entertained. Any way the hill people and the inhabitants of the jungle are the prey of a thousand fears and superstitions; the fear of wild animals is nothing beside their fear of demons. Our young people have many an opportunity to speak of Jesus who is all-powerful over evil.

Captain McTavis had a fine breakfast for us served in courses right out there in the jungle. We had tongue of the nilgae and steak from the same and liver and bacon, all properly served in courses. It seems so strange yet to step from the jungle right into civilization.

There had been a shower out of season so the farmers were plowing, but they will not sow yet; they only take advantage of any softening of the earth to plow. They are usually cutting and hauling timber and building in this season. One sees much timber stretching away to the low line of blue hills on the horizon. I often wonder as I look away to those hills what life is going on there. The hill peoples are mostly aborigines and very different from the Hindus of the plains. The hill tribes here are mostly Bhumias and Gonds. They wear their hair long and wild and the men wear great wooden earrings. They use bow and arrows for weapons. The railway is, of course, a great wonder to them. A missionary brought some of his wild hill people to the railway in Pendra one time and to his surprise it was not the huge engine and swiftly flying trains that impressed them, but the abundance of iron. They treasure iron axes in their forest homes like gold. They wanted much to cut off a piece of the miles on miles of iron they saw but were told by their Sahib that they must not cut any of the iron rail off until they came to the end of the iron road. To them this was the land of iron. The evangelists from Pendra go out to these people and the hill people who come down on to the plains act as go-betweens. Should a stranger appear before a hill village, in no time it would be emptied of every human being and only chickens remain. There is always a back exit to the village and the people flee to the jungle when a stranger approaches. Mrs. Madsen says they have found a little hill village quite empty when they arrived. The Christians who have once been hill people can act as messengers to allay the fears of others so a missionary can go to them. These Christians often look most wild with their long black hair and scant clothing, but they are pioneers who are taking and shall take the light into earth's remote and inaccessible places. It is a grand work which is being done here. In the afternoon Mrs. Madsen called all the women of the village to her and talked to them of the Great Master and sang with them the "new songs."

Captain McTavis had a good dinner prepared for us; we even had plum cake and delightful chocolates there in the tiger country. In the evening we went over to the station. The tall trees rose to stately heights in the moonlight. We passed a *machau* (platform) high in a tree, from which a hunter can watch for tigers with safety. The elephant and bullock carts conveyed us over again. We reached home about ten o'clock. I could but think of the new little nest in the jungle.

To Be.

We are put into the world, I can not help feeling, to *be* rather than to *do*.—*A. C. Benson, in the Cornhill.*

Compulsory Games.

Many a weak boy owes his health to compulsory games. I have an instance before me now. A weedy, freckled, untidy, careless individual, with a weak voice, is now a stalwart among boys; he is a scholar, too, has overcome his dislike of games, has smartened up, and owns a deep bass voice.—*Fry's Magazine.*

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Volume XLIV. Number 34.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 22, 1907.

MY SYMPHONY OF REST



THIS is the season of the year when many people can let go their usual tasks to give the healing forces of life a chance to restore the things that have been worn away in the strife that goes along with making a living or making a life. We seek rest in the majesty, mystery, and music of the ocean; the sublimity, stillness, and variety of the mountains; the peace, beauty, and brilliancy of the summer gloried fields; the fellowship of fun, the charm of reminiscence and the viewing of old pictures of memory amongst friends and relatives whose hearts beat next to ours in the sweet extravagant friendships of hilarious youth; and we seek it in travel with its swift kaleidoscopic changes of houses, landscapes, and people. There are many healing forces in this world and rest is divine, for Jesus is ever saying to the overworked and overworn, "Come ye apart and rest awhile." But there is a height of spiritual experience where all the jingling voices and contending forces that wear away the heart flow into rhythm and blend in the music of rest. Its secret is religious. One who was peaceful amidst stress and storm says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In the uplands of the spirit there is a Palestine where the Master still works miracles, shows himself in holy hours of transfiguration, changes the water of disappointment into the wine of joy, and where the soul is still caught away in rhapsodies unspeakable when in low, sweet, gentle tones he gives the great sacrament of absolution: "Thy sins which are many are forgiven thee because thou hast loved much." When my heart goes apart with Him in that Palestine he gives me my symphony of rest.

B. A. ABBOTT.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—The latest historical book is "The Rise of the Current Reformation," by Hiram Van Kirk, which is fresh from the press of the Christian Publishing Company. The substance of this book was delivered before the Texas Lectureship in the winter of 1905. It was very cordially received and the opinion expressed that it was a most valuable contribution to our historical literature. The point of the argument is that the "Current Reformation" antedates the Campbells. These were the voice, not the source. This does not mean that the author in any way detracts from the glory of the men who led our movement for the restoration of the essentials in primitive Christianity and the union of God's people.

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WHAT FRIENDS ARE SAYING.

I want you to continue THE CHRISTIAN-EVANGELIST as a good angel to me. It is more precious to me up here in the mountains than all the gold in them.—N. C. Turner, Woodland Park, Colo.

Enclosed find $1.50 to renew my subscription to your grand paper. It is a source of great comfort to me, especially since I have been denied the privilege of church going.—Mrs. M. L. Trowell, Orla, Mo.

THE CHRISTIAN-EVANGELIST is the most acceptable paper which comes to me. There are some papers which it would not be well to show to the uninitiated on a mission field. —H. H. Guy (missionary), Japan.

Long may you live to proclaim the truth as we see it and understand it, regardless of all criticisms, but always evincing the beautiful spirit of the Editor, who is a tower of strength to the brotherhood.—Mrs. Hattie Hurless, Storm Lake, Iowa.

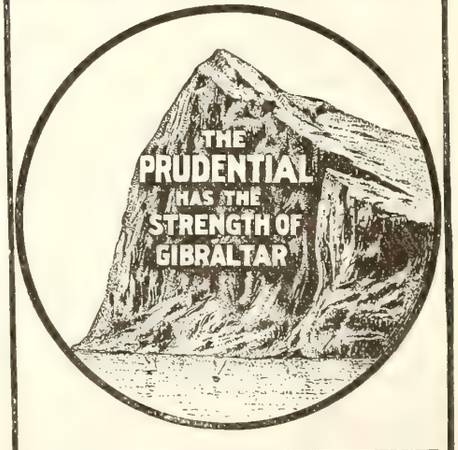
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Enclosed find $25.50 subscription money handed me by the persons whose names appear on another sheet, for THE CHRISTIAN-EVANGELIST. I am sure the paper is bringing a great blessing to every home it enters, and only wish every family in the church could sit down to its weekly banquet of good things that always bless the soul.—B. S. Ferrall (minister), Buffalo, N. Y.



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Volume XLIV. ST. LOUIS, AUGUST 22, 1907. Number 34.

A Word About Union with Baptists

By W. T. Moore

As there has recently been much talk about the union of Baptists and Disciples, it may be well to look at some of the practical difficulties in the way. I am writing from my personal standpoint, and will try to indicate just how I feel about the matter. Perhaps my own feelings are more or less a fair representation of what many others feel on this subject. Looking back over history and considering the responsibilities involved, I am constrained to say that there ought not to have been any separation. There was never any theological reason why the two religious bodies should have a separate existence. Mr. Campbell expressed himself in very positive language on the subject; and just before he died he stated to Brother C. L. Loos his great regret that such a separation had ever taken place. He always contended that it was not his fault. In looking over the history of the past nothing is clearer than that the severance took place simply through misrepresentations and misunderstandings and could never have taken place had it not been for these misrepresentations and misunderstandings.

Looking at the whole matter from this point of view, it is not strange that I have personally done everything in my power to heal the breach. I have served on four committees to meet similar committees from different wings of the Baptist family to consider the union question, and I am on a committee at this time which has the same object in view. In all the conferences of these committees, I have been struck with the fact that, when we understand each other, there is no essential theological difference between the two bodies. There are, doubtless, differences of opinion with regard to some important matters. But these differences do not involve any essential things with respect to salvation, and this has generally been the conclusion to which the committees have arrived after a full and free conference. There has never been much difficulty in these committees coming to an *irenicon* with respect to the union question. They have been ready to take the final step, but the real trouble has been with respect to the rank and file of both religious bodies, and especially with respect to their half-educated ministry. With the really well-educated and thoughtful members union between the two bodies has always been thought possible and even probable. But there is another class with whom "ignorance is bliss," and therefore with them it is "folly to be wise." I have intimated that I frequently have had very earnest convictions about the importance and even possibility of union with the Baptists, and I have always cherished these convictions until I have attended a Baptist convention or read a Baptist book. Usually the convention or the book knocks all my hopes into "smithereens". The high talk and sectarian attitude of the average speaker in a Baptist convention are enough to satisfy any "Campbellite" who may be in attendance, that the union question is still very far in the distance. But if the convention does not settle his views with respect to the matter let him read a book intended to set forth Baptist views in contrast with the views of other religious bodies, and, my word for it, the last vestige of hope of union with the Baptists will quickly be dissipated.

I have just had an experience of this kind. I have been looking over a Baptist book, recently issued by the Sunday School Board of the Southern Baptist Convention, entitled, "Baptists—Why and Why Not" The book contains twenty-five papers by twenty-five writers, and a declaration of Baptist faith. It is a literary curiosity. It ought to be preserved in some literary museum and marked "right side up with care". It should be placed under glass. It is really, from a theological point of view, the most remarkable book that has appeared in the twentieth century, and I doubt whether anything equal to it will ever appear again; for I think it has exhausted the vocabulary of absurdity, and consequently nothing more is left to be said.

There is a chapter in this book on "Why Baptist and not Campbellite", by Edgar E. Folk, D. D., editor of the "Baptist and Reflector," Nashville, Tenn. I understand that Doctor Folk is a brother of the present distinguished governor of the state of Missouri, and for the sake of his worthy brother I am sorry to have to refer to this article as I must do in the interest of truth. Doctor Folk gives twelve reasons why he is a Baptist and not a "Campbellite." Now when I say I personally object to nearly all the things with which he finds fault among what he calls "Campbellites" just as much as he does, it will readily be understood that his representation of the Christian Church or Disciples of Christ is an entire perversion of their religious position. I do not think I have ever read in the same space anything half as ridiculous as his statement concerning our religious position. The only comfort I have in the matter is in the fact that he misrepresents intelligent Baptists nearly as much as he does the Disciples of Christ. I am quite sure that not one in a hundred of the Baptist preachers, outside of the Southern Baptist Associations, would agree with what he says about their own faith. But it is none of my concern at present to reconcile him with his own people. I simply want to call attention to a few of the points which he makes against the Disciples.

His first reason for not being a "Campbellite", he says, is that the latter believes that "sin is on the outside, in the word, the act". Now this is what we call a half-truth, and therefore the worst kind of an untruth. That the Disciples believe sin is an act is perfectly true, and in this respect they are supported by the teaching of both the Old and the New Testament. But when he intimates that they believe that sin is simply "on the outside," and is not a matter of the heart and inner life, he wholly misrepresents the Disciples. James tells us that "lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." Paul tells that "sin is the transgression of the law," and these with many other passages point clearly to the fact that sin must be regarded in some sense as an act, but certainly not an act simply on the "outside," but an act carrying with it all the depravity of the human heart.

Doctor Folk again declares the "Campbellite" says that "regeneration is simply a reformation of the outward life, expressed especially in the act of baptism." He then quotes Mr. Campbell where Mr. Campbell says "regeneration is equivalent to immersion." But he utterly fails to indicate the fact that when Mr. Campbell said this he was showing the difference between the use of the word *regeneration* in the New Testament and its popular use. Mr. Campbell was using the term *regeneration* in what he conceived to be its New Testament meaning, and in this he may have been right or he may have been wrong—that is not material. But Mr. Campbell held to a change of heart, a change of life, and a change of state, as strongly as any Baptist does, and he held furthermore that what a Baptist understands by "regeneration" is an antecedent to any value at all in the ordinance of baptism. Mr. Campbell was simply contending for a pure speech, and not for a speech which was likely to lead to misunderstanding, as is clearly shown by Doctor Folk's statements. If Doctor Folk will read my little book on the subject of "The Fundamental Error of Christendom" (Christian Publishing Company), he will find out that the Disciples hold to the notion that "baptismal regeneration" is that very fundamental error which is the parent of nearly every other error among Christians.

Further on Doctor Folk says: "The Campbellite believes that repentance is a mere change of mind, an outward reformation." We have here another statement which clearly shows that Doctor Folk is aiming to convince his readers that Disciples of Christ do not believe in any inward change at all with respect to religion. Nothing could be further from the truth than this intimation. The very confession which all penitent believers are required to make, viz., that they believe with all their heart that Jesus is the Christ the Son of the living God, shows conclusively that any faith that has not a

(Continued on Page 1075.)

Current Events

Are We Prosperous?

Of course we are prosperous now. But is our present much-advertised era of unparalleled prosperity about to issue in a period of depression? Many think so. The prevalence of speculation is one reason for the impression. Perhaps the pessimistic notion that prosperity never can last and that, as there is a valley just beyond every hill, so lean years must always follow fat years, has still more to do with the widespread acceptance of this view. It is true, to be sure, that prosperity tempts to reckless extravagance and that extravagance leads to poverty. But this simple philosophy does not serve as a sure guide in the prediction of financial conditions. Many signs point to a continuance of prosperity. This year's crops promise to be good, though in general, perhaps, not quite as good as the extraordinary ones of last year. But a lapse from a bumper crop to an average yield ought not to be disturbing. Railroad earnings are greater than ever before. Wages are high and strikes are few. The strike of the telegraph operators is the only one of serious proportions at the present time, and that is the climax of twenty years of friction and not specially chargeable to present conditions. Great industrial and transportation companies have been and are still issuing vast quantities of securities to raise money for the increase of equipment necessary to take care of their enlarged volume of business. This demand for money has taken up a large part of the available cash in the country. Money is busy; therefore it is, in one sense, scarce. This makes it increasingly difficult to float new bond issues. It may, therefore, be necessary for many enterprises to shorten sail somewhat, not because hard times are at hand, but because, even in the best of good times, and in the richest country in the world, there is not enough money to do everything at once.

What Mr. Rockefeller Thinks.

Nevertheless, Mr. Rockefeller has given out another interview in which he confidently predicts financial "depression, disaster and chaos." The cause of this lamentable condition, he thinks, is the unfriendly attitude of the administration toward capital. The sign of the approaching "depression, disaster and chaos" is the increasing scarcity of money and the apparent reluctance of the people who have it to invest it in the sort of enterprises which received their approval and support a year or two ago. He says that he can judge by his own experience. Formerly, when he was invited by one of the large banking and promoting houses to come into a syndicate which they were forming, he had to act quickly to get in. If he took a few days to consider the matter, he always found that the syndicate had been completed without him. Now an offer of the same sort waits until he is ready to give his decision, and there is always plenty of room in any syndicate. There is no scramble for shares on the part of the investors, but rather a scramble for investors on the part of those who have securities to dispose of. This is an interesting phenomenon, to be sure, but we do not think that it necessarily presages even depression, to say nothing of disaster and chaos. One feels a certain delicacy about differing with Mr. Rockefeller on any point touching finance, and yet his point of view may render it difficult to form a correct judgment on some kinds of financial questions. For example, we would hesitate to accept him as authority on the cause and cure of trusts, and yet he undoubtedly knows a good deal about trusts. To one in his position, it is inevitable that the policy of the administration should seem a ruinous one. It is scarcely to be expected that he would regard with equanimity and approval an administration under which his own company is fined to the amount of $29,000,000, even though he does not expect to pay the fine. As to the scarcity of capital, and its slowness in coming into syndicates and embarking in enterprises generally, that is not necessarily a bad sign. It may mean only that capital is already profitably busy. It may also mean that, as a result of recent revelations regarding some of the methods of high finance—the Harriman type of bond issues, for example—the bond-buying public has become more carefully solicitous to know what it is getting for its money before it accepts any offered investment. As a matter of fact, we think that both of these facts are operative to explain the difficulty which some of the large promoters have experienced lately in financing their enterprises. And both are wholesome signs.



Liquor and Labor.

The recent victory for prohibition in Georgia has given aid and comfort to the anti-liquor forces everywhere. In Indiana the Anti-Saloon League has undertaken to make that state dry by the year 1912. Aroused by this threat, the liquor people are endeavoring to enlist organized labor on their side in the fight. The Bartenders' League proposes to appeal to the coming convention of the State Federation of Labor, which is to meet in September. It is scarcely to be feared that the Federation will commit such a serious blunder as to throw the weight of its influence on the side of the liquor business. The laboring man is, with one exception, the greatest loser by the saloon. The exception is the laboring man's family. The rich man can get along fairly well. The money he spends for liquor is not a serious matter to him. He runs no risk of losing his job for drunkenness. He usually drinks with more or less moderation, "like a gentleman," and his drinking is not likely to carry him into any worse company than his own. To be sure, his sons are very likely to go to the devil by way of the saloon, and that is some disadvantage. But his family is not often brought to starvation or beggary, and when he gets seriously intoxicated his valet or the servant at the club can take care of him, and he does not have to expend his alcoholic energy in beating his wife. Of course, even among the rich a large proportion of the divorces are produced, directly or indirectly, by whisky. But among the laboring classes the saloon has its best opportunity to exhibit its fruits. Its effect on character is no worse, but its economic results are vastly greater and worse. The damage that the saloon can do to the working man is vastly greater than the amount of good that the most wisely-conducted union can do. An alliance between liquor and labor would be a greater calamity to labor than any outside enemy could inflict upon it.



The Speedy West.

The speedy West used to handle a certain class of criminal cases with a degree of promptness which is unknown to the legal procedure of more deliberate sections. The present practice, in most parts of even the wildest West, is to give even a horse-thief the benefit of all the formalities of court procedure. But the West has again contributed an object-lesson in obviating the law's delays, this time in a civil case. A ranchman in Wyoming committed assault and battery on a neighbor. The neighbor telephoned to Cheyenne, thirty-five miles away, for a warrant. It was issued. The accused was notified by telephone that he was wanted and replied that he would consider himself under arrest and subject to the orders of the sheriff. When the case was called, he entered a plea of guilty, by telephone, was fined fifteen dollars and costs, and sent his cheque by the first mail. This is better than getting justice while you wait. It is getting it while you go on with your work without waiting.



President Garfield.

Harry A. Garfield, son of President Garfield, has been chosen as the president of Williams College, his own and his father's *alma mater*. Mr. Garfield practiced law for several years, and has for some time been professor of politics at Princeton. He succeeds President Henry Hopkins, who is a son of the great president, Mark Hopkins, under whom the first Garfield was a student at Williams. Things seem to go by heredity at Williams. The son of the greatest alumnus succeeds the son of the greatest president the institution ever had. But, in reality, it is not a matter of heredity, or, if it is, it is a case of inherited fitness for the position. President Hopkins has been a worthy successor of his great father, and the new President Garfield is said to be a man of force and ability who, like his brother, the present Secretary of the Interior, has won his way on his merits. A consideration of the younger generation of prominent and successful men tends to shake one's confidence in the old theory that to be born and raised on the farm is almost an essential condition of success in life. At the time when to-day's elderly successful men were boys, the population of the country was predominately rural. The percentage of people who lived in the cities was very small. Consequently the boys who became great then were boys who came from the farm. Of course, there was scarcely any other place for them to come from. With the growth of urban population since the Civil War we find, coming of course a generation later, a marked increase in the proportion of successful men who were born and raised in the city. And with the increase in the number of well-to-do families, there is a corresponding increase in the number of successful men who did not struggle up through poverty, but had the early advantage of comfortable and cultured homes.

Editorial

Some First Principles.

II. Coming to Christ.

The change in one's spiritual attitude toward God, which Jesus calls the new birth, is experienced by those only who come to know God as Christ has revealed him. Coming to Christ, then, is an essential condition of being born from above. There is probably no phrase that occurs oftener in the appeals of the evangelist to alien sinners than, "Come to Christ." But the average evangelist does not always make it very clear to honest inquirers just *how* they may come to Christ. It is clear that before any man is left entirely without excuse for remaining away from Christ it must be made very plain to him what course he should pursue, and what steps take in order to find Christ. The answer, too, should be applicable to all classes of people who have any desire to know Christ and to share in his life.

To men in a certain state of spiritual preparation it suffices to say, "Believe on the Lord Jesus Christ, and thou shalt be saved." But others will say, "I can not believe on Christ, as the Son of God, in a unique sense, and therefore I can not come to him and be born again." This man may be perfectly honest and sincere. What answer have we for him and for all others who tell us that this or that fundamental truth of Christianity is to them incredible and impossible? How shall we direct them to come to Christ? It is clear that if we do not bring Christianity to their plane of thinking and feeling we can not reach them. We are convinced by long observation that a great deal of our evangelistic work fails just at this point. We have a suggestion to make here that we hope may prove helpful to evangelists and other soul winners.

We may be sure that Christ has left no hiatus, no chasm of separation between himself and any honest, truth-seeking soul. He comes to them where they are. Every rational human being believes some things to be right and others wrong. In other words, every man has a moral standard, or ideal, whether he lives up to it or not, and as a matter of fact, no man wholly conforms to his own moral ideals. His conduct falls short of his knowledge of right and duty. That is the beginning point with the man who says he can not believe in a supernatural Christ. Do you do all the things you believe to be right, and abstain from all things you believe to be wrong? He will confess he does not, if he be an honest man. Tell him, then, to begin right there, and make an honest effort to bring his life up to his present belief before he can expect to have a larger faith. This was Jesus' own method with the unbelievers of his day. He said to them, "Repent and believe the gospel;" that is, "Repent of the sins of which you are guilty under your present standard of belief, and then you will be prepared to accept the larger revelation of grace and truth contained in the gospel." Of course this larger faith in the gospel would bring with it a still higher standard of living and make possible and necessary a deeper repentance.

This is the simple and easy reconciliation of the difference which some good people seem to think separates the Disciples of Christ from other religious bodies, on the precedence of faith and repentance. Psychologically the Disciples are right in holding that sin can only be repented of when it is seen to be sin; but theologically they have been wrong, in so far as they have failed to see that every man has a measure of belief that condemns his course of conduct and that an honest effort to bring his life up to his present belief is essential to faith in Christ and his spiritual revelation. Hence Paul preached "repentance toward God and faith in our Lord Jesus Christ." Repentance toward God for sins committed under the moral law, written not only on tablets of stone, but on man's moral nature, is essential to "faith in our Lord Jesus Christ." But faith in Christ does necessarily precede the deeper repentance demanded by the perfect life which Christ reveals.

How, then, shall men come to Christ, the light of the world? By following such gleams of light as they have received from God, obediently till in their honest quest for the true way and the true life, they find themselves in the presence of Him who is the Way, the Truth and the Life."

"Useful but Inadequate."

William T. Ellis, who has been studying missions in the far East for a year, and reporting facts, as he saw them, through the daily press of the country, and whose judgment, in the main, has been very favorable to missions, sums up his impressions of the work as a whole, in a letter he has written from Rome, in the words we have quoted above. In answer to the question, "Are foreign missions worth while?" he says:

> The answer must be in the affirmative. Considered only from the standpoint of humanitarian and philanthropic service, the entire missionary enterprise justifies its existence. Add to these great works of healing, education and care for the orphaned and the needy, the beneficial influence which has been exerted upon the characters of thousands of native converts, as well as the more general, though none the less unmistakable influence wielded in behalf of civilization, and it will be seen that the missionary agencies which the churches of Christendom maintain at an annual expenditure of many millions of dollars is one of the tremendous twentieth century forces making for the world's progress.

But having said this much in favor of mission work he feels in duty bound to make some criticisms on the methods of conducting mission work. He is bold to say that he knows "of no other undertaking anywhere at all approaching this one in magnitude, which is managed in such a helter skelter, disorganized fashion, or on such an unbusiness-like basis." He goes on to explain that he does not refer "to the administration of the individual boards, but to the propaganda as a whole." He says that this inefficient way of doing things is the result of the lack of co-operation on the part of the different denominations in carrying on their mission work. On this point he says:

> Plainly, there is no sufficient reason why the mission work of the Protestant churches in heathen lands should not be done by them as one closely co-operating body. The avowed aim is the conversion of the people, and not the perpetuation and extension of denominational names, creeds and authority upon the mission field. The present arrangement is expensive, divisive and a hindrance to the end sought. What sense or reason is there, for instance, in establishing Northern and Southern Presbyterian churches in China, where the very existence of America is a nebulous matter to most of the people, and the fact of the civil war is unknown to 999 persons out of every thousand? Left to themselves, the native Christians in the field I have visited would not be long in forming one Christian church. It is not a pretty spectacle that the matured religion of Christendom should stand in the way of a union for which the founder of Christianity prayed.

This is what the Disciples of Christ have been trying to say, in their feeble way, for nearly a century, not only as to the hindrance of our work in heathen lands but in Christian lands as well. The tendency at the present time, however, is strongly toward closer co-operation and union, especially in the foreign field, and this tendency is bound to increase more and more.

Mr. Ellis criticises many of the missionaries for their demeanor in crossing the ocean. He thinks they show their provincialism and narrowness through their criticism of the action of others, and thus make themselves heartily disliked. He instances a case in hand where the missionaries united in a protest to the captain against his dropping out of a Sunday from the calendar, claiming that he might as well have omitted some other day. On the whole, he thinks that "the most serious of all the unintentional misrepresentations made by the missionaries is that the whole heathen world is on the verge of becoming Christian." He thinks that a very erroneous impression is made upon the mind of the public in this country, by the reports of missionaries who base their conclusions on faith rather than facts. Referring to the work accomplished and that which remains to be accomplished, Mr. Ellis says:

> For first-hand study of the field reveals that, with an occasional notable exception like Korea, heathendom has scarcely been budged by the missionaries' work. The great mass of the pagan world is as yet practically untouched by the Gospel. If Chris-

tians are determined to bear their religion to the whole earth, as is apparently their purpose, they must do things on a vastly larger scale than heretofore. Thus far only a mere beginning has been made. Instead of a war, it is only a reconnaissance in force—a brave, brilliant and successful reconnaissance, it is true, but nevertheless, only a reconnaissance. The real fighting can hardly be said to have begun.

This judgment is, no doubt, sincere enough, coming from one who looks upon the outside of things but who knows far less, necessarily, of the real change which has been wrought by Christianity in these pagan lands than the missionaries on the field. Whatever fact there may be in the representation which this correspondent gives should be a challenge to the faith and zeal of Christians in all lands, to push the battle more vigorously until the banner of Christ shall wave triumphantly over all the world.

Notes and Comments.

The "Religious Telescope," in making its annual statement about its circulation, says:

"One thing is certain, our lay members will not take the initiative in securing their religious reading matter. The men at the helm may do all that they can, but whether their work is well done or poorly done it will not reach the masses of our church except by the hearty co-operation of all our pastors. We wish to see the 'Telescope' made better and more helpful each year rather than the opposite. That is the intention of all connected with it as well as the desire of its readers."

This comment expresses the experiences of all who have to do with religious journals. The competition in the publishing world is keener than it ever has been, and the daily paper and the large illustrated magazine make it increasingly difficult for the religious newspaper to secure a hold unless there is more conscientious work done by the preachers and those of its readers who believe that it has a mission to fulfill that can be carried on by no other agency. We are glad to say THE CHRISTIAN-EVANGELIST has never in its history been more widely circulated or more popular with its readers than it has been during the past year.

There has, we think, been a change to some extent in the lengths to which preachers go in the choice of a subject-title of their sermons. But the sensational preacher is not yet dead. We note that some have been making Teddy bears the subjects of sermons. We could wish that the bears could come to life and use their hugging powers on such foolish men.

Never before has Christian union received as much attention, perhaps, in Canada as during the past year. Following the Federation conference there has been close approach on the part of several denominations. At nearly every church convention this year the subject has been touched upon, and there is, we believe, to be a meeting in Toronto some time in September to discuss the subject thoroughly.

We are especially interested, of course, in the efforts, isolated as yet, that are being made to form a closer organization of Baptists and Disciples. In the United States we are in a somewhat chaotic state. In parts of the country the union sentiment is strong; but, as W. T. Moore points out on another page, misunderstanding or prejudice control other parts to rigid denominational standards. Where Dr. Folk, for instance, gets his impressions of what the Disciples of Christ are we can not say. Certainly his knowledge is very limited. He can never have been a reader of THE CHRISTIAN-EVANGELIST, or come in contact with our representative men. Yet many of our own brethren are ignorant of the best sentiment among Baptists. It is not usually by way of the backwoods road that the wheels of progress revolve, and we do not look for Christian union sentiment to develop quickly where there is such gross misunderstanding.

But in Canada there has been a courtesy of disposition and a freedom of investigation that is refreshing; and it has been seen under these circumstances that the kinship between Disciples and Baptists is very close. We are glad to note that Bro. Alexander McMillan has pointed this out in a lengthy interview which a representative of the "Winnipeg Tribune" has just had with him. This interview alone will accomplish much for Christian union in the Northwest. In it Brother McMillan tells some of the things we believe and teach as fundamental.

And he gives an outline of what has been accomplished in the way of practical union, as presented in his article in THE CHRISTIAN-EVANGELIST of July 25, 1907. Brother McMillan properly dwells on the fact that as both peoples are congregational and democratic in their governmental ideals, there need be no waiting on any general conference. Every community can advance as it is ready and sees the need for co-operation.

The new president of the Wesleyan Conference in England spoke upon the educational problem in his inaugural sermon. "Can people be relied upon to give religious instruction in their homes?" "Can the Church undertake to impart such instruction in Sunday-schools?" These were some of the searching questions he asked. There was a time, he replied, "when an answer could have been given with confidence to these questions, but there is more hesitancy now. In some parts of England it would seem that the Church in the house is being broken up and the fellowship of family prayer is unknown. Every church needs a revival of home religion. That will be a glad day when the present burden of Christian education will be laid once more upon the mothers of the children of England."

Dr. Simon is also convinced that we have too little time in Sunday-school for thorough instruction, and many of the teachers have not the faculty and training which are necessary to enable them to make the most of the brief moments at their disposal. These deficiencies are causing great searchings of heart. So far as the religious life in the home is concerned, America is worse off than England. Our closer application to business and the freer life of the young people seem to make the opportunity for gathering the whole family together for a devotional service not an easy matter. But in the Sunday-schools we are perhaps better off than those in England, so far as Sunday-school methods are concerned. We are inclined to think, however, that the average teacher in England knows more about the Bible than the average teacher in America. There is a general conviction, at any rate, that there must be a thorough awakening on the subject of better discipline in the homes and more satisfactory religious teaching in the Sunday-schools than exists at present.

Jacob, "son of Aaron," contributes an absolutely unique article to the "Bibliotheca Sacra." He is the high priest of the Samaritans at Shechem, and writes in defense of the age-long belief of his people, now only a handful in "Mount Gerizim, the Only True Sanctuary." The high priest claims that Jerusalem could not be the true sanctuary, but that Gerizim was the place where Isaac was stretched on the altar of sacrifice, the Bethel of Jacob's vision, and a spot otherwise chosen and blessed. He adds:

"This is the creed of the Samaritans and their belief in this mountain. They offer their sacrifices upon it, perform upon it all that is necessary for their sanctification, in accordance with Deut. 33:18, 19. They argue that the great Prophet who shall lead the world will surely appear. He will bring up again the Shekinah upon the aforesaid mountain, in the second kingdom, when God shall look with favor upon his people and shall forgive them."

Who does not recall the words of the woman at Jacob's well as he reads of the contentions of the high priest: "Sir, I perceive that thou art a prophet; our fathers worshiped in this mountain and ye say that in Jerusalem is the place where men ought to worship"? This little remnant has never got beyond its timeworn creed. Shut off from the great world, it sees not that Christianity was intended to be a world religion, and that while it was to have its great start at Jerusalem, men were to go from there into all the world proclaiming the unsearchable riches.

Editor's Easy Chair.

Pentwater Musings.

The Easy Chair receives many testimonials of the pleasure and happiness it imparts to others. This is one of its chief aims. If there be bright spots and happy experiences in its life, it prefers to speak of these rather than of the shadowed hours, the perplexities, and the anxieties which come to every heart. To look upon the bright side of life, to magnify its joys and pleasures and to minimize its disappointments and sorrows we believe to be a duty which we owe both to ourselves and to others. To scatter sunshine and to cause two blades of happiness to grow in any life, where only one grew before, to cultivate a vision that sees the beauty and goodness of earth as well as its sins and sorrows, is the secret of maintaining one's own interest in life, for such an one realizes that life is worth the living. The old view of life that suspected that all joy and happiness possessed an evil quality, is wholly inconsistent with the conception of God as our Father who delights in the happiness of his children. Happily we are getting rid of the false idea that medicines and human experiences are efficacious in proportion to their bitterness. God has not built this world upon that plan, and he who seeks to be happy in some future heaven, by being miserable and making others miserable in this present life, is robbing himself both of the life that now is and of that which is to come. The law of continuity in spiritual things, indicated by the words, "Whatsoever a man soweth that shall he also reap," forbids us to believe that being miserable in this life, and thereby making others more or less miserable, is the best preparation for the life to come; and yet there is need for the caution that every one should see to it that the amusements and pastimes of life are innocent in themselves, and that there is lurking in them no seed of evil to one's self or to others. Another caution needed, perhaps, is that pleasure and earthly happiness are not the ends of our existence, but are incidental and, when innocent, helpful toward the chief end of life. Longfellow was right:

> "Not enjoyment and not sorrow
> Is our destined end or way;
> But to live that each to-morrow
> Find us farther than to-day."

We have been led into the above line of reflection by the pleasant experiences of the past week. The weather has been ideal, and each day has been filled to the brim with pleasant duties and recreation. Entering into this enjoyment as an important factor has been the association with friends whose felowship has made the days pass more swiftly. The presence of Dr. W. T. Moore and his wife as close neighbors, of George L. Snively as our guest for the past week, and a visit from Brother F. P. Arthur, Michigan's corresponding secretary, whose family is located at Pentwater for the present, and A. E. Jennings, of Detroit, have added sunshine to the Park and have made the place seem more homelike. Needless to say, these friends have all been delighted with Pentwater, and especially with Garrison Park, whose magnificent views they pronounce unequaled by anything they have seen in the state. They say that if the brethren throughout the South and West, who are seeking a summer resort in a cooler climate knew of the beauties and advantages offered by this place, our present supply of lots would not be equal to the demand. But they will find it out fast enough, and no doubt we shall soon have here a summer colony of Disciples whose fellowship will be not the least desirable feature of this ideal resort. Brother Snively goes at his amusement and recreation with the same strenuosity that marks his devotion to his business. The strings of fish which we have brought in during the past week, if we could picture them in these columns, would remove any latent skepticism in the minds of our readers as to whether there is any good fishing at this place. The hours not devoted to actual work or sleep have been mostly spent on the lake fishing, rowing, or sailing, or in climbing some of the Pisgah heights hereabouts, with their wide sweeping views of lakes, forests and farms. Brother Snively has let the contract for his cottage and is staking out the location for his house today. He returns to St. Louis at the end of a week's vacation as brown as a nut and as full of enthusiasm for Garrison Park, of which he is one of the proprietors, as he is for the Christian Publishing Company. If he is as pleasant a host as he is a guest, his cottage will be none too large to accommodate his friends.

From our position here by the lakeside, and with the aid of The Christian-Evangelist and our exchanges, it is not difficult for us to survey the wide field of operations covered by the forces of righteousness, and to note with interest the victories that are being won both at home and abroad. Let no one suppose that God is doing all his work in this world through the Church. The State is also a divine institution, and the powers that be in civil government are ordained of God. It is gratifying to see the strong hand of the National Government as well as of State Government, laid upon evil-doers. The lack of respect and reverence for law can only be remedied by strict enforcement of the law, and when such enforcement strikes great corporations and captains of industry there should be no flinching on the part of those whose duty it is to execute the laws. The wail sent up by some of our specialists in high finance, that the President's efforts to punish great corporations for their violations of law are going to plunge the country into financial depression, will not be misunderstood by the American people. Any prosperity that rests on fraud and conspiracy against the rights of the people deserves to be destroyed; but to imagine that this country is going into financial ruin because of the determination of the President and the people that capitalists and corporations must obey the law, is to assume what is not true—that the country's prosperity is based on a rotten foundation. If righteousness impoverishes a nation, then let us have impoverishment, but the laws of the universe will have to be reversed before such a proposition becomes credible. It is probably true that when the water is squeezed out of all the stock of all the corporations and companies, and business is put on an honest basis, that the fortunes of some people will shrink in value, and no doubt some innocent people will suffer, but the country as a whole will be vastly better for the change. In any event, let us be honest first, and then prosperous if we can.

We note, also, great activity among the churches along evangelistic and missionary lines of work. The various Protestant bodies are seeking to knit together in closer union the subdivisions which have divided their strength, and to perfect their organizations for more effective work. In our own Zion, in spite of a few discordant notes here and there, there is widespread activity along all the lines of advance toward our Centennial goal. The churches are manifesting increasing interest in our mission work, both at home and abroad, and the convention at Norfolk, in October, will probably register the highest point yet reached in our co-operative work in missions, education and benevolence. Just now the attention of the brotherhood should be directed toward the September offering for church extension. No department of our work has greater demands upon it than this, and none is more vitally connected with the permanent progress of our cause. Its value is so universally recognized, and the wisdom of the movement has been so fully vindicated by what has been achieved through it that no argument is needed to convince our people of its great utility. It is well for the brethren to bear in mind, however, that the church extension board, endorsed by the brotherhood, has set its mark for a million dollars by the time of our Centennial, and that this involves increased liberality on the part of our churches in their offerings for this work. With a million dollars in hand, the Board of Church Extension could respond favorably to many urgent calls to which it is now compelled to turn a deaf ear. Brother Muckley has the use of our columns to make his appeal in behalf of this fund, and we have no doubt but that the churches will respond liberally to his call.

We are dictating these lines before a sputtering fire whose warmth and radiance help to drive away the chill of what seems an autumn day. All night the wind was blowing a gale from the southwest, and the roar of the lake has kept up its ceaseless monotone all the night and forenoon. The steamer "Kansas," from Chicago, carrying, no doubt, many passengers for this place, passed us by this morning, as it has done several times recently, taking its Pentwater passengers to Ludington and sending them down on one of the little boats. The reason assigned for its failure to enter this port has been the lack of sufficient depth of water in the channel when there is a heavy sea. People here acquainted with the situation insist that there is no necessity for this precaution. Under these circumstances we feel that it is but right to advise all resorters coming from Chicago to Pentwater to come by way of the Goodrich Line of steamers to Muskegon, where they connect with the Pere Marquette Railway for Pentwater. Scores of our passengers for this port have been discommoded by this course of the "Kansas," a steamer of the Northern Michigan Transportation Company.

Yesterday we had a drive into the country to visit some of the great peach orchards for which this part of the state is famous. We were too early this season by two weeks for the main crop, but we secured a few early peaches and some ripe apples and plums, and had a most delightful ride, which afforded us a glimpse of farm life in Michigan. One of the charming features of rural life in Michigan is its trees—the beech, the chestnut, the maple, the oak, the hemlock and the pine—adding grace and beauty to the landscape and stretching out their limbs in grateful benediction over all the land.

Dedication Day in the Indian Territory

By S. R. HAWKINS, Corresponding Se cretary, Indian Territory.



A Church Aided by Church Extension.

At the last Annual Convention of the Indian Territory, held at McAlester, the Convention passed the following resolution:

"We are grateful to the Church Extension Board for aiding so many of our young churches and struggling missions to house themselves."

Church extension is an indispensable factor in the evangelizing of this territory. In new and growing towns there are no surplus buildings or halls. Almost every building has been rented, and at an almost forbidden sum, before the first shovel of dirt is thrown, or the first nail is driven. Hence, there is little chance to conduct a systematic church work without a church building. The people coming here are with rare exceptions of very limited means. They come here to seek and build homes for themselves. Things are more or less unsettled and uncertain. Brethren coming to this section have first to establish themselves in their trades and professions. This usually requires some years. In the meantime many of them are not making expenses, while others are thankful to "make ends meet" until the country is a "little more developed." In the meantime, towns are growing, property is advancing, choice corner lots are being occupied, and the various missionary and extension boards are active. Hence, were we without an Extension Board to which we could look for aid and encouragement, we would be well-nigh hopeless.

The Lord bless the Church Extension Board, and may it ever be the ready and willing friend of the homeless church in the future, as it is at present, and has been in the recent past. And that it may be possible for it to be such a friend to our missions and homeless churches, we beg of every church and every Disciple to remember church extension with a liberal offering in September.

Missouri and Church Extension By T. A. Abbott

MISSOURI EXHIBIT.

This report of what your state has done for Church Extension, and what Church Extension has done for your state, should be read to the church on the day the offering is taken.

1889	$ 2,014.84	1895	$ 3,652.27	1901	$ 2,663.81
1890	2,499.52	1896	2,304.57	1902	3,633.39
1891	3,501.00	1897	2,117.95	1903	4,032.19
1892	2,890.88	1898	1,844.71	1904	6,050.02
1893	2,196.07	1899	2,353.32	1905	5,303.25
1894	3,410.41	1900	4,985.07	1906	7,400.37

Grand total $62,863.64

Contributing Churches.

1905	100	1906	153	Gain	53

What Church Extension Has Done for Missouri.

84 loans made, aggregating....$65,833.69; 47 loans returned, aggregating..$30,590

As the time draws near for the annual offering for church extension on the first Lord's day in September, I would gladly say any word that would, if possible, increase the interest and thus enlarge the offering for this great work. It is the desire of the corresponding secretary that the churches of Missouri shall not be one-sided or "lop-sided" in their missionary interest even though the "lop side" be the state missions side. A full-grown, all-around man, awake, alive, alert to every interest in life is the admiration of all; so of the congregation, **it is grand to see one full grown, well-rounded, alert to every interest of the cause of Christ; but pitiful to see one grow narrow, selfish, prejudiced.**

And yet, if only from a selfish standpoint church extension should challenge the interest of our Missouri people. In almost every county are church houses that would not have been possible but for the helping hand of this great interest. The congregation, financially weak, helpless to provide itself a home, dying for the want of shelter, has by the assistance that came from church extension found a church home in which to live, serve and worship God. This fact alone should bring a great offering from every Missouri church.

Then—another selfish incentive—we have so many that need help in this way now. One sad thing in connection with our cause in Missouri is the number of congregations that have no church home; meeting in schoolhouses, under arbors, in partnership houses and so-called union houses. This is one of our weaknesses, and the only institution that has the power to remedy this evil is church extension. As you pray for the extension of Christ's kingdom it is a good thing to join your giving with your praying that this agency for the permament extension of that kingdom may be able to do its Christlike work. Praying is one of the oars that moves the "old ship of Zion," but if we move onward and not in a circle, we must have another and that is giving.

Since the San Francisco convention I have been deeply impressed with the influence the Middle West is exerting on the religious life of the farther West. This to that is the base of supplies. Their ministers, elders, deacons, leaders of all kinds, are from Missouri and adjoining states. What the church here in this territory is, so will the church be in the region farther afield. But unhoused congregations are always a source of weakness, a weakness not only to the cause locally but, in this case, its influence extends in an emphatic way to the regions beyond.

In pleading, therefore, for a great offering for church extension I know I am asking for that which means blessing in the present, also in the future; blessing here in our own great state and still larger, greater, multiplied blessings to the "much land that is yet to be possessed."

Frail are the earthly ties that seem the strongest,
And only brief the life that lasts the longest;
And so, when Death to loss and weeping calls us,
'Tis but the common fate which then befalls us.

How many precious things there are to cheer us
Although our darlings are no longer near us!
Till we, like them, may cross the Silver River
God's promise and our trust sustain us ever.

God's promise and our trust, and memories sweeter
Than all the sweet, sweet songs of sweetest metre;
And hope, which shrinks not from the grave's grim portal,
And love, which death itself has made immortal.

And He, the Man who fell to bitter weeping
Beside the tomb where Lazarus was sleeping,
Shall bring us peace for pain and joy for crying
And teach us that, in Him, there is no dying!

—*Anson G. Chester.*

OUR INTERNATIONAL CONVENTION

President Roosevelt, on Friday, April 26, 1907, formally declared open the Jamestown Exposition, which commemorates the three hundredth anniversary of the first permanent English settlement in the new world and the real birth of the great American republic.

In immediate attendance with the President for the opening ceremony were the members of the cabinet, justices of the United States Supreme Court, members of the diplomatic corps, special foreign commissioners, members of the United States Senate and House of Representatives, high military and naval officers of this and other countries, governors of States, members of legislatures, mayors of cities and others prominent in public and private life.

Spread out before the visitor on one



A Bird's-eye View of the Jamestown Exposition.

and was the broad expanse of Hampton Roads, with its mighty fleets, grim "regiments of the sea," but decked in gay colors of all nations, and gathered here in that spirit of comity, the preserving of which has become the avowed purpose of the building of navies. On the other hand, like a dreamland picture or mirage, enchanting, arose the Colonial City Beautiful, centered about the court of honor, Raleigh Square, and the lagoons, but caught in remoter view through vistas verdant in luxuriant growth of flowers and hedges, vines and trees and shrubbery, for here, as poetic fancy has aptly described it, was a beautiful wilderness that has been transformed into a wilderness of beauty.

April 26th, the date of the opening, corresponds to the date in 1607, on which Captain John Smith landed at Cape Henry, which he named in honor of the then Prince of Wales. It was not until May 13th that the settlers disembarked at Jamestown, and that is the date used by the President in his proclamation inviting the nations to participate.

On May 13, 1607, three boats anchored off a peninsula which jutted into Powhatan's River, and there set up a stockade place of defence, which they called James' Fort. One hundred and five settlers were left by the ships; among these was John Smith, a wonderful genius and adventurer, a man destined to carry the infant colony through perilous trials.

Smith and his men and those who followed them, made out of the fort a town which they called James City, and from James City grew Virginia, and from Virginia these United States.

The Exposition celebrates the 300th anniversary of the nation's beginning.

It is located on the shores overlooking the beautiful waters of Hampton Roads, Virginia, around which cluster the populous and thriving cities of Norfolk, Portsmouth and Newport News.

The site is one of unsurpassed natural beauty, the landscape treatment of which promises the most picturesque effect ever attained at any exposition held in America.

We, as a people, are weak on the Atlantic seaboard and in the South, and are, therefore, little known. For many years past the brethren of the east have thought we should have the National Convention at a centrally located place on the Atlantic seaboard, but no place was sufficiently strong to entertain it, and therefore it has not been asked to come. This year the Jamestown vicinity is in good shape to entertain any convention of 75,000 delegates.

The Disciples of Christ, in a convention in Norfolk, will have the best chance in the history of our movement to disseminate the truth as we understand it. The Exposition itself is in commemoration of the establishment of the first permanent English settlement in this country. These English settlers sought this country largely for religious freedom, and we as a people can sound the clearest notes on religious freedom on account of being freed from all denominational entanglements. This has been our plea for a century. Then, too, the navy and army of the United States and the navies of the greatest nations on earth will unite here. They can be viewed by delegates, and to a great extent the ears of the people can be secured. Here there will be persons of influence, moulders of thought and leaders of men whose hearts will be open to any message freed of religious prejudice and full of the brotherhood of man.

No other place in the East at a similar or dissimilar time could possibly present such a chance for effectual spread of truth. New York is too large and too far north. The convention would be lost sight of. Any other further south would not be sufficiently central in location. The size of Norfolk makes it so that any convention of ten thousand or more delegates will be the one attraction for the entire time it is within our gates. The newspapers will give all reports of everything, special Associated Press facilities having been arranged by the Jamestown Exposition to report all events at the convention city, and will send out our news far and wide. Norfolk being on the most splendid harbor on the Atlantic coast and centrally located, will make rates to the convention exceedingly cheap, and there will be strong competition between railroad and steamship lines.

As Seen From the Dome By F. D. Power

Here I am again, lying on top of a sand dune, with nothing between me and the stars, and with the illimitable waters stretching away to the shores of Spain. I see but nature here and the hand that fashioned it. I have been asking myself why do the clouds float and what do the clouds say and what sort of people are the dwellers in Mars? I have been studying the scenery of the shore. We have no cliffs here at Bethany Beach, but league after league of silver sand, with fertile farm lands back of us, picturesque dunes and blue bays, and here and there fringes of woods; the quiet, impassive solid land, and the mobile sea never the same for a single moment, something always doing out there, even when the air is still and the world asleep, the hissing rollers chasing each other over the shallows, and the billows far out crested with white foam. From the shore at my feet to the long level horizon it is instinct with multitudinous all-pervading life. This is the sea's peculiar charm. All along here is delightful scenery, endless in its variety, in form and contour of the land as we pass from point to point, and the contrast of the rise and fall of the land with the never-varying level of the ocean: in the blue waters running up in little creeks and bays and inlets; in the cultivated fields that run down close to the shore line. No two days are things alike. There are constantly changing forms and colors. The dunes are forever taking on new shapes and the shore line varies year by year; the water has different shades for different hours, and robes itself in all imaginable hues. Poets talk of "the deep blue sea," or "azure main," but that is poetry. Yonder in the distance is a deep blue tint, nearer a greenish hue, and here by the shore a yellow or brown mass rolls in. We have the "Red Sea," and "Yellow Sea," "Black Sea," and "White Sea," and as the sea surface reflects the varying hues of the day, from the pearly grey of dawn to the crimson and gold of sunset, or changes its tints according to the state of the weather from cerulean blue to inky black, we find no end of colors. But how does sea water get its shade, is a question from the time of the old Phoenicians down to this hour.

One of the most remarkable contrasts is between the intensely blue seas of the tropics and the green seas of higher latitudes. There is a relation between the color of sea water and the proportion of salt, they tell us; when the change comes from deep blue to dark green the water is less salt and less heavy. Salt and specific gravity. Both the fisherman and the mariner take note of the color of the water as affording indications of the vicinity of land or the mouth of a river, the depth of the sea, or the presence of a current; and the scientist judges by it of the course of the great oceanic streams that flow up and down from equator to poles. Sometimes great masses of floating sea-weed give wide tracts of water their red, yellow or brown. So we have our "Sargasso Sea," which means the sea-weed sea. These floating meadows scared Columbus and his men. Sometimes the sea swarms with minute organisms which give it color. There are Diatoms, Medusae, Crustaceans, Naviculae, or "little ships," and the "Sea Sawdust" we read about. Often I watch at night the luminous crests of the waves here, the short, bright flashes of phosphorescence which these tiny crustaceans make for my amusement, and sometimes these waves, cut by the oar or the screw of a ship, stir like liquid masses of gold. It is a great sight to watch the sea, and study the deep things of God in the deep, and hear his voice in the great waters.

Here are subjects of endless study. The tides, the marine life, the sea anemones and sea squirts, the fishes and birds, the wanderings of a pebble or the history of a grain of sand may enlist you for a week. Here are shells; above you are clouds; off yonder the fogs gather. What do you know of shells and clouds and fogs? What are water fleas? How does a fish swim? How does the wind change? And why is the sea salt? What are the stars made of, and why does the rain fall? And what do you know of the anatomy of a crab, and sea flowers; how do they grow? And where is Atlantis? You listen to the eternal toil of the ocean, and ask, with little Paul Dombey, "What are the wild waves saying?" To some their voices are vague and indefinite, but to the patient and docile inquirer into the secrets of nature they speak in a manner which can not be mistaken. We see the water rise up on the beach to a certain height, then fall back, or recede to a certain distance, twice in twenty-four hours. This flowing and ebbing we call a tide. We notice the high water of the two tides on one day is not the same, one rises higher on the beach than another. We observe again of any tide that it varies in height, rising less and less every day for a few days, then higher and higher for a few days more, till it reaches its highest point, when the same cycle of operations is repeated. Then, noting the hour at which the highest point is reached on different days, we find it is not the same every day, but a little later. There is a period of more than twenty-four hours between high water to-day and high water yesterday. Then in fifteen days the cycle is complete, and high water comes at the same hour. Now we want to know what it means and we think of the tides as great waves following one another with twelve hours between the crest and the hollow, and two in a day suggests the revolution of the earth on its axis, but as it takes more than twenty-four hours for the two waves to pass, we suppose there must be some other influence to reckon with. We observe the cycle is fifteen days, or two in thirty days, or about "one moon," and the thought comes, may not the moon lift up the water of the ocean in the shape of a wave as it travels round its course of twenty-eight days; and we see also the highest tides in the time of new and full moon, and lowest about first and third quarters.

So, if we go on in our questioning, the wild waves will tell us many things: Of the ceaseless march of the ground under our feet; of the grander movements of the orbs of heaven; of the world's age, and its failing steps and slower movement than of old, which foretells a time when the earth shall become as the moon; and we listen with a sort of awe to the ceaseless music of the deep, and ask:

> "Is it a friendly greeting,
> Or a warning that calls away?"

Men have always heard voices in the great deep. "Neptune has raised up his turbulent plains, the sea falls and leaps upon the trembling shores. She remounts, groans, and with redoubled blows makes the abyss and the shaken mountains resound." "Neptune's white herds are lowing o'er the deep." "Let the heavens be glad, and let the earth rejoice; and let the sea roar and the fullness thereof." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

PASTY FOOD.

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

"Cereals, such as wheat and oats, *can* be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested."

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nut food has done the work." "There's a Reason." Read "The Road to Wellville," in pkgs..

Education of the Children of Missionaries

By F. E. Meigs

The care and education of their children is one of the most trying problems with which the foreign missionaries have to deal. Fittingly it has been called "the Gethsemane of missionary service," and, notwithstanding the many attempts to solve it that have been made, it still casts its darkening shadow and its crushing weight upon the missionary heart. For the most part, if the children of missionaries receive any education at all, it must be given by their fathers and mothers in their own homes. With most missionaries this is almost an impossibility. They have neither the special training nor the time for this work. Then, too, in the midst of heathenism the children miss the inspiration of companionship with others that produces general development.

Inevitably and all too soon—even though in rare cases the primary instruction may have been fairly well conducted—the time arrives when both the missionaries and their children enter into their Gethsemane experience. The heartstrings begin to pull, for the time of separation is at hand. There is only one relief for the feeling that the missionary's child is not having a fair chance, and that is, that he is torn from his home and sent to school in England, America, or some other land beyond the seas. What these separations mean to the fathers and mothers, and to the boys and girls, can be fully understood only by those who have passed through the terrible ordeal.

This break-up of families is the crux of the problem. Were it possible to picture the scenes of parting, the long anxious years of toilsome loneliness and waiting, the goodbyes that the dragging lapse of time often turns into final farewells; could one describe the chill of an unlit hearth in a heathen land, because of a broken home; could one express the yearning of a missionary mother's heart for the tender child that she has sent far away because she loved it much, and herself tarried in dark heathendom because she loved Christ even more—surely many Christian hearts would be open to our importunate cry.

It may be said, of course, that missionaries when choosing their calling know that such trials await them. But does not this foreknowledge on the part of the missionary emphasize the privilege and responsibility of his fortune-favored brother in the home-land? If Christians are to "bear each other's burdens," we must cease to look upon the missionary as one who has a special right to suffer trials. It is a sound principle of missionary economy that the foreign worker should be relieved of all unnecessary burdens that he may give his time and energy to the special work he is sent to do. The life of the home churches will be enriched and the foreign missionary work materially advanced, if those who live amid the bounty and blessings of Christian civilization, will seek to put as much joy, happiness and sunshine as possible into the lives of the brave men and women who have gone as the heralds of Christ into the non-Christian world.

The establishment of the G. L. Wharton Memorial Home at Hiram, O., will in a large measure lighten the burden of the missionary. It will provide for those for whom no other provision can now be made. Surely a great religious and missionary people like the Disciples of Christ will be swift to respond in making this necessary provision. While thousands will be able to give only small sums, there are men and women among us who could make no better use of the funds intrusted to their stewardship by the Lord than in putting large sums into this tender ministry to child life in aid of missions.

A WORD ABOUT UNION WITH BAPTISTS

(Continued from Page 1067.)

heart foundation has no place in the Disciples' view of the Gospel. Akin to the misrepresentation already referred to is another where Doctor Folk says that the "Campbellite" faith is a "mere historical belief that Jesus Christ is the Son of God", whereas the Disciples of Christ utterly repudiate all these adjectives, "mere historical," "evangelical," "experimental," etc., when they are used to describe faith. The faith to which the Disciple of Christ holds involves everything both human and divine that belongs to a belief which the sinner must exercise in order to his acceptance with God. Again: "the Campbellite does not believe in an experience of grace in the heart." Now this phrase "experience of grace" is a somewhat elastic thing. It has a very different meaning even among Baptists, varying according to the experience of each individual who has *felt* this experience, as Doctor Folk expresses it. But if Doctor Folk, or any one else, thinks that the average Disciple of Christ repudiates the notion that the truly converted Christian does not apprehend this fact in his own consciousness, or that his own spirit does not testify with the spirit of God that He has passed from death into life, then all I can say is, all such representations are wholly misrepresentations, and have no foundation whatever, in anything written or spoken by intelligent Disciple teachers.

But why continue these quotations? The article in question is a perversion of the facts of the case from beginning to end, and makes it perfectly evident to me at least, that if Doctor Folk represents his brethren, in his statements concerning either our position or the Baptists' position, then undoubtedly union between the two bodies is an impossibility, and furthermore it ought to be an impossibility, if the facts are as he has stated them. The only hope I have in the matter, after reading such a book as the one before me, is that the men who have written with respect to many things in the book, have written without a correct knowledge of the facts, and that if they are good men, as I have no doubt they are, they will be glad to reconsider many of their statements, and especially will Doctor Folk be willing to reconsider what he has said about the Disciples of Christ under the nickname of "Campbellite." If, however, these statements are regarded by the Baptists generally as substantially true, there is no use whatever for any further conference with respect to union between the two bodies. I would not, myself, be a party to any further parleys on the subject; but I do not believe that nineteen-twentieths of the well-informed Baptists will agree with Doctor Folk in his statements with respect to either the Baptists or Disciples. He does not fairly represent the teaching of either one of these religious bodies.

In conclusion, I wish to say, what I have frequently said before, that the first step in order to Christion union is a cessation of misrepresentations. It is no doubt true that in the heat of controversy we sometimes ascribe to our opponents positions which they do not hold; but surely every man ought to be allowed to define his own position. This is one of the rights guaranteed in the courts of law, and is one of the fundamental principles of the Declaration of Independence. Surely as Christians we ought to be as fair as men of the world are.

Columbia, Mo.

WHAT'S THE USE?

To Pour in Coffee when it Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well often lying awake for two or three hours during the night but now I sleep sound every night and wake up refreshed and vigorous," says a Calif. woman.

"Do you know why? It's because I used to drink coffee but I finally cut it out and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this but it's easily proved. A ten days' trial works wonders. There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs.

Our Budget

—Church Extension day, September 1!

—Church extension has the right of way through August and September.

—Read what Missouri is doing for church extension. It is not one-tenth what it ought to do.

—Are you loving your neighbor as yourself? There is an injunction to that effect. Think of this in the face of the church extension offering.

—We have "got in on the ground floor" in Oklahoma and the Indian Territory because we followed up the evangelist in housing the new congregations. See what S. R. Hawkins says on page 1072.

—Jamestown! Norfolk! October 11-17.

—Our annual international convention is to be held at Norfolk, and those going will have an opportunity of seeing the Jamestown Exposition and many of the historic and beautiful places around the Atlantic coast.

—The exposition celebrates the 300th anniversary of the nation's beginning. At our convention steps will be taken toward the celebration of the first century of our existence as a distinct movement. Plan to go yourself. Every church should have a delegate. We will be glad to have you join the party going on The Christian-Evangelist Special, via the Big Four and C. & O. from St. Louis, but you can join us en route.

—Our "As We Go to Press" service is crippled by the telegraphers' strike.

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—Ward Russell has resigned at Athens, Texas.

—D. S. Thompson will remain with the church at Scranton, Iowa.

—W. P. Dunkleburger goes from Anthon, Iowa, to Roosevelt, Okla.

—C. F. Ward expects to close his work at Boone, Iowa, in the near future.

—Charles G. Stout continues to do admirable work in the evangelistic field.

—The church at Lohrville, Iowa, will have Frank Maple as the new pastor.

—William H. Knox is holding a meeting for his church at Howard Lake, Minn.

—H. G. Bennett and wife are spending a few weeks at El Dorado Springs, Mo.

—J. Edward Cresmer, of Ashland, Neb., will succeed Brother Ross at Elliott, Iowa.

—Ernest Reed, of Knoxville, Tenn., is filling the pulpit at Mulkeytown, Ill., until October.

—The yearly meeting of Lorain and Medina counties, Ohi , will be held at Sullivan, August 23-26.

—P. D. Holloway has been six years at Milton, Iowa, and goes into the seventh at an increased salary.

—The church at Port Arthur, Texas, has had 80 additions since June of last year, and is now self-sustaining.

—There is little doubt that the schools will reach and even exceed in reaching $75,000 this year for foreign missions.

—Work on the new building at Paonia, Colo., is going steadily forward. J. K. Hester has just closed his first year's work there.

—R. E. Calloway, who has been preaching for one of our churches at Waco, Tex., has been selected for the pastorate at Atlanta, Ill.

—Frank S. Ford took a brief rest from his strenuous labors in Missouri on behalf of the San Francisco fund, and has just started West.

—A. E. Dubber, late pastor at Fort Worth, is engaged in evangelistic work at present. He recently held a good meeting at Alpine, Texas.

—Roy Lucas has resigned his work at Glenwood, Iowa, to accept a call to the church at Murray, Neb., to which place he has already moved.

—J. W. Reynolds, minister Clinton, Ill., will be assisted in a meeting by John W. Marshall and Edward O. Beyer, beginning September 15.

—Oscar W. Riley, in preparation for a meeting in October, is preaching a series of sermons to the churches at Prairie Depot, O., on "Getting Ready."

—The brethren at Lamonte, Okla., are contemplating enlarging their church, where there have been forty-five additions during the eight months' ministry of C. M. Myers.

—R. L. Cave is back again at his work for the West Side Church in San Francisco. We understand that his wife has recovered from the effects of a recent operation for appendicitis.

—Dr. Charles E. Varney, who recently joined our brotherhood from the Universalists, seems to have been very much pleased with Chalmers McPherson, when he recently met him during a chautauqua in Texas.

—The church at Cleburne, Texas, is still, we believe, without a preacher. This is a town of some 18,000 people and we have a good church. Brown Douglas is the elder with whom correspondence should be carried on.

—W. H. Waggoner has recently closed good institutes at Marshfield, Richland, Buffalo and El Dorado Springs, Mo. Brother Waggoner does excellent work in the way of instructing and inspiring churches.

—The church at Orange, Cal., is reported to be in excellent condition. Its children's day offering was $62, for San Francisco the collection was $70. The resident membership is now 275. A. N. Glover is the minister.

—The Kensington Christian Church, Philadelphia, Pa., has extended a unanimous call to L. L. Higgins and he is to begin his work, which promises to be a good one. Brother Higgins is a recent graduate from Hiram College.

—George E. Lyon dedicated the church at McPherson, Kan., which has been enlarged at a cost of about $2,500. W. M. Berkeley is the minister and $1,159 was raised on the day of dedication, paying off all obligations.

—Two well-qualified women are needing for the mission in Africa. They should be single women, in good health, well-educated, under 30 years of age and that can come well recommended. Address, President A. McLean, Box 884 Cincinnati, O.

—The North Side Christian Church, Kansas City, Kan., has recently paid off a note of $500 and enough money is assured to meet another due this month. Five notes have recently been cancelled since James S. Myers became the minister.

—J. P. Childs, who is now holding a meeting with N. H. Barragar at Walnut, Kan., was for years a traveling man. His father was a Methodist preacher. Under Brother Childs' evangelistic efforts 2,000 have united with the Christian Church.

—The Foreign Society is inaugurating a strong mission study campaign this year. The new book, "The Uplift of China," is a remarkable book. Many will be interested in this new volume, and the society hopes to have at least 500 classes studying it this year.

—Oscar Ingold, of Chandler, Okla., writes: "To-night I am to baptize a Methodist who is a prominent citizen of our town. He has been in regular attendance for some time, and has often repeated the promise to unite with us. Last night he made a request for baptism to-night."

—Brother Smither reports the inauguration of a new church in Los Angeles for the colored brethren. We believe that Los Angeles and Kansas City are the two cities where the most mission work is being done at present. At least they seem to report more new causes than any other places.

—The Christian-Evangelist office was favored by calls last week from M. S. Johnson, Litchfield, Ill.; I. H. Fuller and son, of Lamonte, Mo., and J. D. Greer, Laddonia, Mo. We regret to state that Brother Greer was in the city by reason of his wife's serious illness.

—The Moody Bible Intitute at Chicago attains its majority at its fourth coming annual meeting, September 10, an occasion which will be marked by an address by Professor James Orr, of Glasgow. Particulars may be learned from A. P. Fitt, 80 Institute Place, Chicago.

—The G. L. Wharton Memorial Home for the Children of Missionaries, which is to be established at Hiram, O., under the control of the foreign society, has recently received three contributions of $500 each, besides many smaller sums which are constantly coming to its representative, F. W. Norton.

—John Williams, pastor of the church at Wayland, Mich., concluded his work there on August 11 and began at Junction City, Kan., last Lord's day. The church at Wayland accepted his resignation with regret, and expressed the utmost confidence in him, regretting that he had to seek a dryer climate.

—Rochester Irwin has returned to his work at Washburn, Ill., after a delightful vacation. His work is prospering. A good offering was made for San Francisco, while for the general home field over $200 was contributed. The average prayer-meeting attendance has been, since the first of the year, 35.

—In another column we publish some biographical facts about N. J. Aylsworth, whose death we have already announced. We regret that we have been unable to present the outline of his life earlier. He was a man of great worth of character and of strong intellectual endowments.

—Up till the end of August there had been during the past quarter 22 additions by baptism, with five persons ready for the ordinance and 24 added by letter or statement, at Leavenworth, Kan., where W. J. Dodge is minister. The church feels that they made a wise selection when they secured him to lead them.

—There is progress in every department at Herrin, Ill., where R. L. Cartwright is minister. Improvements have been put upon the building, a choir organized and song books secured. There have been 24 additions to the membership, missionary offerings taken and a Christian Endeavor society organized.

—George Elmer Hicks, who served the church at Laporte, Ind., with much acceptance for three years, but resigned on account of his wife's health, now finds this so much improved as to justify their acceptance of work again. He would,

therefore, like to locate for full time and may be addressed at Rochester, Ind.

—Walter Scott Priest was delighted with our Bethany number, and would like all the pictures—"the best I have seen, in such form that they could be framed together or in a series. I would like to have them in my study." We are glad to note that Brother Priest is well again and was to return shortly to his work at Columbus, Ohio.

—Joseph Gaylor is assisting J. Jones at Green Ridge, Mo. Beginning with September 8 he will be with R. W. Blunt at Monett, and thence goes to Norwood in November. He writes that E. H. Williamson, the living link evangelist of South Street, Springfield, has proven his ability, and churches desiring meetings should write to him at once.

—We regret to learn that J. J. Cole has had one more severe trial to bear. Just after being able to return to his work from a forty weeks' confinement in a hospital and three operations he went to Washington C. H., O., leaving his wife and baby at Corbin, Ky. Two days later he was informed by telegram that the baby had died quite suddenly.

—P. C. Macfarlane says the year's work in California has been a great one in spite of the earthquake. The state convention just held was a splendid one, and Corresponding Secretary Russell was able to give an inspiring report. The financial report, he says, shows that California does more for her state work than any other state in the brotherhood, comparatively speaking.

—A committee on reception of the Kentucky University and Bible College asks us to make known the fact that students coming to these colleges should look out for boys with ribbon badges, who will be at the depot, if they will state what trains they are coming to Lexington on. Address R. T. Carpenter, J. R. Breland or T. A. Houston.

—L. N. Early is just closing a successful year's work with the church at Broken Bow, Neb. An indefinite call has been extended him, with an increase of $200 in salary. During the past year one of the best churches in the society has been erected by our people and in the best location. It was formally opened Sunday, August 11, F. M. Rains assisting in the services.

—Frank Huston, passing through St. Louis, telephoned between trains that he has just been with W. F. Buchanan in an excellent meeting at Lancaster, Pa., with 42 additions. Brother Buchanan remains in that field, while Brother Huston is assisting J. H. Coil at Laddonia, Mo., after which he will return to Lancaster, where the meeting will be continued until the time of the international convention. This is a new church and the effort is to thoroughly establish it.

THE COMING OF THE STORK

Suggests Cuticura Soap for Baby's First Bath and Subsequent Baths.

Because of its delicate, emollient, sanative, antiseptic properties derived from Cuticura Ointment, united with the purest of saponaceous ingredients and most refreshing of flower odors, Cuticura Soap is all that the fondest of fond mothers desires for cleansing, preserving and purifying the skin, scalp, hair, and hands of infants and children. Guaranteed absolutely pure under the United States Food and Drugs Act, and may be used from the hour of birth. Sold throughout the civilized world.

Church Extension Offering

WHICH ARE YOU GOING TO HAVE?

A lonely slab of stone telling that you are dead—OR





Will YOU help to build a monument filled with life and have it speak in your place?

IS DUE IN SEPTEMBER

ARE YOU READY
to enlist your congregation for Church Extension? Use the best Sunday in September for the offering according to your local conditions.

ONE HUNDRED AND THIRTY-EIGHT WORTHY MISSIONS
have asked for aid in erecting buildings since January 1st. Nothing less than ONE HUNDRED THOUSAND DOLLARS will answer these appeals. Inspiration enough, you say, to enlist any Church of Christ in the Annual Offering.

WRITE AT ONCE
Ordering literature and collection envelopes and tell the Board that you will take the Offering. Many other churches would apply for aid if a large collection gave them hope.

ANNUITY MONEY
The annuity feature of Church Extension is profitable to you and the Board. You receive 6 per cent and the Board builds churches with your money. Write for information to G. W. Muckley, Kansas City, Mo., and order supplies by postal card. They will be sent free.

—J. E. Spiegel, one of the family of preacher boys, has resigned at Corsicana, Texas, and the church there will require a minister. The brethren are preparing to build a new house of worship and have already secured a parsonage. Letters may be addressed to J. B. Ambrose. Brother Spiegel will take up his former work of evangelist in Mississippi.

—Baxter Waters, in writing us about the recent Minnesota State Convention, says that among the most interesting sessions was an open parliament on "Christian Union," this subject being presented from the standpoint of Disciples, Congregationalists, Baptists and Free Baptists. A fine spirit prevailed, and many encouraging signs of a better day appeared on the horizon.

—T. N. Kincaid wishes to make a correction which appeared in his advertisement in THE CHRISTIAN-EVANGELIST on the plans for the Hot Springs work. The statement was: "We will raise $10,000 and borrow $5,000 from the Board of Church Extension." It should have read: "We will raise $10,000 and will try and borrow $5,000 from the Board of Church Extension."

—We regret to learn that W. A. Wherry, late of Commerce, Texas, who for some months was in attendance at Drake University, and preached for the church at Weldon, has been compelled to give up his work in the ministry on account of failing health. Leslie G. Parker, who sends the information, says Brother Wherry had a bright future before him.

—One of our exchanges prints the paper on "The Newest Evangelism," by George H. Combs, and gives credit to the "Preachers' Helper." It is quite probable "The Preachers' Helper" subsequently printed the address of Brother Combs, but THE CHRISTIAN-EVANGELIST secured the manuscript immediately after the delivery of the address and printed it in our special Sunday-school number.

—The First Christian Church at Fort Worth, Texas, has secured its three living-link-men—J. M. Lord, in the Philippines, Ward Russell for city evangelist of Fort Worth, and E. C. Boynton for the home field to work in Huntsville, Texas, where it is thought there is a fine opening. Here is located one of the state normal schools. J. J. Morgan is preaching for both of our Fort Worth churches.

—Reports indicate that while we are not making great numerical increase in Minnesota, our churches are becoming stronger and better equipped. There is a pluck and determination that is admirable. These churches are liberal givers, and if many churches in the center of our people paid their preachers in proportion to their financial strength, these salaries would be from five to ten thousand dollars.

—A directory of the Central Church, Newcastle, Pa., has been printed and hung in twenty-five common places in the neighborhood. On the rally day for the building fund the second $800 note was paid on the debt. During last year there were 91 additions by baptism and 23 otherwise, while the money raised for local work was over $2,700 and for missions $445. F. M. Biddle is the minister.

—We clipped the following from the "Messenger," a weekly bulletin of our church at Milwaukee: "W. C. Kenner, representing THE CHRISTIAN-EVANGELIST, last week made a most remarkably successful canvass of our membership, securing sixty-two subscribers for that splendid paper. Most of these were from homes not receiving one of our church papers.

The uplift that will come to these homes and to this church through the weekly visits of The Christian-Evangelist will be of untold value. Brother Kenner is a fine Christian gentleman, and his visit was a great blessing to us."

—A note from Miss Annie A. Lackey tells us that the work goes on as usual at Deoghur. "We are happy in our little corner of India," she writes. "Miss Mills and I are the only workers at present, but we are hoping and expecting others soon. Please pray for Deoghur." She encloses an article, "Glimpses Inside Temple Walls," which will be printed in The Christian-Evangelist.

—J. Boyd Jones has begun a series of illustrated sermons, and the first Sunday night's audience, according to the Marion (Ind.) "Leader," looked more like a midwinter audience with the church work in full blast, than it did like a summer audience with a large number of the people away on their vacations. From the brief outline of the sermon, which was on the "Prodigal Son," it was a very effective one. We are glad to note that a large number of young men were present.

—E. W. Allen, pastor of the Central Church of Christ at Wichita, Kan., has begun a Sunday evening service at the Crawford Theatre, and on the first night there was an attendance of 800, while on the following Sunday evening this was increased. We learn that as many people remained to the after meeting as would have been present at the regular church meeting had the services been held at the church. The work is going along very successfully.

—Evangelist C. L. Organ, who has for almost two years been connected with the State Board of Iowa, has been spending the summer with the church at Clinton. He will continue under the direction of the state board, and those desiring his services in meetings should write him at once, for he is making his plans for the autumn and winter. Address him at 1026 Twenty-seventh street, Des Moines, Iowa, or B. S. Denny, the corresponding secretary, at 1218 Twenty-ninth street, in the same city.

—Lowell C. McPherson is preaching, during the summer, a series of Sunday evening sermons for a "People's Popular Service" on such subjects as "Paganism, Rationalism or Christianity—Which?" "Is Bible Revelation Necessary?" "Sowing and Reaping—Cause and Effect;" "God's Precious Invitation and Your Responsibility;" "Three Thousand Converted — How?" "What Must I Do To Be Saved?" "How to Receive and Enjoy the Holy Spirit's Power;" "How to Meet Doubts and Confusion."

—Here is the way one traveler sees things: "Crossing the Dakota line at Fargo, we could but notice the wonderful difference between Moorhead, Minn., and Fargo, N. D. The Red river separates these towns, forming the line between the two states. Moorhead is a dirty, dilapidated looking place with few good buildings, few churches, no paved streets, but many saloons. Fargo has fine business blocks, paved streets, a Y. M. C. A. building, Carnegie library, magnificent homes, but no saloons."

—F. E. Lindenmeyer has closed his work at Amboy, Minn., to go to Salix, Ia. He reports his late charge as a self-sacrificing missionary band and a fine people to labor with. They granted him a month's vacation. This church will want a preacher who can take three services each Lord's day and drive twenty miles. They can pay $1,000. Correspondents should address A. A. Marks. Churches near Des Moines needing Brother Lindenmeyer's services as a student preacher, may write to him at his new address.

—A note from J. C. Alexander, of Bowling Green, Ky., informs us that a good little church house has just been completed at Rays Branch. The M. E. Church South has a building there. We will organize with about twenty-five members. The purpose is to have an up-to-date church. They will contribute toward all our organized efforts. The cause, we learn, has been greatly neglected there, for the spirit of anti-ism has been prevalent in that county. Several congregations have been broken up and our great plea has been unfairly represented and misunderstood.

—We regret to record the death of Mrs. Nettie McCorkle, pastoral helper of the Lenox Avenue Union Church, New York City, who died in the Skin and Cancer Hospital there after an illness of more than six months. Brother Lichtenberger writes: "She was a splendid worker. Her training in Hiram College and the School of Pastoral Helpers gave her a rare efficiency, and she was competent to work in every department. We miss her greatly for the active service, but treasure her memory. She is mourned by the whole church." She formerly was with the Jefferson Street Church, Buffalo, N. Y. The funeral services were conducted at Garrettsville, Ohio. She leaves a daughter about 17 years old.

—At Denison, Texas, George W. Lee has just celebrated his second anniversary there. According to his custom, Brother Lee gave a resume of the year's work, followed by an appropriate address to his people. It had been, he said, a year full of new experiences, duties, privileges, joys and sorrows. He reported the Sunday-school, under the superintendency of Brother Blackwell, in a flourishing condition, with the Endeavor Societies also doing well. There had been an average attendance of 30 at the midweek prayer service, and the Ladies' Aid had been a great help. There were 48 additions to the membership—16 by confession and baptism—a net gain of 33. Nearly $1,200 was raised.

—At Missoula, Mont., where W. H. Bagby ministers, substantial progress is being made. He recently baptized an English gentleman and his wife, who have seen a great part of the world as war correspondents for leading English journals. They are very intelligent people, and as they propose to make Missoula their home, will be a most valuable acquisition to the working forces of the church. During the past few weeks the indebtedness upon the parsonage has been reduced more than $400. In the regular services audiences and interest are good. The State Convention will be held with this church September 23-26. Prospects are good for a fine convention.

—We have just received "The Story of the Seattle Convention," which is an official report of the Twenty-third International Christian Endeavor Convention, just held at Seattle, Wash. Reports have already been published in The Christian-Evangelist from Amos R. Wells, who is well known to every Christian Endeavor worker, and B. B. Tyler. The official report, however, is a volume of 160 pages, and is well illustrated with pictures of those taking part and of scenes at the convention. Among members of the Christian Church, whose faces we recognize, are: B. B. Tyler, Herbert L. Willett and A. W. Kokendoffer.

—Our latest information is that about $5,000 came in on the offering in July for San Francisco, and probably as much more will reach the home office during this month. This is entirely inadequate and ought to make our brotherhood ashamed of itself. If your church took the offering and has not forwarded the money, this should be sent at once to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio, *indicating the specific purpose for which the money is sent.* The whole offering ought to have amounted to at least $25,000. We are glad to report that the First Church, San Francisco, has been enabled to make a payment of $3,000 to their contractors, and that work is now going on again. P. C. Macfarlane has examined the building carefully, and reports that it will prove a commodious and effective workshop.

As We Go to Press.

Special to The Christian-Evangelist.

President W. E. Garrison has been holding a teachers' institute in Aztec, N. M. He took a cross-country horseback ride of forty miles to Durango, Colo., on Saturday afternoon, preaching to the brethren there twice on Sunday, and returned to Aztec Monday morning. There is no church in Durango, but there are about thirty members, most of them from Missouri. The Colorado State Board is to arrange a meeting in October and an organization will be effected.

Special to The Christian-Evangelist.

St. Louis, August 19.—The Fourth Christian Church becomes a living link in the C. W. B. M., supporting one of its own young women, Miss Nannie F. Hopper, at Monterey, Mex. There is great rejoicing.—E. T. McFarland.

Special to The Christian-Evangelist.

California, Mo., August 19.—Fifty additions in two weeks in tent meeting. Good interest.—Fife, Tapp and Hill.

The Beginners' Lessons.

The up-to-date school separates for recitation the little folks who are under school age from the other primary pupils. They all meet together for the opening and closing exercises, however.

A few years ago the International Lesson Committee prepared a two years' course of lessons for these little tots. We call these little ones the beginners and these lessons the Beginners' Lessons.

We publish this two years' course of lessons. We have recently added a superb set of pictures to our list of supplies for illustrating these Beginners' Lessons. There are fifty-two large pictures, nine by eleven inches, for the use of the teacher before the class. The price of the set is three dollars. The same pictures reduced in size are given to the little folks to take home. The edges are perforated so they can be tied in a portfolio with little ribbons. These little pictures cost twenty-four cents for the set of fifty-two, or six cents a year.

September is the time to begin this course of lessons. In ordering be careful to say which year's lessons you wish, the first or second.

The quarterly for the teacher is twenty cents a year.

Do not lose sight of the fact that this year we have added six new quarterlies, a system of supplemental lessons, a teacher-training course, a new editor and a new department in *Our Young Folks.* No publishing house can supply the needs of a modern school so satisfactorily as we.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Virginia State Convention

The Virginia convention was held this year at Piedmont assembly grounds, near Gordonsville, July 30 to August 2. Tne convention was full of interest from start to finish, and was counted as one of Virginia's best.

The first two sessions were given to the Ministerial Association. The chief addresses were delivered by R. E. Elmore, on "The Preacher Among His Books and Papers," and by J. D. Hamaker, in a message to preachers. The Virginia ministers have adopted an insurance plan, and already one worthy preacher has been helped by them.

The work of the second day was in the hands of tne C. W. B. M. The chief address was delivered by Mrs. Ivan H. Wise. At the close of her masterful presentation of the subject of missions, an offering amounting to $475 was taken for the Portland Chinese mission. This is to be applied on the Centennial pledge of $1,000 made by the Virginia C. W. B. M. B. A. Abbott and W. M. Forrest each delivered good addresses on C. W. B. M. themes.

The sessions of the Virginia Missionary Society began on Wednesday night, July 31. The president, W. F. Fox, presided and made a few opening remarks. H. C. Combs read the report of the board and H. P. Atkins preached the convention sermon.

Tne report of the board showed that the total receipts were $8,741.85 in nine months. In the receipts were reported $2,700 stock in two good companies. This stock was the gift of E. N. Newman, treasurer of the society. Through the efforts of the state board four churches were organized, and five Sunday-schools were constituted; three houses were dedicated, eight pastors supported in local work, and 62 places assisted. There were added to the church 818 persons, 501 being baptized. When we remember that this report covers only nine months we Virginians feel that this is a time to be greatly encouraged.

Virginia is working on her trust or permanent fund. This fund now has $8,863.47. A brother has just stated his desire to give $1,000 to this fund on the annuity plan. Many others should speedily follow his lead. An effort is being made to reach $20,000 by October, 1909.

R. E. Elmore read a paper on evangelism, which W. J. Wright carried away to some of his institutes of evangelism. E. B. Kemm spoke practically and effectively on "The Cause and Cure of Frequent Changes in Pastorates." These two addresses were discussed by W. J. Wright, B. A. Abbott and J. B. Jones.

The speakers from other fields who helped to make our convention a success, were B. A. Abbott, of Baltimore; W. J. Wright and S. J. Corey, of Cincinnati; E. B. Bagby, of Cleveland, and President J. D. Jones, of William Woods College, Fulton, Mo.

There were thirty Virginia preachers present, nearly all of whom had some part on the program. An address, which called forth much favorable comment and made a deep impression was one by C. O. Woodward on "A Passion for Souls."

The music of the convention was conducted by A. L. Clarke, ably assisted by Miss Jessie Bowman, organist, and Miss Leake, pianist. Mrs. Taylor, of Richmond; Miss Annie Bell, of Wilburn; Miss Sallie Holladay, of Norfolk, and Miss McAlexander, of Gordonsville, sang sweet solos at various times during the convention.

The convention voted to meet at the same time and place in 1908. A committee of three was appointed to consider the wisdom of meeting on the assembly grounds each alternate year. This committee is composed of R. E. Elmore, F. T. Sutton and C. H. Walker. The report will be made at next year's convention.

President Josephus Hopwood, representing Virginia Christian College, addressed the convention on education. The college received a gift of $2,000 during the convention. This leaves only $1,700 lacking of the $50,000 which the college began to secure one year ago. Virginia is proud of this record, and is thoroughly convinced that Brother Davis knows his business. Northern and Western states, please take notice. G. O. Davis belongs to Virginia. Hands off.

The following officers were elected for the board and for the convention: President, W. F. Fox, Richmond; first vice-president, J. S. Ellett, Richmond; second vice-president, H. P. Atkins, Richmond; secretary and treasurer, E. N. Newman, Richmond; T. A. Cary, Richmond; F. T. Sutton, Richmond; R. M. Kent, Richmond; R. H. Walker and J. G. Holladay, Norfolk; L. C. Shelburne, Dot; F. W. Eheart, Blacksburg; C. H. Walker, Charlottesville; R. E. Elmore, Roanoke; J. D. Hamaker, Strasburg. H. C. Combs.

Convention Announcements

To Kentucky Disciples.

The Latonia church sends greetings and a cordial invitation to attend the State Convention, to be held here September 16-19. Lodging and breakfast will be furnished free to all who send names in advance to Mrs Kate Dickson, Latonia, Ky. Meals will be served by the ladies of the church at reasonable prices. And Cincinnati hotels and restaurants can be reached in a few minutes by electric car. Come over and see us, brethren. Let us have a great convention.

H. C. Runyan, Minister.

A Preacher's Gathering.

Preachers of the seventh missionary district will meet at Camden Point August 26-30. President Barham will entertain at the Missouri Christian College building for $1 per day.

Some of the subjects for discussion will be: The Dearth of Ministers; the Problem of the Country Church; the Preacher's Library; Preparation of Sermons; Elements of a Successful Pastor; Evangelizing the District; Sunday-school and Missionary Work.

Those going send me name at once.

St. Joseph, Mo. C. A. Lowe, Sec.

Kansas State Convention.

The Kansas State Convention will be held with the Central church, Wichita, September 30 to October 3. Half-fare rate has been granted on all railroads. We are planning to entertain 1,000 delegates, and present prospects are for the largest and most popular convention ever held. The program that has been prepared is the best yet. It is nearly as good as a National Convention program. The out-of-state speakers are: C. E. Hill, national superintendent of Christian Endeavor; H. H. Moninger, Sunday-school expert; B. B. Tyler, of Denver; W. R. Warren, of Pittsburg; Secretaries Rains, Wright, Muckley, Mohorter; President Zollars, of Oklahoma Christian University; Mrs. Anna Atwater, editor of the Missionary Tidings. De Loss Smith will have charge of the convention music.

E. W. Allen.

The Norfolk Convention.

To the Brotherhood:

Norfolk, August 8.—We have sent out facts, figures and invitations with reference to the national convention in October, and we stand ready and willing to welcome you in large numbers. The churches are urged to send their ministers in order that these workers may get in touch with the forward work of the brotherhood.

Has your church acted on this suggestion? Have you arranged for your minister to come? If not, why not? We of the East are anxious to have the other religious bodies of this section know who and what we are. Will you be one to come and assist in the good work?

The historic features of this section of the world are sufficient at any time to repay you for a trip, and at this time special reasons can be urged. Each one of us should keep shoulder to shoulder with the work of the Disciples of Christ, and no place is better calculated to bring us in close touch with the great work done by our people than at these national conventions.

The educational value of a national convention is such as to give enthusiasm and inspiration to your home work. We therefore, brethren, trust that you will let the people of the Atlantic coast know something of our remarkable strength.

On to Norfolk, Va., we trust may be your desire and action. R. E. Steed,

Chairman Publicity Committee.

Illinois State Convention.

The state convention of the Illinois Christian Missionary Society meets at Jacksonville September 9, 10, 11 and 12. Large posters to advertise the convention are mailed to each church and minister and it is hoped that they may be hung up in the church buildings.

The C. W. B. M. work, educational work, state and district missionary work, as well as various other interests will be represented.

Last year we had the largest convention of any in the history of the society. There were 600 delegates. This year fully 1,000 are expected and both the church and minister at Jacksonville invite them.

There will be no special rate granted by the railroads. The fare is 2 cents per mile, straight, each way.

Lodging and breakfast will be furnished and meals served for the day can be had at very reasonable rates.

J. Fred Jones, Field Sec.

W. D. Deweese, Office Sec.

Bloomington, Ill.

A Double Convention.

The Indian Territory and Oklahoma conventions will meet together this year in Oklahoma City on September 5-9. This will be one of the most important conventions ever held in the Southwest. Oklahoma is just coming into statehood. The former organizations of two strong missionary societies will seek to be formed into one by the adoption of a new constitution. This calls for a general attendance, clear thinking, and deep spiritual insight. The new University of Oklahoma is being inaugurated. The educational problem will be added. The old interests of the missionary work, with living link evangelists, and church building enterprises, with the C. W. B. M., Bible school and C. E. interests, will also be considered. A phenomenal attendance for the Southwest is expected. O. L. Smith,

El Reno, Okla. For joint committee.

Oklahoma Christian University.

Inquiry is frequently made as to whether Oklahoma Christian University will open at Enid at the appointed time. We are making no other plans than to open on September 17. This is the date according to the calendar published in our prospectus and 5,000 copies of this have been distributed. It would be practically impossible for us to change the date of the opening now. Work on the buildings is going forward rapidly. If necessary another relay of workmen will be put on. We have bought an equipment in the way of furniture and school furnishings, amounting in the aggregate to about $15,000. This will all be delivered early in September.

Twelve different schools and colleges will be opened up in the very beginning. Many of our faculty are already here and others are expected during the present week. We will have a fine library covering the various departments; four well-equipped laboratories and all the furnishings belonging to a thoroughly equipped university. The indications are that we will make a phenomenally large opening. The University Investment and Development Company and the Chamber of Commerce have contracted to furnish us 200 preparatory students, 100 college students and 100 music students from Garfield county. We hope that the full quota of students promised will be on hand at the opening, as we would far rather have the students than to have the tuition without the students. The location, the buildings, the equipment, the faculty all combine to make this a most attractive and profitable school for young people to attend.

Send for our full 186-page prospectus.

E. V. Zollars.

N. J. AYLSWORTH

N. J. Aylsworth, the subject of this obituary, was born in the township of Cuba, Lake county, Illinois, January 15, 1843, and died at the home of his son-in-law, James A. Macbeth, in Auburn, N. Y., June 24, 1907, aged 64 years, 5 months and 9 days. He was the brother of W. P. Aylsworth, of Lincoln, Neb., known throughout our brotherhood as the successful chancellor of Cotner University. His wife died nearly a year before his own death, and he left of his immediate family two daughters and a son—Ella Moore, of California, and Ruth Macbeth, of Auburn, N. Y., and William Macbeth of this state. His brother and the two daughters were present at the funeral. Brother Aylsworth was a successful student from the beginning of his student life in the common school, and he began to teach at the early age of 15. He entered Chicago University when 17 years of age and was graduated in a little over three years, taking the four years' course in that time. He studied medicine for a while in connection with his work as a teacher, after his graduation from the university; but being called by the brethren into evangelistic and pastoral work, he abandoned his medical course. He was so well acquainted with the theory and practice of medicine that, during the closing days of his life a doctor who attended him said he knew more about medicine than very many of the doctors. He was eminently successful in ministerial work, and was the main human factor in establishing the church in Angola, Ind., and afterward the church at Fort Wayne, in the same state. It was owing to the hard work at the latter place, done during a time of great financial stringency, that he lost his health, and he came to New York hoping to recover. He labored as strength would permit, first in Syracuse, and afterward in Auburn, where in 1881 he was completely prostrated, and was compelled to give up all labor. His intellectual vitality and force were greatly impaired by the disease which made him a physical wreck, but after a few years from the beginning of his collapse he began again to read and write, though physically comparatively helpless. The writer of this sketch was summoned by telegraph from our state convention in New York City to preach his funeral. I have been intimately acquainted with Brother Aylsworth and his family for many years, and not only gladly officiated at the funeral service, but strove to say such words of appreciation as are fittingly suggested by the text chosen from 2 Sam. 3:38: "And the King said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?" It is no disparagement to the excellent and gifted ministers of our great plea for a return to Apostolic Christianity, to say that this highly gifted brother was a peer of the most richly endowed among them. The conditions of the last thirty years of his life, during most of which he was unable to walk, were not conducive to intellectual efforts. Burdened as he was, with physical prostration and the cares of a family, few would expect him to do anything in any line of activity. As he had been compelled to leave the ministry for which he was so thoroughly equipped by his native and acquired gifts, his income for support cut off, none but a brave soul could have undertaken what he did, and none but a princely Christian nobleman could have accomplished so much. In such a state he entered the arena of religious discussion to make clear questions of supreme moment in the development of the church along lines of progress that cannot safely be ignored. I am sure that no one has read his contributions in our periodical literature without profit, nor without being impressed with his striking originality, and his remarkable clearness of intellectual and spiritual vision. It may be that out of the incomprehensible providence which laid him upon his bed for so many years, the Lord enlarged and intensified the spiritual forces that dictated his articles for the press, and the two books he produced and left to enrich our libraries. The first of these, "Frequency of the Lord's Supper," though not an elaborate or pretentious contribution to the subject discussed, is worthy of a place in all our libraries. Like everything he wrote, it brings into deserved prominence the subject under discussion, and makes clear the importance of this neglected ordinance to our church life, and especially shows the intellectual and cultivated mind that originated the line of argument. The second book that Brother Aylsworth produced and left to us is one of the classical marvels of our literature. It is entitled, "Moral and Spiritual Aspects of Baptism."

The subject of baptism had been for more than a century a hackneyed subject of debate in pulpit and press, with the attention mainly fixed on the outward form and the proper subjects, with slight attention to the holy names connected with it and the philosophical connection of the outward form with the inner and spiritual life. Brother Aylsworth took this hackneyed and much misused ordinance from the commonplace environment with which theologians had obscured it, and by reason, analogy and scripture, with masterful logic and clearness, made its connection with the remission of sins and the beginning of the spiritual life so apparent, that unprejudiced and intelligent readers of the book can see the ordinance in a new light. Now that the author is dead, let us emphasize the importance of this classical production of a gifted and consecrated intellect to all the preachers among us, and to preachers of other religious bodies. It should not be neglected nor be permitted to become obsolete for want of purchasers and readers.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." A. B. CHAMBERLAIN.

Auburn, N. Y.

Clarence Mitchell's Good Work.

Clarence Mitchell, Lima, Ohio, who will continue in evangelistic work, is filling in his vacation by holding "fellowship" meetings with former pastorates in the third district of Ohio. He was secretary of this district for three years while pastor of the Lima congregation. While minister at Lima the congregation purchased a lot and built a fine brick church, which was dedicated by Z. T. Sweeney. Over four hundred members were added; and in one meeting held by Brother Mitchell with home forces, two hundred and eight people were added. He was pastor at Wellsville, N. Y., where two hundred and forty persons were added, including Hallsport. He was pastor-evangelist at Mannington, W, Va., where he effected a permanent organization, purchased a lot and built, as President Cramblet, of Bethany College, said, "perhaps the second best building in the state among the disciples of Christ." At this place Brother Mitchell was on the ground only during the summer vacation. At Grover Hill, Ohio, he held nine meetings. A new church has since been built there, as at other places, following his revival meetings. Two new buildings are now being constructed at Jackson Center, Ohio, and New Berlin, Ohio, as the result of meetings held in 1907.

Brother Mitchell is a member of the South Side Church at Lima, his former pastorate. H. W. PEARS, Elder.

Lima, Ohio.

Vacation in the Ozarks.

During July I spent a strenuous but a most happy vacation in Missouri, fishing every day, preaching every night and visiting the kin at meal time. Each of these items was enough to engage one strenuously. My father was one of fifteen, my mother one of thirteen, there are ten of us children, and my oldest brother has set the mark with ten children of his own. No racial suicide here! No half day task to visit all the kin!

Should I tell about the fishing? All varieties and sizes, numbering hundreds, from the little sunfish to the twenty-three pound yellow cat. Affidavits furnished on application. We fished in Pomme de Terre and in Lindley.

Sweetest of all, we found a bee tree in the woods, and took 201 pounds of honey. Sitting one day on the bank of Lindley, where I first administered Christian baptism (fifteen were baptized at that first service, fifty-three during my first meeting), my reverie soon fell into accompaniment with the music of working bees, and looking, I discovered that the great oak under which I was sitting was a bee tree. I soon made a bargain with the owner of the land to cut the tree, and give him the bees and keep the honey for myself. No affidavit here is needed—just come and take dinner with me and have some honey. A Scandinavian brother living near said that after twenty years I was just getting the pay for my first meeting. He remembered that the brethren were not as thoughtful as the bees. But I have always been more than well paid for all my work, and now that I found honey for my beginning, it will not be hard to "keep sweet."

I killed a rattlesnake and saw another get away. Kept the rattles for confirmation. So I am safe here. But "the biggest one got away." That is like the fish song, is it not?

I made a Fourth of July address to a great crowd at Buffalo. Also another patriotic address to a greater crowd at "The Old Settlers' Picnic," at Lewisburg. I preached once at Buffalo, eight times at Lindley—the old home church, and where my father lies at rest—also preached eight times at Polk church, where we baptized twelve. May they be twelve good apostles. One was Eugene Willis, nephew of S. T. Willis, of New York City. This made a bright and happy crown to a most delightful and recreative vacation.

Our work at Clifton starts with a meeting with Lockhart and Wilkinson, September 1. We have 240 souls on our prayer list, and doubtless many others will come into view as the meeting makes progress. Our Bible school is now in the midst of an August rally, getting ready for the meeting. We are happy. An early start for our fall harvest is a good thing. Pray for us.

Louisville, Ky. T. S. TINSLEY,

Beautiful Booklets

We have a series of attractively bound books in art vellum and containing from 50 to 75 pages that ought to be in every home. Among them are:

My Little Boy Blue....Rosa Carey
The Kingship of Self-Control..Jordan
How the Inner Light Failed....Hillis
Across the Continent of the Years
.....Hillis
Risen With Christ.....Gordon
A Business Man's Religion....Wells
Kept for the Master's Use.....
.....Frances Havergal
The Greatest Thing in the World
.....Drummond
For Christ and the Church..Sheldon
Temptation .....Stalker
Keeping Tryst .....Gordon
Whiter Than Snow.....Mrs. Walton
The Shepherd Psalm.....Meyer
Expectation Corner .....Elliott
The Majesty of Calmness....Jordan
Child Culture .....Hannah Smith
From Girlhood to Womanhood..
.....Mary Dickinson
Jesus' Habits of Prayer.....Gordon

A culture and refinement are inbreathed while reading and meditating on this kingship series that will in every instance produce a changed and better life. Only 25 cents, postpaid. Send for an assortment of them.

Christian Publishing Company.
St. Louis, Mo.

NEWS FROM MANY FIELDS

Western Canada.

J. A. L. Romig, our Western evangelist, is engaged in a union meeting with Baptists and Disciples at Revelstroke, B. C. He is assisted in his work by the Cane sisters of Milestone, Sask. ——A. Theo. Waters, of Regina, Sask., delivered an illustrated lecture on mission work at Milestone August 15. Brother Waters is preparing to take up mission work in South Africa.——The membership of the church at Milestone has been doubled the past year, all missionary apportionments met in full and one young man set apart to the work of the ministry. This is the only organized church of our faith in the province and the work accomplished here shows what we might do in other places if we only had the men and the means. A. R. Adams.

And So We Went Toward Rome.

Almost two thousand years ago St. Paul said, "I must see Rome," and later he writes, "We came to Rome."

St. Paul's was a missionary journey full of hardships destined to end in imprisonment and death.

Almost two thousand years afterward one thousand Christians residing in America said with one accord, "We must see Rome." Ours was a missionary journey. The good ship Neckar resounded continually with prayer and sacred song. Our journey was a triumph from beginning to end. We took every opportunity to visit mission stations along the way. So we called at Ponta Delgada in the Azores, Gibraltar, Algiers and Naples.

At Naples many of us visited ancient Puteoli, for it was here St. Paul landed, found brethren and tarried seven days. Puteoli is the filthiest city I have ever seen. The Arab quarter in Algiers does not compare with it. We found no brethren there when we landed. They certainly need a Paul to preach to them. In spite of the uninviting conditions at the landing we read the twenty-eighth chapter of Acts which gives the meagre account of Paul's experience at Puteoli. How we wished for a journal of his seven days in the old city. The railroad parallels the Appian way more or less from Naples to Rome. We made the trip by daylight and entered Rome as the evening shadows were falling.

Rome is bewildering in points of interest. We looked up with especial interest points associated with Bible history. We journeyed down the Appian way and with our feet upon the original pavement, our faces turned toward Rome, we sang "Onward Christian Soldiers." Not far from the historic way is the entrance to the catacombs of San Calixto. We entered the celebrated underground, gruesome, endless labyrinth of tombs and beheld on every hand evidences of ancient Christian occupation. We viewed with awe the bones of the nameless dead and filed into their venerated cavern chapels with becoming reverence, and emerged from their taper-lighted darkness singing Alexander's "Glory Song."

A small party of us visited the celebrated Mamertine prison where St. Paul was confined and where he wrote several of his letters. The prison is well preserved and could easily serve its ancient purpose, if Jesus had not set the world forever free.

Perhaps the climax of our trip was the session of the world's Sunday-school convention which was held in the Coliseum. History records no similar meeting in Rome. One thousand Christians representing 29,000,000 of adherents to the great world's Sunday-school movement; preachers, laymen, missionaries and religious workers from every land under heaven helped to make the old walls of historic structure resound with prayer and song in Jesus' name. Every foot of the pavement on which we stood had been stained with the blood of thousands of martyrs and their blood seemed to cry out from the ground as we proclaimed a triumph for Jesus Christ. No intimation of threat from Caesar now, his ashes have been scattered long ago and his palace is a hopeless ruin; the roar of the lion was not heard even in the distance, the gladiator was no more and the Roman soldier was present only in the capacity of a spectator.

We came from that meeting which is destined to be historic, with the missionary fires kindled and burning; we went down from Rome with enlightened eyes and a determination to live lives of more earnestness and consecration in His service. H. Randel Lookabill.

Baltimore, Md.

Some Kentucky Workers.

Arrangements were made for a meeting at Munfordville by C. R. L. Vawter and Wood, his singer. They are seeking to save the cause there with not very flattering prospects of success.—— J. W. Masters added 28 in Whitley county. The month has been a very difficult one on account of the busy season.——W. L. Lacy had four additions in Wolfe and Morgan counties.——There were 39 added by the labors of D. G. Combs. He is now at Berea in a meeting. C. A. Van Winkle reports that much is being done in spite of very determined opposition by the college authorities.——One added at Erlanger. L. B. Haskins is taking a vacation by holding a meeting at Pharis Hill, Clark county.——Two baptized at Latonia. The new part of the house is ready for use.——Some valuable people, who are Disciples, have moved into Bardstown.——One added at Livingston and Campbell.——Fifteen added at Clay City, partly in meeting by W. J. Cocke. George D. Vorco says one confessed faith since close of revival.——C. M. Summers is getting the work well in hand in Jackson. The people are pleased with him and he is pleased with the people. A meeting is being planned.——Six added by S. J. Short—one of them one of the most promising young men in Big Sandy valley, one of

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the best educators in that region.——The meeting at the Second Church, Richmond, by John T. Hawkins, with W. E. M. Hackleman as singer, is reported by W. O. Foster as great. Fifty-eight added and a great deal of good accomplished otherwise.——Robert H. Carter reports the Belleview work as doing well and the effects of W. J. Cocke's meeting of very valuable character.—— The collections for the month by H. W. Elliott amounted to $265.80. This is about one-third of our monthly expenses. We trust that from now until the convention our people will rally to the support of the work. We have had a great year's work. It will be a shame to go to Latonia with our obligations not met. Many, many, many, good, strong churches are yet in the list of delinquents. H. W. Elliott, Sec.

Sulphur, Ky.

Churches in the Land of Early Gardens —South Texas.

State Evangelist Boggess and Singer Fred Carter have been exalting the Simple Plea of "Christians only" in South Texas, at Beeville, Mathis and Corpus Christi. Until recently Beeville had the southernmost church in Texas that was regularly organized and had regular preaching. W. J. Battenfield, recently of Illinois, is pastor there, and was assisted in a two weeks' meeting that just closed with 18 additions—12 of them by baptism, one from another body.

The church at Mathis, twenty-five miles south of Beeville, was reorganized and strengthened in a two weeks' meeting. A Bible school was organized with 52 enrolled. Enough money was subscribed to move the church building from Lagarto. It is a building, the lumber in which cost over $2,000, when building material was reasonable. It will be ready for dedication August 25.

Corpus Christi, a place on the bay, with 8,000 inhabitants, is rapidly growing into a city, and with deep waterway in prospect and rich early garden country, to back up and stimulate a rapid growth, was next besieged in a month's meeting. A church was established and fully organized with 53 substantial members, composed of new converts, members from several denominations and scattered Disciples. A Bible school was organized with 50 enrolled the first Sunday. Not least in significance for permanency, at Mathis and Corpus Christi and for planting other New Testament Churches in South Texas, is the locating of Charles H. Caton from Missouri as pastor. Brother Caton is an able preacher, with a large experience, and seems to be just the man for a growing health resort like Corpus Christi. For a long while Corpus Christi has needed an established New Testament church. With a substantial line-up such as is there, a bright future is in prospect. I have not had part in the establishment of a church in Texas with more splendid promise than Corpus Christi Christian Church. A most commendable feature of the work of the Texas state board and workers of late has been their effort to give permanency to every point besieged and follow meetings with regular work and preaching. Of the nine meetings held by me in South Texas since the first of the year all have had a pastor present, or located, to follow up the meeting and to nurture the work to greater permanency.

Siege will be opened in a winter campaign in other centers of influence in South Texas, for establishing and giving permanency to New Testament churches, but for several months intervening interests will be centered in other sections of the state. W. A. Boggess,

State Evangelist of Texas.

Dallas, Texas, Station A.

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A Letter from England.

I had the pleasure of supplying for Mark Wayne Williams at the West London Tabernacle the first couple of Sundays, Brother Williams with his family visiting relatives in America. This scholarly, consecrated man of God has done a splendid work at this great tabernacle and is justly held in high esteem by the membership.

The West London Tabernacle was erected in 1865 by Mr. Henry Varley and his father-in-law, Mr. Pickworth, became responsible for the cost. The property cost $40,000. Dr. W. T. Moore succeeded Mr. Varley in 1882 and was pastor of the church nearly eleven years. It was at the beginning of his ministry that the church became identified with the Disciples of Christ. Dr. Moore was succeeded in 1893 by George T. Walden, of Australia, who was followed in 1896 for a few months only by John A. Brooks, of Memphis, Tenn., in 1897 by W. A. Foster, of St. Louis, and from 1898 to 1903 by E. M. Todd, of Chester then, and now at Manchester, N. H. Then Mark Wayne Williams became the minister.

The metropolis is a perpetual revelation. The large hotels and boarding houses are well crowded with American globe trotters, some to see places of historic interest, others to see the international horse show at Olympia, and still others to see and participate in the Derby races. The writer attended service at Hornsey Tabernacle, where L. W. Morgan is minister, on the occasion of their Sunday-school anniversary and enjoyed the splendid meeting.

Our work at Southampton is progressing nicely. We have had 21 new members since May 5. There were seven last Sunday, six confessions at evening service. We have raised within the last few weeks sufficient money to clean, paint and repair the exterior of our church. Much of this is due to the great generosity of F. Misselbrook. Brother Misselbrook is one of God's noblemen. He is one of the leading merchants of the city and has made a moderate fortune and is unusually liberal to his church.

Southampton. Ernest C. Mobley.

In and About Pittsburg, the Centennial City.

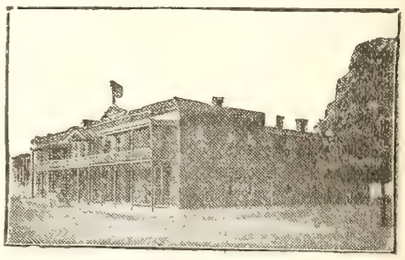
C. L. Thurgood has returned from his vacation of two weeks up in the mountains, greatly renewed in strength. He is better able to handle the problems that arise about Central, our real downtown church of Pittsburg.——Brother Brewster, of Observation Hill, is doing a fine work and his church shows its appreciation by giving him a month off that he may be stimulated for the autumn campaign.——Wallace Tharp, of the First Church, Allegheny, is at Bethany Beach this month. He preached there August 4 and delivered a lecture on August 6 which was a delight to all who heard him.——F. A. Bright, of Waynesburg, had rather a painful, but we hope not very serious accident, caused by the carelessness of some plumbers who had been repairing gas pipes and left a jet open. When Brother Bright went to light it the gas blazed into his face. Brother Bright is doing a good work at Waynesburg.——Brother Taylor is taking hold of the work at Elwood City in earnest and they have begun to appreciate his efforts. You will soon hear of another mission point having grown into a self-supporting church. He seems to be the right man in the right place.——We are looking with expectancy for Clayton Brooks to be enrolled as one of the ministers of Western Pennsylvania, and with the old First Church of Newcastle back of him we will not be disappointed but will see all the churches in that section in line for the Centennial.——Howard Cramblet is proving himself to be a master in the way he is directing the work in McKeesport. Not only the First Church, which is preparing to build a beautiful new house, but the East End McKeesport Church and the White Street Mission are moving forward at the same time. The work being done there is a marvel.—— R. H. Sawtelle has been giving the last six months to evangelizing in Indiana county with excellent results. He has accepted a call to continue as county evangelist for another year. This is another "the right man in the right place."—— C. H. Frick is encouraged with the outlook of things at Crafton. But the brethren are a little discouraged at Butler. But we have reason to believe you will soon hear of the Butler mission becoming one of the strong churches of Western Pennsylvania.——O. H. Phillips, of the "Chris-

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tian Worker," has been made the corresponding secretary of the Centennial committee and he is making a tour of the churches in Allegheny county and organizing them that they may be prepared to entertain the great convention in 1909. The financial part of the convention is the one that is especially interesting at the present time. The financial committee has planned a system of rewards to those who by their contributions will help us raise the money to meet the expenses of this convention. The system is an excellent one. They offer a copy of a special library edition of the souvenir program to every one raising and paying $1, an unframed copy of the pictures of the forefathers, Thomas and Alexander Campbell, B. W. Stone and Walter Scott, ornamented with the insignia adopted for the Centennial convention committee, and the colors of the Western Pennsylvania Christian Missionary Society, or a copy of "The Church of Christ," in cloth, to any one paying $5; a framed copy of the above pictures with the photograph of the donor or a copy of "The Church of Christ," in leather, to any one giving $10.—— We are making extensive preparations and intend giving you the most hearty welcome to the Centennial you have ever had at any of our general conventions. We expect to entertain at least 50,000 Disciples and make it the greatest convention ever held in America or any other country. —J. D. Dabney.

New Pastor Holds Meeting.

The revival at the Central Christian Church of Greenville, Texas, conducted by the pastor, W. T. Hilton, closed August 4, having continued since July 7. It is believed that this series of revival services has been one of the most encouraging, inspiring and altogether beneficial meetings in the history of the Greenville church. Brother Hilton's sermons were full of Jesus Christ and him crucified. The excellent services of J. E. Lintt as director of music were enjoyed for three weeks until he was called to duties in another state. For the last week Theo. Fitz conducted the musical services. He delighted the Greenville people with chorus work and his solos, which were sermons in song. The sixty-one additions throughout the meeting, as well as eight on the final day, attest the sustained interest. Thirty-eight were baptized and twenty-three received by letter or statement. Members of seven new families uniting with the church brought present and probable future strength and eight families were united in Christ. The Christian Church and the city of Greenville are thankful for the blessings of this meeting, the influence of which is inestimable.—Hubert Harrison.

Overcoming Obstacles at Pittsfield, Ill.

Our tabernacle meeting two weeks old, and seldom does a meeting ever start with so many discouraging circumstances. The cyclone destroyed our church and tore up the roofing of our tabernacle so that the constant rains following went through in spite of several days of repairing. The first Sunday we were rained out completely and found refuge in the Congregational church which was kindly loaned to us till we could dry out and repair. Then every rain for some time found some places for leaks and at the same time kept the farming people away. Not till Sunday night, August 11, did we seem to have a real meeting on hand. Sixteen answered the invitation that night, 33 to date. We are hoping and praying for a better chance at the people with our message. Wilson and Lintt are leading. We secured $4,870.91 of insurance for our wrecked church. Will rebuild as soon as possible.

W. E. Spicer, minister.

Constructive Evangelizing.

The meeting at Howe, Texas, conducted by Evangelist S. J. Vance, of Carthage, Mo., with some assistance by myself, closed with 14 additions, 12 being baptisms. Taking all conditions into consideration this was a good meeting. Brother Vance is an able evangelist of the constructive style; he denounces sectarianism and division by announcing Christ and pleading for unity. A question box was one of the features which aided greatly in revealing the disturbed condition of denominationalism. The evangelist's disposition of the questions was very pleasing. The personal efforts of the Howe church was a great help. A sunbeam chorus, led by Miss Nina Vance, was inspiring. We feel that we are better prepared to do the Master's will by having been in this meeting. We are to begin a meeting at Ross Avenue Church September 1.—Leroy M. Anderson, Dallas, Texas.

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Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

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HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

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THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Garden Valley.—Meeting closed with 21 added. A big basket dinner on Lord's day. We organized a Christian Endeavor of 45 members and reorganized the Sunday-school.—Susan E. Clarke.

California.

Orange, Aug. 8.—Two additions by confession and baptism and two by letter since the last report.—A. N. Glover.

Florida.

Palmetta, Aug. 9.—Four additions by confession and baptism—four sisters between 13 and 16 years of age.—B. F. Manire, Sr.

Illinois.

Cameron, Aug. 11.—Our two boys, Hugh, aged 12, and Carl, aged 10, made the good confession and were baptized by me on Hugh's birthday.—Lewis Goos.

Dixon, Aug. 12.—H. H. Peters began the second year of his ministry here on August 1 with three additions.

Mulkeytown.—Seven baptisms and one reclaimed under the preaching of Earnest Reed, of Knoxville, Tenn.—Emma Bayless.

Indiana.

North Salem, Aug. 14.—There have been three additions by confession and baptism recently. The work starts auspiciously after my short vacation.—E. S. Conner.

Iowa.

Lewis, Aug. 14.—The meeting closed last night with 37 added. It is a town of 700 and special excursions were run to it for baseball and other purposes every Lord's day.—Jessie Logan Wilkinson and R. Tibbs Maxey.

Kansas.

Hepler, Aug. 15.—I supplied here on Lord's day and there were three accessions.—J. P. Childs.

Walnut, Aug. 15.—In my meeting with N. H. Barragar there have been crowded houses and nine accessions to date.—J. P. Childs, evangelist.

Alta Vista.—I have been eight days with the Pleasant Ridge Church and we have had nine confessions. The interest is fine and we continue. George M. Reed is the pastor.—C. C. Atwood, evangelist.

Moran, Aug. 15.—We held a few days' meeting at 101 schoolhouse near Neil, Greenwood county. It resulted in an organization of 20 members—all grown people—and 18 heads of families. We made arrangements for quarter-time preaching and Brother Thornton, of Reece, will serve as their minister.—J. P. Haner.

Lacrosse, Aug. 15.—Homer Baldwin, a young man from Lyons, Kan., preached for me last Lord's day. This was his former home. There were two confessions. There have been several baptisms not previously reported.—O. H. Truman.

Pleasant Ridge, Aug. 17.—In a thirteen days' meeting there were 21 added—18 by profession and baptism.—William Reed, pastor; C. C. Atwood, evangelist, Alta Vista.

Kentucky.

Latonia, Aug. 13.—Six added last Sunday.—H. C. Runyan.

Corbin, Aug. 13.—I am in a fine meeting with J. W. Ireland, of Stanford, leading the singing. The meeting is eight days old and there have been 31 additions.—Clarence E. Miller.

Missouri.

Moberly, Aug. 12.—We have had one addition by letter at the East Side Church.—E. G. Merrill.

Ash Grove, Aug. 12.—One added by confession and baptism at Cabool August 4, and two by letter at Ash Grove yesterday. Both churches are planning for spiritual meetings.—B. F. Norris, pastor.

Fayette, Aug. 11.—E. L. Frazier, assisted by F. F. Dawdy as singer, closed a three weeks' meeting to-day. Excessively warm weather reduced the attendance. There were 14 accessions—six by confession and baptism, eight by letter or statement. Brother Frazier begins a meeting at Owensburg, Ky., August 19. Professor Dawdy will be at Gallatin, Mo., with J. V. Coombs in September.—R. B. Helser.

Brookfield.—There have been three additions not reported, one by confession, one by relation and one from another body.—R. E. L. Prunty.

Norborne, Aug. 13.—In a two weeks' meeting at Mt. Carmel we had five additions—all by confession and baptism. There have been two by statement not previously reported. The work is in good condition.—C. C. Taylor.

New Mexico.

Artesia, Aug. 12.—During the last two months there have been 14 additions to our church here. Three by confession and baptism and others by letter and statement.—D. W. Robertson, clerk.

New York.

Richland, Aug. 13.—A tent meeting of the Disciples of Christ has been in progress here about one week. It is conducted by Willis B. Smith, of Syracuse. There were four immersions last Lord's day.

Oklahoma.

Sumner, Aug. 14.—C. F. Trimble is holding a meeting with ten additions in five days. He held us a great meeting two years ago.—W. C. Bowers, elder.

Oregon.

Milton, Aug. 12.—One confession. We are having splendid summer audiences and the work prospers.—C. H. Hilton.

Wallowa, Aug. 4.—We organized a church here July 31 with 35 members after 11 days of preaching and singing the gospel. We used the Methodist church. A pastor is called and money subscribed. This is the fifth new church we have organized in fourteen months. We began at Union August 6.—Ritchey Brothers, state evangelists.

South Dakota.

Hot Springs, Aug. 15.—There were three additions—two of them by baptism. I will begin a meeting at Edgemont, near here, in a few days.—Joel Brown.

Texas.

Markos, Aug. 14.—Two more baptisms and one added by letter. Many of our members are out of the city but the work moves along splendidly. H. K. Shields, one of our best song leaders, has located with us and will be worth much to our cause here.—A. M. Harral.

Lockhart, Aug. 12.—Our meeting with the home force is one week old with 19 additions—two being from other bodies, two by reinstatement and the rest conversions. Great crowds are in attendance.—Charles Chasteen.

Hubbard City, Aug. 8.—Our meeting began last night. There is a surplus of prejudice in these parts. This is a small place but we hope to accomplish something, though not as much as could be done elsewhere. There has been one addition and a good audience.—Wallace M. Stuckey.

Seymour, Aug. 11.—I closed a short meeting here with 13 added. Claude Pierce lead the singing and Miss Ranson played the organ assisted by Mrs. Spiegel. A beautiful new stone church building had just been completed. W. J. Wright, manager of a large wholesale grocery company, had for some time been supplying the pulpit most acceptably. J. B. Boen, evangelist, who lives here and was resting, greatly assisted in the meeting. Brother Wright was ordained for the ministry. The church will soon have a pastor for all of its time. The Baptist, Methodist and Presbyterian ministers attended often. My next meeting is at Pecos, Texas.—O. P. Spiegel, evangelist, Birmingham, Ala.

Fort Worth, Aug. 16.—Just closed a good meeting with Bellevue church. There were 45 additions. C. P. Craig, minister, is a faithful man. His church, one of the new enterprises at Fort Worth, had about 75 members when the meeting began—there are now 115 with more new married couples than any church of its size I ever saw. Ie was never a mission of either of the old churches but by self-sacrifice and dint of energy has supported itself from the beginning. Every member seems to appreciate thoroughly the fact that the present pastor is pre-eminently the man for the place.—John A. Stevens.

West Virginia.

Raleigh, Aug. 14.—The Sunday-school is doing well. I baptized two last Sunday evening at Skelton where the little church is faithfully holding forth the Word of Life.—A. M. Dial.

Ministerial Exchange.

J. A. Kay is open for engagements after September with a good evangelist. He is an excellent singing evangelist and may be addressed at Hartford City, Ind.

Our congregation at Milwaukee, Wis., desires an evangelist for a meeting during the autumn or early winter. Milwaukee has the reputation of being a very hard field. We have but one church there and the growth has been slow. Address Claire L. Waite, minister.

W. Thompson, M. D., has open time for the last of September and the first weeks in October. He will be glad to hear from any church needing a good meeting. He prefers Nebraska. For references address President Lockhart, Christian University, Waco, Texas. Dr. Thompson may be addressed at the same town.

The church at Cuba, Ill., wants an evangelist for a meeting in the latter part of October. Address A. Immanuel Zeller, minister.

Wanted: An assistant minister. Address R. H. Crossfield, Owensboro, Ky.

The Third District I. C. M. S. wishes to engage an evangelist for full time. Compensation will be ample for the right man. Applicants should enclose stamp and good references.—H. J. Reynolds, secretary, Camp Point, Ill.

F. F. Dawdy has given up his school of music to enter as singer with J. V. Coombs in evangelistic work after September 1, and may be addressed at 317 Lake street, Topeka, Kan.

Wanted: A good man at once for a new church in a beautiful western city. A good church on one of the finest lots in town. Address Ada L. Forster, Fairmont, Minn.

S. B. Russell, Memphis, Hall county, Texas, says the churches in Kansas or Oklahoma in need of help in special meetings could be put in correspondence with a brother who is strong in developing the church along spiritual lines.

C. F. Ladd, evangelist, can be reached at his permanent address, Mendota, Ill. An article from Brother Ladd appeared in last week's CHRISTIAN-EVANGELIST.

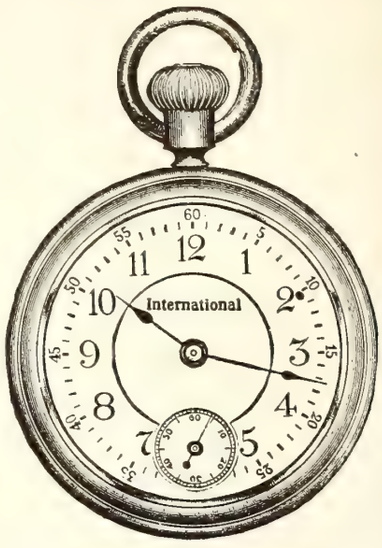
I. N. Grisso strongly recommends Orlie Jordan, of Plainfield, Ind., to any church needing a male singer for revival services. He is a good soloist, can direct a chorus and is a young man of fine character.

Charles C. Smith, of Maroa, Ill., writes that any church wanting a good preacher and successful minister could be put in correspondence with such a man by addressing him.

Churches wanting a preacher of twelve years' experience may address J. L. Smith, at Sigourney, Ia.

A young minister who has had several years' training in college and university, and who is an able preacher, would like to hear from some wide-awake church that is able to pay at least $100 a month. Address E. D. L., Angola, Ind., box 459.

Premium Watch



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Christian Endeavor

September 1, 1907.

"I Can" and "I Can't."—Isa. 35:3, 4; 30:15-18; Heb. 3:14.

(Consecration Meeting.)

DAILY READINGS.

M. Caleb's "We Can."	Num. 13:26-30.
T. The Spies' "We Can't."	Num. 13:31-33.
W. Saul's Army.	1 Sam. 17:1-11.
T. David and Goliath.	1 Sam. 17:28-32.
F. Paul's "I Can."	2 Cor. 12:7-10.
S. Jesus' Promise.	John 14:10-14.
S. Topic.	

In preparing for this consecration meeting the indicated Scriptures should be read carefully. Christian Endeavorers are pledged to respond in answer to their names at consecration roll call with at least a verse of Scripture. A single verse of Scripture is fine for a response provided you know what the verse means. This can be ascertained only by refraining from acquiring the verse habit of Bible study. To study it by verses is to make it nearly always impossible to know the meaning of the verse.

This is true of the verses suggested for this lesson. Whoever selected them for general use evidently had the verse habit of reading and studying the Bible.

The Bible must be studied in a large way as we study other writings, to know the larger meeting and the large construction. This is true of all Scriptures, especially true of the prophet Isaiah from whose writings the immediate lesson topic is taken. For the purpose of this column the first eighteen verses of Isaiah thirty are taken.

The kingdom of Judah with Jerusalem as its capital, lay between two great kingdoms, rich and powerful at the time, Assyria and Egypt. Assyria was moving forward in a great world conquest and Jerusalem was filled with dread concern at the impending threat. What should Judah do? This was a political question which occupied the mind of court and people. What can Judah do? Great discussions were evidently being carried on. Some were saying Judah can, others saying Judah can't. One party believed Judah could withstand invasion and siege and assault by trusting in Jehovah. Others—and they had strong friends at court—believed that Judah could not thus withstand the invader, but that help must be had in the armies of Egypt with its horses and chariots. Indeed, the court party had prevailed so far as to have sent messengers to Egypt to meet ambassadors. They had their conference at Zoan, and also at Hanes? (verse 4). The representatives of Judah had not gone to this conference empty-handed, but had carried rich treasures upon asses and camels (verse 6).

The conference was of little value, as Isaiah foretold. Egypt was a boaster who sat still. The return of the embassy to Jerusalem must have stirred anew the discussion. Can Judah resist alone? One party saying we can, another we can't, it looked hopeless.

What grounds had the one party for saying that little Judah and Jerusalem could alone resist Assyria? If they would accept the rejected counsel of Jehovah,—"in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

There were those who believed that word of Jehovah. Many doubted it, and would feel stronger with the help of Egypt.

There are times in our own lives when we are torn by the question, Can I? and we say, I can, and then we say, I can't. Where shall we find strength to do, to answer confidently, I can?

In faith in the same God who had promised to keep Jerusalem if its people would believe in him. It is to-day, as then, the same old question of faith or no faith in the word of the living God.

Jesus said "all things are possible to him that believeth." In relation to our life in Christ, to Christian duty and security, the words are true to-day. We surely need a revival of faith in God and in the scriptures as his Word.

What a beautiful assurance, "in quietness and in confidence shall be your strength."

May we consecrate ourselves to the diligent study of his Word, that in times of danger and doubt we may have the strength of the quiet confidence of faith.

Midweek Prayer-Meeting

By Charles Blanchard.

Discharging a Duty to God and the People.

Topic August 28, 1 Chron. 29:1-5; 2 Chron. 2:1-3.

The sense of duty is, after all, a great thing in every truly devoted life. The word duty has a ring in it that spurs the spirit of great minds. There is something splendid in the call of duty to a great service or sacrifice. The ringing words of Nelson to the sturdy seamen, just before the battle of Trafalgar—"England expects every man to do his duty"—has been an inspiration to multitudes of Englishmen in the stress of the hard places, in times of peace as in times of war.

We have the "Call of the Wild" and the "Call of the Sea" in literature. And there is something invigorating in these appeals to the primitive instincts, half brutal though they be. Perhaps there is something in what we call duty that is selfish and primitive; but while we are in the world we are not likely to get clear above and beyond the things of instinct. For the most part, however, this thing called duty grows out of that principle which Henry Drummond calls the great civilizer and humanizer of the race—the care of others. The call of duty is not very strong in the selfish man or woman. The indolent and trifling are simply selfish. The sense of duty, the finer sentiment of love, the mighty impulse of faith, the uplift of a great hope are wanting in their lives. They are the creatures of to-day. Paupers or princes, their doctrine is "eat, drink and be merry," with little or no thought of dying, less of serious living. To do our simple or our sublime duty without dawdling comes near being the divine thing for most of us. If to this sense of duty and devotion be added the inspiration of unselfish love, of faith unfeigned, of hope unfailing, life takes on its noblest outlook and uplook. Then it is we become co-workers with God. And whether we prepare the material or build the house of the Lord our works abide.

This story of the preparation of the material for the house of God by David the king is inspiring. The tender thought of David's great heart, for Solomon, his son and successor, and his truly splendid and altogether kingly conduct, his perfect simplicity, his fine humility, all mark him as a man worthy of high honors and generous remembrance by the race. His motives were the purest that can move the minds of men. "The work is great; for the palace is not for man but for the Lord God." In this is shown the sentiment that moved the heart and hand of the king. We may well be moved by such lofty impulses of reverence and generosity, of genuinely magnanimous manhood. David, the king, never appeared in better light than in the devotion with which he began and carried on this work. He could say, without boasting, "I have prepared with all my might for the house of God." A noble sense of duty called him to do this thing. To do with our might what our hands find to do is kingly. Thus David wrought. Thus Paul labored. Thus the Christ toiled. Thus the ones whom the world delights to call great have toiled and triumphed.

"Moreover also, because I have set my affection to the house of my God, I have of mine own treasure of gold and silver given unto the house of my God, over and above all that I have prepared for the holy house, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house." It was love, warm, ardent affection for the things of God's house, for its service, for the worship of the sanctuary, that inspired David's songs and his unselfish service. Faults he had, serious and unseemly. He was a confessed murderer. He was a man of war and had shed blood. Therefore he could not build the house of the Lord. But with all his faults, he was a man after God's own heart, in humility, sincerity, simplicity, lofty sense of duty, genuine affection for the things of God. So he prepared the house of his God which his son Solomon was to build. And he died in a good old age, full of days, riches and honor. The house for which he prepared and which Solomon builded in more than royal magnificence has perished, but David lives in his songs immortal!

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Christian Publishing Company,
St. Louis, Mo.

Sunday-School

September 1, 1907.

The Two Reports of the Spies.

Memory verses, 30, 31.

Golden Text.—The Lord is with us; fear them not.—Num. 14:9.

In about ten months of wandering in the wilderness the children of Israel came from Sinai to Kadesh, on the southern border of Canaan. Some details of the journey are given in Num. 11 and 12. The people wearied of manna and sighed for the meat and fresh vegetables of Egypt. Being free from the burden of their bondage and brick-making, they remembered the advantages which they had enjoyed in Egypt, as the pleasant features of any disagreeable experience are alwys remembered after the unpleasant features are forgotten. It is human nature to long for the good old times. Even the good old times of their Egyptian bondage seemed attractive to those who forgot to compare their present freedom with their past slavery, and remembered only to compare their past plenty with their present monotonous diet of manna.

The seventy elders were appointed to share with Moses in the responsibility of leadership and to bear with him the burden of the people's inevitable complaints. Two of them, prophesying in the camp, aroused the loyal Joshua to jealousy in behalf of Moses, but Moses expressed the unselfish wish that all the people might be prophets. He desired no monopoly of the spirit of Jehovah.

The quails were sent, and along with them a plague which carried off many of the people in punishment for their grumbling about the manna.

Aaron and Miriam became jealous of the pre-eminence of their brother, Moses, and "spoke against him," perhaps going so far as to plan a revolt. The infliction of leprosy upon Miriam brought them to their senses. It was in connection with this incident that we find the famous declaration of the meekness of Moses. Num. 12:3. (Did Moses write it?)

The sending of the spies was a precaution which any wise leader would take on entering a strange country. Jehovah's leadership with the pillars of cloud and fire did not render care and wisdom unnecessary. God's help never takes the place of the existence of man's powers. It supplements but does not supplant them.

There were two classes of facts which the spies were instructed to observe: First, the land; second, the people. First, whether it was a desirable country; second, whether it would be easy or hard to take. When they came back, bearing the grapes of Eshcol, they all agreed that it was a rich and fruitful land and much to be desired. But ten of the spies said that the inhabitants were so powerful that Israel could not hope to conquer it. Only two believed that, with God's help, they could occupy it.

The difference between the two groups of spies was not in their estimate of the land or of the Canaanites, but in their estimate of God and their faith in him. It was not a question of agricultural or military judgment. They were agreed about the land and they all knew that the Canaanites had the natural advantage. In fact, the Canaanites had reached a more advanced stage of civilization than the Hebrews. They were dwellers in walled cities while the Israelites were still dwellers in tents. But Caleb and Joshua saw that the issue was not to be decided by a comparison of the visible forces of Israel and her enemies. The invisible factor was really the dominant one—namely, God.

Caleb and Joshua showed courage. The rest were cowards. To have one's eyes open to see God as a factor in the fight, and on our side—as Elisha's servant at Dothan saw the horsemen and chariots of Jehovah round about them—is to have the best possible basis for a reasonable courage. The lack of it made cowards of the ten and doomed the nation to a generation of weary wandering in the wilderness.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

Here is a letter which came in too late to be printed in the leaflet illustrating the quick fruitfulness of Bible schools in growing into churches; but this letter is so much to the point it is passed along in this column that our readers may take the hint and go and do likewise. If they could do it you can:

We organized a Sunday-school here in 1889 and the following year organized a church of about 24 members; purchased a lot and began the construction of a church building which was finished in 1891 at the cost of $13,200. We then established a mission in a village nearby, and built a house there where a school is being conducted as well as church services. Later we built a second mission church, and also a parsonage, and have a total membership of about 600 in all. We have purchased two lots of land, one on either side of our main church lot, and are now finishing a new church building at a cost of $24,000, and $7,000 for the lots, making $31,000 for present extensions. Our present additions consist principally in extending our old auditorium and erecting an entirely new and up-to-date Sunday-school room, the best one in this section of the state.

Our real estate all told is well worth $60,000. We will rededicate our church this spring. We have over 400 pupils on our Sunday-school roll and are fixed to accommodate 700 or a roll of 1,000. We have a large finished basement with dining-room that will accommodate 200 at tables.

M. M. Cochran.

Since this letter was written the church, I believe, has been dedicated.

Here is still another letter relating to the extension of the cause in the capital of the great state of Nebraska. These letters lose nothing of their point by not being published for several months after they were written:

J. H. Hardin: Your letter of February came to me during my absence from the city. The one instance which I recall hurriedly is of a Sunday-school organized early in the 90's in Lincoln, Neb., on the east side of the city.

This school grew within one year's time into a strong, self-supporting church, whose building has been the second time enlarged to accommodate the people, and whose work in Lincoln is to this day of the very best. The church now has between 300 and 400 members, and is an active and aggressive force in the city's life. Trusting that this may in some measure inspire others and wishing you every success in the world's greatest field of Christian activity.

Charles B. Newnan.

Field Work.—R. B. Havener held meetings during July at Crocker and Belle. At the latter place he raised $346 to complete payment for the building. He had 19 additions at the former place and 8 at the latter, and at Crocker organized a teacher-training class of 21 members with Otis Wright as leader. He is now at Hopewell in Morgan county. W. S. St. Clair is spending all the time he can spare in the field holding institutes, attending county meetings and protracted. Address R. B. Havener at Windsor and W. S. St. Clair, Columbia, and keep them busy. My own engagements now extend beyond the middle of the autumn with calls for work coming all the time. Write me and I'll do my best.

Great Gains for Foreign Missions.

The receipts for foreign missions for the first fourteen days of August amount to $6,995.85, a gain of $2,869.31.

The total receipts to date amount to $230,377, a gain of $24,052. Let it be noted that a gain of nearly $7,222 in the next six weeks insures a $300,000 mark. We must not fail when we are so near victory.

The churches, as churches, have given $100,947, a gain of $13,229. The Sunday-schools have given $71,620, a gain of $10,534. These are the greatest gains in the regular receipts in the history of the foreign society.

F. M. Rains, S. J. Corey, secretaries.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

ROMANCE ISLAND. By Zona Gale. With illustrations by Hermann C. Wall. The Bobbs Merrill Company, Indianapolis. Price $1.50.

This is quite a noteworthy piece of fiction. The story's interest is well maintained and the start is with a mystery. An enchanted island, some inquisitive Americans and we can anticipate a striking romance, with some bright newspaper men and a charming heroine on the track of the prince from the land of mystery. With the gift of imagination the author is well endowed.

⁘ ⁘ ⁘

UNDER PONTIUS PILATE. By William Schuyler. Funk & Wagnalls, New York. Price $1.50.

This is supposed to represent a part of a correspondence between two Romans, one in Judea and the other at Athens in the years 28 and 29 A. D. In a kind of story form we get here one picture of the Christ and his times. The early part of the book shows us the procurator, the Magdalene, the Master, the daughter of Herodias, etc., while in part two we have a nearer view of the Master. Mary Magdalene is represented as the heroine of the book and one of the Romans' is in love with her. To us the story lacks in interest and is unconvincing.

⁘ ⁘ ⁘

LADY BALTIMORE. By Owen Wister. The Macmillan Company, New York. Price $1.50.

This is a delightful book. Not as breezy as the "Virginian," it far surpasses that book as a piece of literary art. It is perfumed with the delicate fragrance of a heroine rather than the force of a Western hero. It is inspired by true Americanism and its charm holds the reader from the first chapter to the last. There are quotable things in it, such as, "We've accomplished hospitals and the stock market—a pretty even set off between God and the devil." There are good hits at up-to-date foolishness. There is a stand for ideals. It is a novel to be read.

⁘ ⁘ ⁘

WHITE FIRE. By John Oxenham. American Tract Society. Price $1.25.

This story of a great enthusiasm, which brought two glowing souls together in somewhat conventional fashion and carried them across to the islands of the Pacific, is a romance of pioneer mission life in the south seas. One sees very vividly some of the trials of the intrepid soldier of the Cross. No doubt the story is founded on fact. Among the incidents presented is a vivid account of the modern slave traders who still occasionally harass the natives of these far distant islands.

⁘ ⁘ ⁘

GRAY MIST. By the author of "The Martyrdom of an Empress." Harpers. Price $1.50 net.

A story of Breton life, the plot following the fortunes of a little waif brought up in a fisherman's cottage in ignorance of his parentage. This, when discovered later, involves him in strange and dire confusion. The matter of fact reader will find it hard to get interested, but he who can appreciate a background of soaring cliff and tempestuous sea, of primitive old world usage and hitherto unwritten folk lore, will find plenty of it in this novel. It is illustrated in color from paintings by the author.

⁘ ⁘ ⁘

THE PORTREVE. By Eden Phillpotts. The Macmillan Company, New York. Price $1.50.

This might easily be characterized as one of the strongest pieces of fiction of the year. It is a great advance over much that Mr. Phillpotts has written. While we say this we would class it among the literature that we have no business to circulate. There is a great deal of religion in the book but our objection is not to the discussions between those who are sincere believers and those who have doubts, but to certain situations and conversations or hints that we must put among the things to be avoided. Can not Mr. Phillpotts get enough sweet breeze from the moors of old Devon to keep out from his stories the miasma that comes from bogs and sloughs of filthiness?

⁘ ⁘ ⁘

THE LONG ROAD. By John Oxenham. The Macmillan Company, New York. Price $1.50.

This is a fine story and a book to be read. It is a picture of life unfamiliar to most of us, for the scene is in the far-off provinces of Russia. It is doubtless a true picture of much that has happened under the system which sends men to Siberia for real and fancied political crimes. Nothing can be imagined more horrible than the affliction, so strikingly presented in this book, that can be meted out to one under the ban of a Russian governor. But there is nothing horrible in the way this is presented by the author of this striking story. His methods are those of the literary artist. His theme is one that entrances, while it makes our hearts quiver. The book has many vivid descriptions of the far-off land and its people. It opens our minds and it opens our hearts.

⁘ ⁘ ⁘

THE BISHOP OF COTTONWOOD. By John Trotwood Moore. The John C. Winston Company, Philadelphia. Price $1.50.

This is one of the most "alive" stories of the year. It is full of movement, intense in its interest, breathing in every chapter the passions of the South and withal didactic. Melo-dramatic it is, no doubt, but good moral preaching on the whole. There is some excellent character drawing. The old bishop has a very striking way of expressing his opinions about certain denominational relationships. Here, for instance, is what he has to say about some folks who are called Campbellites in some places: "From them (the Baptists) to the Cam'elites was easy, for I seed they was webfooted, too. They only diff'rence betwix' them an' the Baptis' is that they are willin' to jine in with any other rigiment, provided allers that you let them 'pint the sapers an' miners an' blaze out the way. Good fellers, tho', an' learned me lots. They beats the worl' for standin' up for each other an' votin' allers for fust place. If there's a promotion in camp they want it; 'n' when they ain't out a-drillin' their companies they're sho' to be in camp 'sputin' with other rigiments as to how to do it. Good, hones' fighters, tho, and tort me how to use my side arms in a tight place. Scaterin' in some localities, but like the Baptises, whenever you find a mill-dam there'll be their camp an' plenty o' corn."



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The Home Department

"Not as the World."

By E. A. Child.

Chapter IX. A Modern Conference.

"Thought is deeper than all speech,—
Feeling deeper than all thought.
Soul to soul can never teach.
What unto itself is taught."

✣ ✣ ✣

God only knows how blessed he could make us if we would but let him.

—Alex McLaren.

✣ ✣ ✣

The evening was such as would tempt people forth from their homes, if there had been no particular interest in other things; but there was a deep interest in the president's healing and a curiosity to know what would be said and done at that meeting, so the opera house was quite as full as in the morning.

Some had come out of curiosity. Some had heard of the wonderful healing, and themselves having maladies, which they had long hoped to find a similar deliverance from, had come despite the fact that they had not been to church for many months before, supposing that they were not able to endure the fatigue. Then there was a class, known as "come-outers," who scarcely ever entered any church, other than some obscure meeting or special effort of their own fellowship; of these there was a goodly sprinkling. But the body of the congregation was made up of the membership of the various churches in the city, and yet there were many who made no profession of Christianity, nor scarcely ever darkened a church door.

Mr. Brown walked in with some of the former vivacity and spring to his step that was his before he was hurt; yet he showed signs of his great sickness and it had told upon his frame and features to such an extent that a single day of health had not sufficed to eradicate its effects. He knelt in silence behind the scenes before appearing upon the rostrum. The congregation had been singing for some moments, and when he came out they arose at the motion of his hand and bowed in silence, while he invoked a blessing upon the meeting.

Opening the Bible, he read:

Bless the Lord, O my soul; and all that is within me, bless his holy name;
Bless the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

"This corresponds to the song of my soul to-night," he said, "for I am passing through the most blissful experience I have ever had, and I can just call on all that is within me to bless the holy name of our God; for he has wrought marvelous things for me this day and crowned me with loving kindness and tender mercies. Let us make this a praise meeting for past, present and expected blessings.

"I will say that my healing seems to be complete, and I am gaining strength and flesh every hour. Praise the name of our God and Father, for this manifestation of his power and goodness. I can see how he makes all things to work together for good to those who love him, if they heed the call according to his purpose and will. Let us hear from you, brethren, if you have anything to praise him for. I know that you must have, if you will only stop and think."

Judge Taylor arose and shouted from one of the galleries: "Bless the Lord, O my soul; and all that is within me bless his holy name!" and proceeded to say: "This day has yielded more real gladness to my heart than all other days of my life, and I feel that my youth has been renewed like the eagle's. I went home from this morning's service and asked God to give me just ten years more of life to serve him in, and I know that he has heard my request for this old back that was so lame and stiff, has been limbered to such an extent that I feel I could almost turn a handspring as I used to do in younger days. My head has cleared out, and I do feel young again. Why, I came off without my cane, and did not realize it until I went to hang my hat in the rack and put the cane in its accustomed place beneath it. I saw my daughter smiling, and asked her if she had taken it, and she said that I had left it at home, and sure enough, I had not felt the need of it and have walked this whole distance and climbed these stairs without knowing that I was without a cane.

"O my brethren, these are glorious days to be living in. I do want to stay a while and help on the coming Kingdom which I see at hand, nay, among us now, into which we may be adopted and redeemed, body, soul and spirit. I see that I have crowded out several who were rising just as I got up, so I will give way to them, and yet I have something to tell you which is good enough to keep."

"I have waited and longed to see this day, these eighty years," said the aged lady who prayed so effectually in the morning, "and now I can say, 'Lord, lettest thou thy servant depart in peace, according to thy word.'"

As she sat down, the audience burst forth with:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word.

A gentleman, part way down the main floor, arose and stood during the last verse, with the evident purpose of speaking when he should get the opportunity. He was well dressed and bore the appearance of a man in a large business concern of some sort; and there sat by his side a lady of refined appearance, his wife. As the song drew to a close, he began with an accent that at once betokened that he was a Scotchman, not long away from his native soil, and yet his English was perfect indication that he was well educated. He began:

"Fathers and brethren in Christ, I left my home land to seek and obtain a better knowledge of God and his will in the earth to-day. I am what is called well-to-do in earthly goods, but these do not satisfy the inner cravings of the heart, nor do they answer a questioning brain. I have had leisure and have delved some into literary and philosophical research, and it has been of that nature that has befogged my mind as to the realities of spiritual things and the certainty of the word of God. My mother taught me the Psalms of David and fed me on Proverbs and oatmeal broth from my wee boyhood; and yet I confess to you that I have been shaken in faith by the higher critics of Germany and of this country, and they are to be found in the home land. I do not deny, and there are multitudes like myself, who are certain of nothing, because of this teaching.

"Now, brethren, my wife's sister is a trained nurse and stenographer, in some city in the middle West, and she has been writing us of a family with whom she is acquainted, and who have had a most remarkable healing of a son, who was hurt near unto death by some bad fellows who left him to freeze in a coal house at some college, east of there. We were journeying to see them, and passing through this place, we thought to keep the Lord's Day with you, and so we are here, and glad we are too; because we seem to have come upon just what we are seeking after. I never in all my life felt so much like blessing the Lord for what he has done for us as since we left the old country, and for what we have seen and heard to-day. He has redeemed our lives from destruction, in fact, several times on the trip. While in mid ocean we encountered a storm and the steamer parted her shaft and we were about to be swamped and to make our graves in the deep, when a godly man stood forth and prayed for deliverance, and upon my honor the sea grew calm almost in the time I am taking to tell it, and our ship rode out into the sunshine, as triumphantly as the fisherman's craft came to land when Jesus came walking upon the sea.

"And we were marvelously delivered just last night from the wreck of the train upon which we were traveling, had we not chosen to stop here for the Lord's Day, for that train went through a trestle just west of this place, our landlord tells us.

"O it is marvelous how God has re-

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deemed our lives from destruction and crowned us with tender mercies. I can doubt no more. I see that the word of God is true and reliable in every line of its inspired pages. My dear wife wants to stay here for some days and send for the sister to meet us, and I think that we shall do so, since this seems to be a city of no mean proportions and opportunities, and we like the preaching we have heard very well. I am looking for an opportunity to establish some large factories, where I can use thousands of men and women in profitable and co-operative employment, preparing a kind of food for beasts of burden, which can be transported with small bulk in quantities sufficient to last contractors and those moving long distances from their base of supplies, and yet have ample provisions for the poor beasts.

"But I must not take the time now on this matter. I want to simply say that from this business we intend to derive the revenue for sending the gospel to the benighted people over seas and in the regions beyond. And I am so happy to have been led here to hear a full gospel and to see the power of it. I shall pursue my object with greater zeal, since having my faith confirmed as it has been to-day." So saying he sat down, and Doctor Reid arose from the other side of the room and asked the gentleman's name.

"MacDonald, Hugh MacDonald, from Dundee," was the reply.

"I want to tell the gentleman that he is in the very town in which the tragedy that he mentioned occurred. This is President Brown, and there are others here who had a part in that matter, and Mr. MacDonald, there have been several other as striking incidents as the one of which you speak, but the Lord has delivered us from them all, in his own marvelous way, for which I too bless his dear name to-night, as I never before knew how to do."

"I rejoice in the business scheme of which Brother MacDonald speaks," said President Brown, "for I can see in it an opening for the Lord's people here, and in the regions beyond as well. There are thousands of good honest men and women who are under obligations to violate their consciences, by laboring on the Lord's Day; or by crowding their fellow men from positions upon which their children are dependent for bread, or cutting their wages below a reasonable living. They must constantly add to, instead of bearing others' burdens, and in so doing they are forced to violate the law of Christ. I hail with delight any move in this direction, for it means emancipation to millions of toilers. Eventually co-operation must be the watchword of the poor and the masses, and especially Christian people, henceforth; for the world will love its own and will have its own in its employment, and the time is coming when men will not be able to stand up under its oppression, unless they have some one to stand by their side and see that they get their rights; such is doubtless the purpose of the numerous brotherhoods and fraternal organizations, but they are failing to meet the needs of distinctively Christian people. These captains of industry are of the Lord, to satisfy the hungry mouths with good things, to prepare for them a table in the presence of their enemies, hunger and want. O friends, I can see glorious possibilities in the ways God is opening up before us. What would hinder us to plant a colony in some of these fertile states, where these advantages could be had, and move out and possess that land, with the best that the world affords, to build up a community with. The earth is the Lord's, and the fullness thereof; why may not God's children claim their Father's bounty as well as his saving and healing presence. I am strongly of the opinion that these Utopian schemes which have failed in the past, have failed because they did not conform to the word and the will of God. They have either been over-managed by some domineering tyrant, or let run to ruin by no management and slack-handed indolence. So far as I have known, they have been founded upon some misinterpretation of the plain word, or upon principles entirely opposed to the teaching of the Bible. Might we not select wise and consecrated men to formulate a plan that would be entirely in harmony with God's revealed will? It seems to me, as I look at it now, that this is a very necessary thing to do, that an example might be put forth to the world in these days that might become a model upon which others could pattern, and thus spread the kingdom of righteousness through the earth. Clean cities, temperate people, healthy bodies, prosperity consecrated to the glory of God, and the spread of his word to the less fortunate, ought to bear its own reward, in a successful and long life upon the earth. Godliness is profitable, having the promise of the life that now is as well as that which is to come.

"By the way, I must inform the gentleman from Scotland that Mrs. Gordon and her son will be here this week, and it will be possible for them to meet and to get the story from her own lips. However, Doctor Reid is the man who knows as much as all of us about the case. Mrs. Gordon will keep house here while James and the rest of the family are in school, I am told. Shall we now engage in prayer for a season, that God's will may be fully revealed in all that he would have us do and know at this time and in years to come?"

The president kneeled down and invoked God's blessings upon what had been said and asked a blessing upon the remainder of the meeting. Then prayer after prayer arose, some in sobs of repentance, and others in triumphant praise. Then quiet seasons of meditation fol-

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lowed, when stillness reigned and souls were blessed with God's grace and pardoning love.

When the time came to close, an opportunity was given to those who wished to enquire the way of God and blessing, to assemble in the reception parlor behind the stage. As President Brown stepped down into the reception room, he saw about two hundred earnest faces awaiting him, among whom he recognized many of his former students from the college. A second closer look revealed to him that those who had spoken that evening, and other earnest Christians whom he had known for years, were there, too. A hush came over the audience as he stood in silent meditation before them. He felt his own inability to proceed, a weakness such as neither the physical nor the intellectual man seems able to meet at such times. He had not prepared a discourse for this occasion, and in fact it did not seem to be needed; yet something was expected, and he had not foreseen what that should be, when he asked them to remain. In fact, he did not expect to see as many—not more than a dozen, if any at all. But here was an opportunity such as he was glad to see, and he would not shrink from meeting it as best he could. After a few moments of silent meditation, he began to speak, almost mechanicallly at first, but the words came as from an almost unknown source and with amazing power as he proceeded.

"You are all here before God, each with a purpose known only to him and yourselves. I commend you to God and the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified. The Master has said that whosoever cometh unto him, shall in no wise be cast out. Now, if your purpose is to truly come to him, and I am persuaded that it is, you can have no fear of being cast out. And again he has said: that whosoever believeth in him shall never perish. I am sure that this applies to every one of you who have with true purpose of heart come into this room to enquire concerning these things." With many such assuring words he spoke, and closed with a proposition for all who truly repented of all known sin to stand, and each repeat after him, these words: "My loving and forgiving Heavenly Father, I have come into this thy presence to consecrate myself, body, soul and spirit, to do henceforth thy will and to live for thy glory. Forgive all my sins and cleanse me thoroughly from all iniquity. Thou hast said in thy word: that if we confess our sins, thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. O God, I do confess before thee and in the presence of this congregation, my sins. Thou only knowest what they are and how great my guilt is. In Jesus' name, let all be washed away in his cleansing blood, and to thy great and holy name shall be the glory now and evermore. Amen."

All repeated this prayer after the president, clause by clause, and he assured them that they were to accept the fact of their salvation by obedient faith, since the word of God had promised it, and they were to take it as it read, just as they accepted the offer of any reliable person, whom they had dealings with in this life. He also reminded them that they had promised God in their prayer, that they would do his will, and that will was the written word. "Now," said he, "whatsoever he saith unto you, do it. Take the Word and read for yourselves, and go forth to obey in every particular this more sure word of prophecy, that has been revealed through Jesus Christ."

Here he had a large number of New Testaments, which a Bible colporteur had piled up on the rostrum for the occasion, distributed. "Now," said the president, "open to the last chapter of Mark, 16th verse, and read what the great Captain of our salvation says:

"Who has a right to refuse water that this sacred and important rite may be properly performed, that these may have the assurance of having fulfilled this great command of our Lord?"

"Is not this the thought which Peter had when he said that baptism was the answer of a good conscience toward God? Turn to 1 Peter 3:21, and read it. Now turn back to Acts 2:38, and see what the inspired Apostle said to those who asked what they should do under a severe stress of conscience. Go now rapidly to the 8th chapter and begin at the 26th verse. See how this devout man accepted the words of the preacher and the word without a question, and was ready to obey. Are you all ready to obey this command of the Gospel at your first opportunity?" With one voice, all answered, "We are." "Then meet me at the Natatorium tomorrow evening," said he, "and we shall be prepared to assist you to obey in a manner that shall admit of no question in the future."

"You have confessed Christ and obeyed from the heart the form of teaching which has been delivered unto you. Go now, trusting and believing." So saying, he began to sing: "I do believe," etc.

All joined in the song with grateful tears and joyful faces as they filed out into the street and separated in every direction, singing as they went.

"I am glad that the Gordons are coming to Eaton," said the doctor, as he and the president walked toward home, "for I believe that they will be a power for good in this work. Mrs. Gordon can doubtless be persuaded to assist in women's meetings, and her knowledge of divine power in the recovery of the sick is something remarkable."

"I shall want to hear her teachings at length myself," said the president, "for I feel like a primary pupil as yet, before this great subject." Thus saying, they each bade the other good-night and entered their homes.

Mrs. Brown was waiting somewhat anxiously for her husband, since she had so recently been attending him as a helpless invalid. He clasped her in his warm embrace and whispered an assuring word of love and praise, saying that he never felt better in his life. As they knelt in their chamber, with their sleeping children about them, their hearts were too full of thanksgiving for expression. She for a loving husband, restored to perfect health and strength, and he for a wide field of usefulness opening up before and about him, with strength to do the work again; and all the glory was alone due to God.

(To Be Continued.)

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

Day in Mexico City.

We should have reached the City of Mexico at about half-past eight, but it was nearer three in the morning of March 29th. As we had long since gone to bed, the porter let us retain our berths at pleasure; at least to the pleasure of all the passengers except Morton. By seven all but he was stirring, and by eight all but he was ready to go, or had gone. Jebly and I and the porter finally persuaded him to dress so the berth could be made up, but after that he insisted on shaving. There was a crew of Mexicans waiting outside the car to dust and clean it, and they glared through the windows like dark spirits of rage while Morton coolly took one hair after another. He knew the Special laid over there all day, but I didn't, and was every moment expecting the engine to back up to us and carry us away. The porter was in a nervous fever. He came into the toilet room at least fifty times, as if he had forgotten something, and would mutter to himself and go away. He didn't know how big a fee Morton meant to give him, so he didn't rebel openly; and Morton, knowing how small a fee he had to bestow, kept perfectly calm. When he couldn't shave any more, I thought he might make inquiries about that curious kind of suspender he desires, but instead, he called for a drink. The porter, with fine irony, said, "Evaht'ing is closed down fah de day, boss;" so we got Jebly's tricycle away from some officials who had it in custody, and left the station, while the Mexicans, with rags and brushes and brooms and shouts of agitated eagerness, swarmed upon the train we had so reluctantly left.

In regard to the general appearance of Mexico, it is enough to say that to me it appeared astonishingly beautiful. Perhaps the effect is heightened by the journey through desolate wastes, barren mountains and squalid villages; but I think it one of the loveliest cities I ever saw. Every city like Damascus ought to be approached through a desert to be appreciated. In regard to the particular attractions of the capital, I take for granted the reader has as many books describing them as are in my library, so I spare him an account of the Cathedral, the president's palace, the Aztec relics, etc. We put in a good part of the morning trying to find an authority from whom we might expect our unused tickets to be redeemed. But it was Friday, and every office, every store, every bank, everything in short that should have been open, was closed. It was unlucky Friday for us, and Good Friday for the Mexicans. We had not even remembered that it was Friday; yet every one of those hundreds of thousands of citizens were aware of it; they knew next Sunday was Easter Sunday, and consequently the entire nation was on a holiday. Since the budding of this republic, there have been 400 revolutions; but all factions are as one man when it comes to doing nothing; they call doing nothing a Feast Day. After all, I count it particularly lucky that we reached the city on a Feast day, for it was our only day in the city, and we were enabled to see all the sorts of people there are, without stint.

Easter Sunday is, of course, a great occasion everywhere, but it is not so much to the Americans as to the Mexicans. The way we observe it in our churches, with our few poor lilies (made of paper) and our Easter sermon on the resurrection, and the extra religious glow of the ladies' bonnets, must seem indeed a feeble imitation of the Catholic real thing. The Mexicans stop doing anything two days before; and they mourn—as to their garments—and rejoice as to their behaviour, with perfect abandon. On Friday evening, cart-loads of hideous effigies are driven about to be purchased by the pious. They represent Judas Iscariot, and look as little like a human being as anything with two arms can be imagined. They are stuffed with tortilla, sweetcakes and candy, and contain also a goodly quantity of powder. They are strung upon ropes in the street—this is called "hanging Judas"—and the fuse is lighted that carries fire to the old fellow's inwards. He is blown up. The cakes are scattered everywhere, and the peons scuffle and crowd and snatch and gorge, and feel mighty pious afterwards. In the meantime the ladies are in mourning. Wherever you see a Spanish lady, or Mexican of high estate, she is wearing a black lace veil which, carefully arranged so as not to hide any of the face, falls over the shoulders and down the back in rich gloom. You see them by the thousands. They are walking to the cathedrals on their high-heeled shoes, or sauntering in the plazas, or sitting in the Alameda, or, likelier still, they are speeding by you in their automobiles. Surely no city boasts of so many automobiles. The carriages and horses are most distinguished, as befits the descendants of Castillians; but the automobiles are more numerous. They are such a matter of course, and so inevitable, that they hardly ever "toot," or

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perhaps we should say, "wind their horn." They come down the broad streets in droves and flocks. In order to have their spiritual fires rekindled by participating in the festivities of Good Friday, Mexicans—that is, the Indians—have come to the capital from I don't know how many hundreds of miles. There they are from the tiny villages of the desert, and from the holes in the mountains, some of them treading asphalt walks for the first time, and most of them filled with a never-ending interest in city sights and sounds. Sometimes you see a whole village community, with the exception of the pigs, in a stampede of terror out in the middle of the street; and half a dozen policemen take them in tow and persuade them to get upon the sidewalk. Those policemen are said to be the most efficient in the world. They will walk two miles with you to show you a place; there is nothing they will not do in time of need, except to try to get back to you something that has been stolen.

The Mexican government passed a law some years ago that thieves should, upon conviction, be imprisoned. Diaz vetoed it, saying, "Do you want half of my people confined behind iron bars?" I can't imagine how the government passed that law, or any other, without Diaz's knowing about it and approving. Maybe it never happened. But the fable, if it be one, is founded upon truth. The Mexicans take things as naturally as a duck takes to water. When the railroads were built they stole the ties until they were fastened so securely that the taking of them involved an amount of labor too distasteful for the instinct of confiscation to overcome. When our engine stopped at a tank apparently far beyond any human abode, some peons swarmed on the end of the observation car, and carried off one of the pretty camp-chairs. I was only grateful that they did not take the one I was sitting in. The porter, on being called, said quietly, "Dat de fo'th dey taken." He made no effort to regain it. Imagine "Gawge Pullman" had to pay for it. When you miss any property in Mexico City, go to the Thieves' Market. Maybe they will sell it back to you. Judging from the display there, the thieves are unlucky in stealing things that anybody besides the owner could care for. It is not a place for bargains, Morton declares. Perhaps he means suspenders.

To Morton, who has lived in Mexico about two years, the throngs on the pavements were so far from being a source of interest that he took them in dudgeon, because, being the exponent of the holiday, they reminded him that every business office was closed up. Unfortunately, he was acquainted with a good many railroad men, and that made him feel it his duty to hunt every one of them up, hoping thus to get our tickets redeemed. But none of them were in town. In beating back and forth between their locked doors, we saw a good deal of the business part of the city. The shops appear as retiring as the dwelling houses. There are no signboards overlapping one another, no ostentatious displays at shop windows. You might pass a dozen stores without knowing they were stores. There is just a plain front, with a small window in which nothing particular is to be seen. One form of industry, however, was very conspicuous. On the corner was a stall for the selling of flowers; and such flowers! You could smell that corner a block away. Its exquisite perfumes were only to be equalled by the gorgeousness of the blossoms. Many bought for holiday purposes at the cathedrals, I suppose, and when bunches of dewy violets and rich, creamy roses were carelessly dropped, no one thought of picking them up; and still three days until the first of April.

Our dinner was economical and thoroughly Mexican in texture. We hunted for a candy store, and having prowled up block after block, at last caught one that had not successfully disguised the nature of its business. There was a little door—too narrow for Jebly's tricycle—and a little window that showed something that we thought might be candy. It was candy; not the barber-shop peppermint and muddy chocolate of the East, but fruits turned to candy; pineapples, oranges, bananas and the like, all sweetly petrified; also blocks the shape of maple sugar blocks, but made out of Mexican sugar. We bought some of this beautiful ware, and took it to a shady park and browsed upon the candied fruits. For entrees we had pecans. We found the candied oranges not so good as

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the candied pineapples, which in turn were surpassed by the block sugar; and the block sugar was poor, indeed. However, you cannot expect good American cooking in Mexico. I have been asked if I found the Mexican dishes hot; no, rather did I find the dinner sickening and lingering in its effects. These Mexican dishes are insipid rather than stimulating.

After an extensive course of water, Morton wanted us all to go to a room where he used to lodge, and there sleep away the afternoon. Considering that I had only this piece of a day to spend in the city, and that I had come so far to see what was to be seen, I voted "nay" to the proposition. Jebly stood manfully by me. He had paid $17 duty on getting his tricycle over the Rio Grande, and he did not want to moon away the afternoon on a hired bed, when at nightfull he would have to turn his back on the capital of the Aztecs and hark homeward. Morton, who has his own way even when he is in the minority, went off to have his nap alone.

I spent the greater part of the afternoon in the Alameda. Instead of having to hunt up the people, I rested on one of the settees or stone benches, and they came to me. There were ever so many fountains—none of them running—with walks radiating among shrubbery, trees and picturesque greeneries; and there were 14 acres of seats over at the Plaza Mayor, and every one of them was occupied. And there was a band that was going to play, and it kept the immense concourse in pleasing anticipation while the uniforms lounged gracefully over the cigarettes. They didn't ever play, at least while I was in the city, but we never knew but they might begin at any time. There was a street-fair which had set up solid lines of booths and tents and had spread over the broad street and encroached upon the parks. Here one found the native Mexican in all his simplicity. The vendors had for the most part come from a distance bringing all sorts of fruits and candies; the ladies sat upon the ground so naturally and the men stood so flatfootedly that one saw they were unused to chairs. It doesn't matter how dirty the ground is, or how dust-blown and littered with trash, the ladies can sit anywhere without soiling their garments or darkening their bare feet. There was an incessant clamor in Spanish, and much laughing and yelling of wares, and gesticulation, and in a word, a whole-souled celebration of approaching Easter worthy of the event. The women without exception—I speak of the underclass—wore dresses too long for them, as if wearing for themselves and children—for the little ones were scantily clad, indeed. The women walk in great strides, partly to keep from stepping on their clothes, and partly, I imagine, because in private life skirts are an unknown nuisance. I saw girls of thirteen or thereabouts, frequently step upon their robes and fall in the plaza and get up with unbroken gravity, while the Mexicans looked on without emotion, "to see if they could make it." It is hard to tell when a girl is a woman, because even the little children wear long dresses, and when you see a child of twelve or thereabouts playing with a baby boy you don't know whether she is the sister or mother.

The pleasantest feature of the Alameda is furnished by the children. They are full of play and gaiety, and while they haven't learned to do much mischief, or to disobey their guardians, they run and shout and jump the rope, and seem to be as happy as American children. I even saw children wheeling about on roller skates, too, but they were also Americans. Morton found one face which excited him so that he insisted on my going to see that the city had really one pretty woman in it; but she, also, was an American tourist. However, the young Mexican girls have faces that lend themselves more readily to one's fancy than the Spanish faces. Of course all the romance of the dead-and-gone Aztecs rests upon the present-day Indian, though he is undoubtedly ignorant of his inheritance. Still the younger faces, dark and serious, always, are rather attractive in a way. There is, I suppose, no such thing as an Indian growing old beautifully, but some of them are almost pretty before they have a chance to outgrow it. Maybe civilization would help. It struck me as curious that the statues adorning the plazas, have neither Mexican nor Spanish faces; but likely enough, no artist dreaming a dream of beauty ever surprised it in that guise.

I know a little Spanish, and now if ever seemed the time to use it. I went to one of the booths and inquired, "Tienne-usted lemonade?" The sitting-lady held up a bottle which bore the inscription, "Limon." I shook my head, pointed at a pile of lemons and indicated that I wanted to drink. "Si, signor," says the lady; she gets up, kicks her long skirt as far away as it will swing, and dishes me out something frozen. I don't know what it was, but I gravely nodded as though to say, "And very good lemonade, this!" "Quanto?" I said; "como quanto?" She consulted with two or three bandets and among them they deciphered my meaning "Tres," she says, holding up three fingers, as if I didn't know what tres meant! To be sure I had not called it "trace," but I considered her fingers effront to my intelligence. "Oh, muy buen," I returned with quiet irony, "yo comprendo *tres* muy buen; Si, signora; tres centavos? no mas?" I swelled with pride over this little repartee and was much surprised when she took my saucer away from me, dumped the frozen mystery into a huge tumbler, poured a red liquid upon it, handed it back and said, "Cease—cease!" She meant six, but I did cease my linquistic exercise, took my mixture in dignified silence, paid my pennies and went away with a queer feeling. I wonder what that could have been? I had just one scrap of Spanish left; the phrase for "how are you getting along?" or "hello!" but there seemed no provocation for its use. However, I held fast to it and waited for an opening.

(To Be Continued.)

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

The ice cream social given to the readers of The Christian-Evangelist has now been held, but all the counties are not heard from. It takes a good while to get guests together from one end of the country to the other, so we can not give a full report until another two weeks. Therefore, if there is anybody still on the way, don't turn back because August 3 is past, but use the rest of your ticket and you will arrive at Bentonville in time for the last freezer. Moreover, it may be that some one has held a little social for Charlie's benefit, or is going to hold one, and we will have to keep open house until we hear from all such enterprises.

In looking back at the receipts of our orphan's social of last summer, I find that we have not done nearly so well this year. I am not at all discouraged, because I feel that I have done my part, and it's for those who haven't to feel the disappointment. I know there are a great many people interested in the Advance Society orphan, but most of them are hoping other people will send the money to give him an education, while they feel just interested. It is more interesting to be interested when it's free. Anyway, some have responded promptly to our invitation, and we are not going to shed tears over those who didn't, for that wouldn't be a very cheerful reception for the guests seated at the table.

You ask why it is that we did not take in so much as last year? You say, "Are people getting tired of ice cream?" Oh, no; it is not ice cream of which they are getting tired; it is helping orphans. Now let all of us smile and be jolly.

We must first grasp the hand of Harry Buckley, of Lawrenceburg, Ky., and without asking him if this is hot enough for him, hear what he has to say: "Please reserve $1 worth of seats for me at Charlie's social, right up in front among the little girls, with Col. Felix on the side. I am enjoying 'Around the Gulf to Mexico.' I hope you will draw it out as long as possible."

Here come three ladies from this very town of Bentonville, all good friends of Felix: Mrs. J. P. Burris, who was around at the back door last issue, telling us she had raised $1.75 from friends for the social, 1 ow steps upon the front porch, saying she has made it $2. Mrs. Julia McMichael and Mrs. Mary Cunningham, who are great lovers of ice cream when ice cream means helping a helpless orphan to an education, are calling for two dishes apiece, with their quarters in their hand.

Mrs. Fannie Newman comes all the way from Lexington, Mo. (there is a mighty good place there, just across the river, to change cars for Plattsburg), and says: "I came very near forgetting the ice cream supper. Your reminder in the last Christian-Evangelist was gladly read, so here is 25 cents. I hope Charlie's many friends will remember him prayerfully and substantially."

Mrs. A. H. Street, Tuskaloosa, Ala.: "Fifty cents for Drusie and the same for Charlie's ice cream social; only a mite, but it comes with my heart's best wishes. May God bless all who are trying to help the helpless."

From Murfreesboro, Tenn., comes a young lady wearing a mask, with some very pleasant words but in too low a whisper for the general public. She doesn't like ice cream, but brings 25 cents and asks that two dishes be served to hungry little folk.

Salina Ely, Joplin, Mo.: "One dollar for the ice cream social, unless you wish to send half of it to Drusie. Best wishes for the social and the Av. S."

Here is another disguised visitor from Warrensburg, Mo., no name to be found anywhere about her. She says: "I bring $1 to purchase several saucers of Charlie's education fund ice cream. I hope the day will be very warm and therefore bring you a large crowd in search of the cooling dish."

Annie Chapman, Albia, Iowa: "One dollar for our orphan's ice cream social, and may the Lord bless him."

George W. Dawson, Kansas City, Mo.: "I hope this social will be as successful as the one last year. I send $1."

Mrs. Ira J. Chase, Muncie, Ind.: "I wish to secure a table at Charlie's social that will treat my dear friends, Mr. and Mrs. A. P. Trost, of Winona, Minn., Adelia Gale Trost and my son and daughter, Mr. and Mrs. Murphy. What an enjoyable trip that must have been to Mexico! I had the privilege last week of seeing our brother, Jasper Moses, and wife from Mexico, at the Bethany Beach Assembly."

Bertha Seelinger, Butler, Mo.: "Here is 50 cents for three dishes of ice cream, which I intend eating all by myself. I send the extra nickel so you will fill my dish real full. I prefer vanilla flavoring. I hope Charlie will be able to get a good education." (Do you know anything about pineapple flavoring?)

Jessie T. Vaughan, Eagleville, Cal.: "I enjoyed 'Bronze Vase' and 'Agnes of the Bad Lands.' The Av. S. is doing a noble work. I send 25 cents for two dishes of ice cream. I hope every one who hears of the social will go and buy some ice cream."

M. J. O'Dell, Fayette, Idaho: "Late? Yes, but not too late; $1 for Charlie's social, with best wishes to him and the Av. S."

Here comes another lady incognito. She has whispered her name to me, but she doesn't want it known abroad. Her address is Liberty, Mo., and she is the lady that Brother Frank (the Liberty preacher) couldn't find a trace of. You may remember I stated in The Christian-Evangelist some time ago that Brother Frank was looking for this lady, but hadn't found her. The lady says, not without spirit, "Not one of my neighbors read The Christian-Evangelist, and it is very hard to interest people in things they hear of so seldom. My own family send 60 cents to the social. There is an orphan home at Liberty, supported by the I. O. O. F.'s, and Clay County seems to think that is the only orphan home in existence. Nearly every one I told about Charlie, thought he must be from Liberty! Brother Frank hasn't had a harder time trying to find me than I have in trying to get people to understand that the Christian church has a home in St. Louis. I am enjoying that Mexican trip very much, although I get it in broken doses.

If Liberty thinks little of its own state prophet, it is not without honor in far away Philadelphia, from which interesting town comes $1 "for Charlie's educational fund," from some one who writes his name with two dashes.

Gerald Dever, N. Platte, Neb., who was one of the very first to join the Av. S., is at the door: "I planned to come early to this ice cream social, but have been making hay for three weeks which keeps me rather busy. Gladly I send $1 for Charlie and hope you will have to order 100 gallons more cream."

Mrs. Nellie Kirk, Woodward, Okla.: "Here is for one dish of Charlie's ice cream—I wish it were more for this is a very warm day—our usual sweet breeze is surely asleep to-day. I could not think of eating a dish alone, so please give it to some one else, and in that way I will have company." (As Bertha Seelinger has declared her intention of eating three dishes all by herself, perhaps she'll have no scruples about taking one more in the same way). "I must tell you how I enjoy that trip to Mexico. I travel with you by way of The Christian-Evangelist. How sorry I am for any one who does not read that dear old paper! For more than twenty years I have read it. It has been my best friend. May God bless the Av. S. and Charlie and Drusie, and all who work for the Master."

Here comes a girl who won't give her name or tell where she's from, but she has 50 cents for the social. I will have her play the piano while the guests are assembling, and I will accompany her on the violin. Yes, she says she plays the "Last Hope." She didn't bring her music, she says, but I have mine, so that won't do her any good.

Manie Bayless, Mulkeytown, Ind.: "Well, I suppose that social is now in full swing, and you are kept pretty busy dishing out the ice cream. Please reserve a few seats till we can all get there. Here is 25 cents for dishes for mamma and me. I am enjoying 'Around the Gulf to Mexico,' as I have all the stories by the same author. May the richest blessings of God rest upon all connected with the Av. S."

Margaret and Myrtle Searcy, Springfield, Ill.: "Here is 25 cents for two dishes, the exact amount, since you say you will give back no change. I hope Charlie's social will be a great success. I suppose Felix will be there with his 15 cents; or will he have to eat what cream melts?"

Harry Buckley has paid for Col. Felix, and he will have some of the best on that table.

Nannie D. Chambers, Richwood, Ky.: "Here it is, August 6, and my order for cream not yet in! However, if the ice cream holds out as well as it did last year I shall be in time, even if I am not very prompt. I hope this supper will be even a greater success than that of last year. I am near the end of the thirty-sixth quarter of Av. S. work. Jean and I send $1. We have good appetites and want a large supply of ice cream."

Several other guests have arrived, and in two weeks I will tell you about them.

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A Suggestion.

The sameness of the taste of one's food is almost as hard to bear as the sameness of the fault of one's domestics. But if half a dozen families arranged among themselves to exchange cooks at regular intervals, both the food and the faults would become much lighter.—*Dorothea Gerard, in "Itinerant Daughters."*

Simple and Strong.

There is a Mount of Olives lonely and forsaken waiting for us to climb. . . . There is a life—humble, lonely, obscure, very simple and very strong—which comes from climbing to that mount. We do not realise it, we can scarcely believe it, but its influence reaches round the world.—*M. E. Thomas, in "A View of Life."*

A Night-time Job.

Booker T. Washington says that in the early history of the institution of which he is the head, he decided to use a deserted henhouse of considerable size for a recitation room. While on the way with some students to clean it, he was stopped by an old colored man, who in a friendly manner asked:

"Whar you goin'?"

"We told him the nature of our errand."

"'See here, boss,' said he, with impressive earnestness, 'you sho' gwine ter git inter trouble. It am contrary to the habits of people hereabouts to clean out chicken-houses in the daytime.'"

Travels of a Bottle.

Numbers of experiments have been made to test the speed and endurance of corked bottles thrown into the sea in various parts of the world. The most remarkable of recent examples was that in which a bottle traveled 6,000 miles in two and one-half years. Roughly speaking, it floated at the rate of six and one-half miles a day.

Got His Sparrow.

T. V. Powderly, at the wonderful informal conference of capital and labor that Andrew Carnegie held in his Fifth avenue mansion recently, told a story about contentment.

"Contentment is a good thing," Mr. Powderly began, "but it should never be carried too far. It is discontent, we must always remember, that brings about improvement.

"Let me tell you a story about a too contented Scranton farmer.

"This old man might have had a good modern shotgun, but he was content with an old musket, a relic of the civil war. He was very proud of this antique firearm. When I lived in Scranton he was always boasting about his prowess at sparrow shooting with it.

"One day he took a man out with him to show what he could do in the sparrow shooting line. Before he set out he loaded the gun. He put into it a half dozen screws, some rusty nails, a handful of buttons and a bit of file that happened to be lying on a rubbish heap.

"The two men came to a tree, a great flock of sparrows rose into the air, and the farmer put up his gun and let drive. The report was tremendous. One sparrow fell and the old man fell, too. He lay unconscious for some minutes.

"When he revived he looked at his watch. Then he sat up, patted his gun affectionately and said with a contented smile:

"'She used me well this time. It mostly takes twenty minutes to a good half hour before I come to myself, but I always get my sparrow.'"

"Good—That is the Word."

There is an old hymn that has for its refrain, "He died to make men good." Good—that is the word. We should all strive to be good, to do right, to refrain from lying and stealing and murdering. It is all so simple—not at all a question of intricate policies.—*Wm. T. Jerome, in N. Y. Times.*

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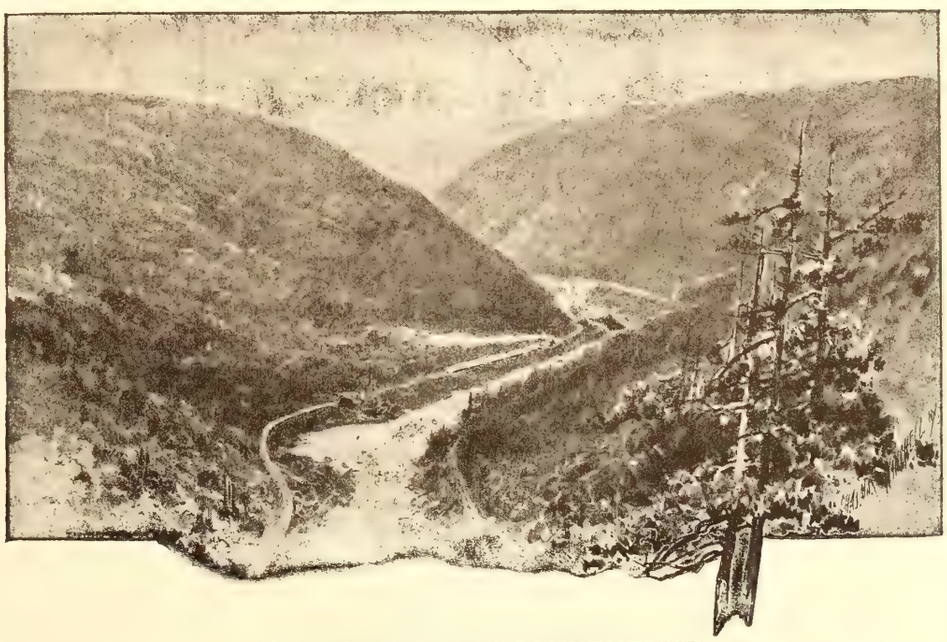
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Volume XLIV. Number 35.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, AUGUST 29, 1907.



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The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—We have added more new Bible schools to our list of patrons for this present quarter than for any similar period in many years. Our people are beginning to manifest practical appreciation of the invaluable additions to our editorial force and the many new helps we are sending forth.

—To get our specially conducted and scheduled train to the Norfolk convention, we must have at least 100 passengers engaged. You will help secure this treat for us all by writing at once a declaration of intention to go, so that we can in good faith present it to the management of the Big Four and Chesapeake and Ohio.

—Bible School Superintendents and Secretaries, Attention!! Do not wait longer to order your Bible school literature for the fourth and last quarter of 1907. The new quarter begins October 1. To guard against poor mail service and other hindrances, orders should be filed by September 1.

—Aa a temperance gathering an orator exclaimed: "The glorious work will never be accomplished until the good ship Temperance shall sail from one end of the land to the other, and with the cry of 'Victory!' at each step she takes, shall plant her banner in every city, town and village of the United States."

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—The seasons come and go, but the growth of our circulation, like Tennyson's brook, goes on forever. The following new clubs were added last week, in addition to the subscribers coming one and two at a time:

Bell Buckle, Tenn..... 4
Dixon, Ill., H. H. Peters, pastor 5
Pilot Point, Texas 6
Bolivar, Mo., J. H. Jones, pastor..... 7
Garden Valley, Texas 8
Polo, Ill., J. A. Sword, pastor 9
Sterling, Ill., W. D. Baker, pastor.....12
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—**The Pacific Islanders.** By Delavan L. Pierson. $1.00. In a series of fascinating articles the story is told of the progress of these far-away people from the depths of savagery to the heights of sainthood. It is a most important contribution to the missionary literature of the age. 354 pages.

—**Between the Testaments.** By David Gregg, LL.D. 75 cents. This deals with the times of inter-Biblical history. The 500 years between the two canons constitute a large but neglected chapter of religious history. It is really a period of thrilling interest. We heartily commend it to our patrons.

—**The Saloon-Keeper's Ledger.** By Louis Albert Banks. There must be a new education of the American people with reference to the drink-evil. Too many pulpits are either silent or speak "with bated breath." Temperance ballots are not self-made; they are the result of education. This book helps give it. Price 75 cents.

—**A Hundred Years of Missions.** By D. L. Leonard. $1.20. This is an inspiring story of the incidents and lessons of missionary work in every land since Carey began his labors more than 100 years ago; achievements of wonder and heroism thoughtfully and thoroughly told. It is arranged to meet the wants of the general reader.

—**The Burial of the Dead. Duffield.** This is a beautiful morocco-bound, funeral manual. It contains Scriptural selections, topics, hints, suggestions for special occasions, such as the funeral of a suicide, a public man, sudden death, a repentant criminal, a "sporting man," a sailor, and in time of penitence. $1.00.

—**Forward Movements of the Last Half Century.** By Arthur T. Pierson. $1.50. Dr. Pierson has written an accurate and interesting description of the conspicuous missionary, philanthropic and other religious movements during the past fifty years. The volume aims to give not only a valuable record of these progressive steps, but to present incentives for future efforts in the same direction.

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If ever there is a religious journal above all others that fulfills Paul's exhortation to preach the truth in love, THE CHRISTIAN-EVANGELIST is that journal. The Editor seems to be certainly living above the fogs and storm clouds that ever and anon rise over the land.—George Manifold, Ashburton, New Zealand.

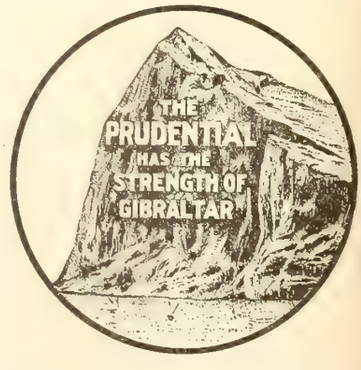
In regard to renewing my subscription let me say, the CHRISTIAN-EVANGELIST is a welcome visitor to our home. We would not care to be without it. It is a month old when it reaches us, but that does not decrease its value to us. —C. C. Drummond, Harda, C. P. India.

In all the useful and eventful years of the CHRISTIAN-EVANGELIST the last has been the brightest, most charming and best in its efforts to "go on to perfection." It is contributing the most able and loyal editorials that it has been my pleasure to read from any source upon first perusal. May the shadow of age rest lightly upon its editor and his life be long spared to his work.—Joseph Lowe, Kansas City.

Enclosed find 3.00 for subscription to CHRISTIAN-EVANGELIST for _____ of Lincoln, Kansas. He is an inmate of the "Poor House." As he cannot pay for the paper himself, the congregation sends it to him.—A. Hartman, church treasurer. (In every congregation is some poor Disciple into whose life a great deal of sunshine could be brought by the congregation providing for a weekly visit by the CHRISTIAN-EVANGELIST).



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Volume XLIV. ST. LOUIS, AUGUST 29, 1907. Number 35.

The Church as Seen by a Pastor*

By E. P. Wise

No relation in life aside from the domestic is more sacred than the pastoral. Mutual understanding and sympathy are absolutely essential to successful co-operation and "without co-operation there is no operation."

Two men argued, quarreled and came to blows, because one declared that a certain shield was white, while the other declared it was black. They were both right: The shield was white on one side and black on the other. Had they exchanged view points, they would have agreed. Disagreements and lack of co-operation are often due to partial visions. If people could exchange places now and then, things would be different.

Many a pastorate with great possibilities for good has been spoiled before its inception. The folly displayed by many a congregation in the selection of a pastor is astonishing. To pit a number of men against each other like fat sheep at a stock show, in order to select the prize winner is incongruous in the extreme. That will do in an industrial institution where only bungling work is needed, and when the price and quantity of work only are at stake. Many a church has been divided by selecting from rival candidates, and the new pastor has his share of heartaches, and much of "Love's Labor Lost," in trying to win the opposition over to himself. Sometimes he succeeds; more often this condition is a guarantee of failure. Let the children of the kingdom be as wise as the children of this world. The pastorate should seek the man and in a manner characterized by such wisdom as will guarantee success.

Congregational habits in the matter of receiving and dismissing pastors are often vicious. With great joy some churches receive a man, with great joy they dismiss him. He is brought in in a golden chariot, they haul him out on a wheelbarrow; he comes in riding over "palm branches," he goes out with the cry in his ears, "Crucify him." Many times he is in part to blame for this sort of thing, more often it is due to congregational habits and ideals. Frequently a general expectation of this kind prevails in a church. In six months the "knocking" begins. At the end of a year a committee on the pastor's resignation is appointed (always self-appointed) and that committee rarely is dismissed until it has finished its work. In many congregations a small minority is permitted to rule in order that they may always be kept sweet. Such congregations are always in a turmoil. Pastorates are always short; little progress is made. There is no continuity of plan or action. Church ideals as to achievement are inadequate. Pastors become discouraged, and failure becomes their habit. Our churches should be democratic *de facto* as well as *de jure*. Actual majorities, not fictitious ones, should rule.

Lack of appreciation on the part of the church is a serious embargo upon the pastor's spirits. No sensible man wants to be coddled. He is a man and wants to preserve his self-respect; and yet, as a man, he also hungers for appreciation. Christ's triumphant entry into Jerusalem must have filled him with a sense of satisfaction, and doubtless prepared him for the rebuffs which followed. Flattery and heartless praise are alike disgusting, but the expression of appreciation is not only welcome, but is the greatest spur to better efforts. "The greatest efforts of the race," says Ruskin, "have always been traceable to the love of praise as its greatest catastrophes to the love of pleasure." A man will toil late and early and dig deep, if he realizes that he is actually helping people. How shall he know it unless they tell him? A minister often receives more commendation from those on the outside of his congregation than from those on the inside. There is indeed often more appreciation felt than is expressed, and the minister hungers and starves for want of a little expression of gratitude of those he helps. "Let the redeemed of the Lord say so." We neglect the living and bring our flowers to the dead. We speak our words of appreciation often when it is too late. The whole church should cultivate the tube-rose kind of religion which led Mary to break her alabaster box and anoint the body of Jesus while he was living. "Many hearts are broken by unkind words, but more by kind words never spoken. Cruel speech has slain its thousands, but cruel silence its tens of thousands."

False ideals obtain in many congregations as to the responsibilities of a minister. Henry Van Dyke tells the following story: A man came into my study the other day from one of the vacant churches on Murray Hill and said: "I wish you would recommend a minister for our church." I said: "I can recommend a dozen." He seemed rather bluffed at that; thought that was a large number, and said: "Won't you suggest a name?" I went on suggesting one name after another. He had some fault to find with each one. Finally he said: "Well, what we want in our church is a man who will draw." "Oh no, my Christian friend," said I, "What you want is a church that will hold; you haven't got it. Twenty congregations have passed through your church in the last twenty years and they have passed through because you have not had a church which holds. You want a church that will hold the people when they get into it. The minister can not hold; success depends not half as much upon the minister as upon the church." The minister may draw, but the church must hold. A minister may feed but the church must warm with pure, earnest and devoted life. Slum workers have learned that before you can do anything for wretched people, you must give them food to eat and a place to warm themselves. When they are warmed and fed, you can talk to them about higher things. This expresses a universal condition. People are hungry for the bread of life, and they long for fellowship; they will go where they find these. When the minister feeds and the church warms, you have a church that will both draw and hold.

A church should rise to the dignity of a company of the sons of God. It is too often thought that a pastor must give tone and dignity and elevation to the church. This is rather a large task for one man. Does it not seem just that a church should have some part in giving tone and dignity and uplift to itself and the pastor? Parents often ask concerning their neighbor's children, "Are they fit to play with our children?" How rarely do they ask, "Are our children fit to play with their children?" "Is he a fit man for us?" the Church asks. Why not also ask, "Are we worthy of him?" "Like pastor, like people," is a true motto; but equally true, "Like people, like pastor." Lofty flights in the pulpit are secured by wings of inspiration furnished by the pew. It takes a great church to make a great preacher. Eloquent listening makes eloquent preaching. A faithful church will produce a practical preacher. A church must inspire its preacher as well as be inspired by him. Plenty of preachers

(Continued on Page 1113.)

*A paper read at the Ohio state convention.

Current Events

A Dash for the Pole.

Probably before these lines are printed, Walter Wellman and his party, representing an enterprising Chicago newspaper, will have left Spitzbergen on their dash for the North Pole in an airship. Active preparations for this trip have been under way for two years, and Wellman's vessel represents the results of the aeronautic experiments of the past few years. He believes that he will safely reach the Pole and return to civilization. A few days will tell the tale. He will either have accomplished the feat which courageous souls have been vainly attempting for over two centuries, or else the bodies of the entire party will rest forever in the frozen wastes whose rigors they defied.

Sunday Closing.

The efforts of Governor Folk to "put on the lid" (*i. e.*, enforce the Sunday closing law) in St. Louis county have not yet been crowned with success. The city of St. Louis is entirely separate, in local government, from St. Louis county. Within the city the saloons are closed, front, back and side doors, on Sunday; but in the county, and especially just without the city limits, a great business is done in satisfying the desires of thirsty urbanites. The county officials, apparently, ignore these transgressions of law, and the next effort of Governor Folk will probably be to bring charges against these recreant officers, depose them, and fill their places with men who believe, with the Governor and all other thinking citizens, that laws are made to be enforced. Moreover, Governor Folk has declared that, if present laws are not sufficient to close every saloon in Missouri on Sunday, he will call a special session of the legislature to pass more stringent laws.

The President's Address.

On August 20 President Roosevelt delivered an address at Provincetown, Mass. The occasion was the laying of the corner stone of a monument to commemorate the landing of the Mayflower, but the President took advantage of the occasion to deliver himself on some of the issues now prominently before the American people. Concerning the federal control of railroads and other large corporations, he said: "I believe in a national incorporation law for corporations engaged in interstate business. I believe, furthermore, that the need for action is most pressing as regards those corporations which, because they are common carriers, exercise a quasi-public function, and which can be completely controlled, in all respects, by the federal government, by the exercise of the power conferred under the interstate commerce clause, and, if necessary, under the post-road clause, of the constitution. During the last few years we have taken marked strides in advance along the road of proper regulation of these railroad corporations; but we must not stop in the work. The national government should exercise over them a similar supervision and control to that which it exercises over national banks."

England's New Marriage Law.

After sixty years of incessant agitation, the British House of Lords has at last consented to a bill legalizing marriage with a "deceased wife's sister." Such a bill has passed the House of Commons eleven different times; but on each occasion it was rejected by the Lords because of the opposition of the Anglican bishops, who, for reasons which the ordinary American mind finds entirely too subtle to grasp, professed to regard such marriages as "immoral." The final passing of the bill was due to the efforts of King Edward.

The Telegraphers' Strike.

There now appears to be a fair prospect of the settlement of the telegraphers' strike, which for weeks has greatly interfered with business throughout the country. President Small, of the Telegraphers' Union, predicts peace within a week. The officials of the Western Union and Postal Union are rather less optimistic. Daily conferences are in progress, however, and it is to be hoped that a fair and mutual agreement may soon be reached.

The Prevention of Accidents.

It is expected that in his next annual message the President will include a strong recommendation that legislation be enacted which will permit the federal government to investigate accidents affecting interstate trains. During the past seven years 27,744 persons have been killed and over 400,000 have been injured on American railroads. During the same period it is estimated that the roads have suffered a monetary loss of over $75,000,000 through accidents. Had this amount been spent by the roads in safety appliances, they would to-day be in much better shape, and the number of those suffering loss of life and limb would have been greatly reduced. But it has been again and again demonstrated that the railroads adopt safety appliances only as they are forced to do so.

Secretary Taft.

After a month's vacation in Canada and a visit to Oyster Bay, Secretary Taft has started on a semi-diplomatic mission to Japan, from which he will return by way of Europe, thus encircling the globe. On his westward way across the continent, Mr. Taft is to make a number of speeches. The first one was at Columbus, Ohio. In an able address there last week he may be considered to have fired the opening gun of his presidential campaign in his own state. There have been several guns, of various calibre, fired in his behalf before this, but he has not been firing them. They have been merely the premature explosion of weapons in the hands of his friends. The speech was, in general, an argument in support of the policies of the present administration. It would have needed but slight revision if it had been intended to further the candidacy of Mr. Roosevelt himself. Mr. Taft devoted a good deal of attention to Mr. Bryan and combatted his ideas of government ownership and the "extirpation of trusts, root and branch." He reaffirmed his belief that the time had come for the revision of the tariff. Our whole commercial prosperity, he said, depends upon the maintenance of a protective tariff equal to the differential between the cost of production in foreign countries and in the United States. A tariff higher than that breeds monopoly. The evidence leads to the belief that the present tariff rate is, in many particulars, seriously in excess of that differential. It needs revision. But revision will be more satisfactorily accomplished if postponed until after the presidential election. At that time it can be considered more dispassionately and with less political bias; and, besides, he thinks that by that time the Republican party will be practically unanimous in favor of revision. We hope it will, but we do not share his confidence in its unanimity on the subject. The speech, considered as a campaign deliverance, clearly fixed the status of Mr. Taft as the candidate who stands for a continuance of the Roosevelt policy in general, with the addition of tariff revision. Since the deliverance of this speech, Senator Foraker has given out an interview, in which he asserts that Taft is growing daily weaker as a candidate in Ohio, and that the drift of opinion in the party is not in the direction of tariff revision, as Taft says. In both particulars, possibly, Mr. Foraker's wish is father to the thought.

Trouble in Morocco.

The pot of trouble in Morocco has been simmering for some months. Now, in spite of the fact that it is a decidedly watched pot, with the eyes of Europe fastened upon it, it has begun to boil briskly. The French are the European nation most directly interested, since they have long had a footing in Morocco, which was reduced to a definite and internationally recognized basis by the recent Algeciras convention. The French troops at Casa Blanca have been hard pressed, but so far have given a good account of themselves. Now the danger of the situation is much increased by the rise of the new sultan, Mulai Hafig, a fierce reactionary, who has usurped the throne of his somewhat mild and liberal brother. With this change of administration there has begun, to all appearances, a violent anti-Christian crusade, which will not stop, so its promoters declare, until every Christian dog is driven into the sea. The tribesmen of the southern part of Morocco, the fiercest and most fanatical Moslems, have come up against Casa Blanca 15,000 strong. France has been slow to begin aggressive measures for maintaining her rights, or even protecting her property in Morocco, but steps are now being taken to send troops without delay.

Big fines are becoming fashionable. Encouraged, perhaps, by the fine of twenty-nine million dollars against the Standard Oil Company, a Venezuelan court has imposed a fine of twenty-four million bolivars upon the New York and Bermudez Asphalt Company, on the ground of participation in the Matos rebellion and the losses and expenses which were occasioned to the government thereby. Needless to state, in this case, as in the case of the Standard Oil Company, the cheque in payment of the fine has not yet been handed over. There are three higher courts to which appeals may be taken successively.

Editorial

Some First Principles.

III. What We Find in Jesus.

In our last article we found that the soul, made conscious of its need of a truer and better life, and seeking to be loyal to its own high ideals, would inevitably come to Jesus as the highest ideal of righteousness which this world has ever known. It is in such a moral struggle that one becomes truly conscious of his own shortcomings and of his moral weakness so that he longs for the very help which Jesus Christ offers. What does such an one find in Jesus Christ?

1. First of all he finds in the character of Christ a higher ideal of character than he had hitherto known, and one which he feels under moral obligations to adopt as a model for his own character-building. It is a great thing for one who is aspiring to make the most of his life, to find a perfect ideal in character—one which satisfies both the intellect and the heart, and which lays hold of the conscience by its moral beauty and perfection and compels its homage. Such an ideal is Jesus Christ, and whoever catches a real vision of him henceforth feels that nothing less than that is the true goal of life. It is a marvelous fact that, in this age of criticism and iconoclasm, no one even suggests the possibility of giving to the world a more perfect moral ideal than is furnished in the life of Jesus of Nazareth.

2. The soul struggling after righteousness and coming to Christ in that struggle, finds in him moral redemption, even the forgiveness of sins. The consciousness of sin and the burden of its guilt has been increasing in the soul from the beginning of its struggle after a better life, but when such an one sees Christ he comes to know himself as a sinner in a deeper sense, and to feel condemned at the bar of his own conscience. After a fuller view, however, of Christ's character and mission, he sees in him not only a perfect ideal but a personal Saviour. He comes to understand that Jesus Christ came into the world, not simply to reveal to humanity its sinfulness by giving it a perfect standard of righteousness, but to provide forgiveness of sins whereby the conscience might be relieved of its burden of guilt and find peace with God. Learning that this forgiveness can be obtained only through submission to Christ, in faith, he yields his heart and life to Christ by open confession and obedience and finds in him that for which his soul had been longing—the knowledge of remission of sins and the peace which passeth understanding. He may not be able to fathom the mystery of the atonement, but he accepts the fact that Christ, the sinless One, gave himself for us, not only in a life of lowly, unselfish service, but voluntarily in his death upon the cross that we might have remission of sins and fellowship with God and that through faith in him we can obtain remission of sins and be at one with God. The day and the hour in which the soul feels itself relieved from the bondage of guilt through the forgiveness which is in Christ Jesus, is forever a memorable day in one's experience, and long afterwards the ransomed soul can sing,

"I never can forget the day
When Jesus washed my sins away."

The joy that pervades the soul at such a time is in proportion to the sense of guilt which had previously weighed upon the heart. While, therefore, the degree of feeling or emotion may vary in different individuals it is in all a blessed experience when one comes to the realization of the forgiveness of sins and of his adoption into the family of God.

3. But the truly penitent and obedient believer finds in Christ not only a perfect ideal and the forgiveness of past sins, but a new strength by which he is able to resist temptations to evil to which he had formerly yielded, and to live more in conformity to the high ideal he has adopted. This fact is often overlooked by those hesitating to enter the Christian life. They realize their inability, in themselves, to live the Christian life and fear that they will be a disgrace to the cause of Christianity. Surely this would be the result with all of us if we depended upon our resources alone for the power to live as those professing godliness. But, happily, we are not thus left alone in our weakness to battle with temptation and the sin which doth so easily beset us. With the importation of the new life in Christ Jesus there comes a new power from Christ so that the believer is enabled to say, "I can do all things through Christ who strengtheneth me." When once the soul is identified with him and united to him by the bonds of faith and love he becomes our strength and our help in every time of need. Through the gracious privilege of prayer we are enabled to draw on his infinite resources of strength, in every struggle against evil and in every high and worthy endeavor. Thus is fulfilled in us the desire which Tennyson has expressed for us all:

"O that the man would arise in me
That the man I am may cease to be!"

In a word, the soul finds in Christ that which satisfies its deepest needs, its highest aspirations, its profoundest longings. He alone giveth the water of life that satisfies the soul's immortal thirst. He alone is the bread of life which can appease the hunger of the heart. In him we are complete and, having found him, there remains only the noble task and high privilege of increasingly appropriating him until we shall be transformed from glory to glory even into his divine likeness.

The Appeal for Church Homes.

September brings with it not only the autumnal equinox and the equinoctial storms, but no less certainly the appeal of our Church Extension Board for funds with which to assist, by well-protected loans, needy churches in the erection of church homes. There are no more urgent and pathetic appeals coming to any of our boards than the appeal of homeless churches for assistance in the erection of church buildings. A homeless church in the town or city has a precarious existence in the estimation of the people, and lacks the influence which comes from the idea of permanence and enterprise. It is putting a great burden upon those who hold to this Way which we call New Testament Christianity, to require them to worship in inconvenient halls, schoolhouses or empty store rooms, while their religious neighbors have stately and commodious churches in which to worship. But hundreds of poor but loyal congregations are bearing this burden without any thought of forsaking the cause they love. But they do appeal to the brotherhood of which they are a part, to give them temporary assistance in the building of a suitable house of worship. These feeble bands of brethren have told their religious neighbors that they are connected with a great brotherhood over a million strong, and naturally they expect to furnish proof of this fact in the financial aid extended to them in the erection of a church building.

If we could meet with these homeless churches in their inconvenient places of gathering, and could enter into their feelings as they have looked and longed in vain for assistance, there would be no question about the response of the churches to this appeal. What each one of us needs to do is to make real to himself the actual condition and needs of these homeless churches. Over 150 appeals from such churches have already been placed on file by the Board since the first of last January, coming from thirty-nine states and territories. Think of the membership of these churches as your brethren and sisters in the Lord, and do unto them as you would be done by under similar conditions. No investment we have ever made in any department of our Christian activity has brought greater returns than that we have made in church extension, and the investment is a permanent one, the results of which will continue through all the coming years. The effort to increase this fund to a million dollars, by the time of our Centennial, is one that should enlist our heartiest interest and co-operation. We urge upon the churches everywhere to make this offering for church extension a very liberal one and as nearly unanimous as possible. Imagine with what deep interest the hundreds of homeless churches will watch the reports from this offering, to learn the probability of their receiving the assistance for which they have asked. Let us not disappoint

them, and especially let us not disappoint our Lord who taught us that as we have freely received so, also, we should freely give.

The Newest Philosophy.

It is very interesting and instructive to notice the oscillations of human thought on any given subject from one extreme to another. There was a time, not so long ago, when doing did not count for much in philosophy, and in religion it was positively useless, if not presumptuous. The movement of the Disciples of Christ encountered that phase of philosophy and laid great stress on doing the will of God as an essential condition of salvation. It was not enough to believe; the faith must find expression in acts of obedience. Later, it came to be recognized that obedience is "the organ of knowledge," as Frederick Robertson put it. It has come to be a generally recognized truth, both in religion and philosophy, that the highest and best knowledge comes by doing, and that without doing things there can be no adequate knowledge of any subject. This seems to harmonize with the teaching of Jesus who said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

The newest philosophy, however, is known as pragmatism, which according to one of its recent exponents, "values ideas by their consequences. Those that have no consequences it casts out of consideration." Another statement of the pragmatic method, by another one of its advocates, is as follows: "If it can make no practical difference which of two statements is true, then they are really one statement in two verbal forms! if it can make no practical difference whether a given statement can be true or false, then the statement has no real meaning." Professor James, who is the chief prophet of the new philosophy in America, and who has given up his Harvard professorship to devote himself to its propaganda, formulates the philosophy in two statements: (1) "The only meaning of truth is the possibility of verification by experience"; (2) "True is the term applied to whatever it is practically profitable to believe." Professor Slosson in the "Independent," says, "The pragmatist is one who believes in testing a theory by its consequences. The same writer says of Professor Dewey, formerly of the University of Chicago, now of Columbia, that his "test of truth is its satisfactoriness, its competency to give adequate satisfaction to all legitimate human needs and aspirations." This statement seems to leave things pretty wide open, and the criticism of its enemies that this is a denial of the imperativeness of truth and duty does not seem wholly unfounded. Dr. Patton, of Princeton, is quoted by Professor Slosson as saying this means that "religion is any old thing that works." Of course the pragmatist would reply that this satisfaction referred to must be permanent and all-inclusive, but, after all, it is too indefinite for ordinary mortals.

No doubt this new philosophy has some truth in it, but there are already indications of division among its advocates, and it is likely to be carried to untenable extremes and to be followed by another reaction. The consequence of any theory or action is, doubtless, an important criterion as to its truth and value. Here is where the affinity exists between the theory of doing in order to know, and the philosophy of pragmatism, which would test every theory by its consequences. But there are other criteria which need not be ignored and can not, with safety, be overlooked in testing the truth of any theory or doctrine. It is too early to predict the ultimate outcome of this new phase of philosophic thought, but our readers may rest assured of one thing, and that is that in Christianity neither pragmatism nor any other utilitarian theory or philosophy, can be a substitute for faith which is the apprehension of the spiritual and the eternal, and the soul's allegiance thereto.

Notes and Comments.

Prof. A. T. Robertson, writing on "Presuppositions of New Testament Criticism" in the "Baptist Argus," treats the following points: (1) "The New Testament cannot be and ought not to be excepted from criticism." (2) "There is no unprejudiced criticism." (3) "There is, therefore, no final criticism." On this last point, speaking of the reaction from certain extreme positions, he says:

> The world of thought to-day as a whole is turning toward Jesus, not running away from him. Christ never received the homage of so many human souls as he does to-day. There are strong counter-currents. Harnack has just thrown a fresh bomb into the radical camp by arguing in his new book ("Lukas der Artz", etc.), with great ability, that Luke the Physician was the author of both Gospel and Acts. William M. Ramsay has passed from the position of Baur to that of strong advocacy of the historicity of the Acts. The Gospel of John is the subject of fresh attack; but James Drummond, the great Unitarian scholar of Manchester, and William Sanday, the glory of Christ Church, Oxford, both, in recent books, champion the Johannine authorship of the fourth gospel. Dr. Bigg, of Christ church also, in the "International and Critical Commentary," accepts the genuineness of 1 and 2 Peter. Mayor stands by the Epistle of James; Swete, of Cambridge, in the latest and best commentary on the Apocalypse, holds to the Johannine authorship. Weiss and Zahn are by no means alone in Germany in open championship of the historical character and value of the New Testament writings. It is an utter mistake to think that criticism is all radical and destructive. It is not noise but argument that holds the field in the end of the day. The answer to wrong criticism is right criticism. The champion of the New Testament may be just as open-minded and just as scholarly as the hostile critic. The arguments are to be taken on their merits in either case. Uncle Remus says: "Truth ain't never been hurt yet by folks not believing it."

The statement that "the answer to wrong criticism is right criticism," and therefore not denunciation deserves to be written large in the study of every critic and anti-critic. When radical and destructive shall be completely overthrown, as it will be, we shall be indebted to the careful, conscientious scholarly critics for the consummation.

The "Examiner" of New York expresses the feeling of a large majority of common-sense Bible students in the following utterance concerning the extreme views of the documentary structure of the Pentateuch, as held by some critics:

> The theory of documentary stratification in the structure of the Pentateuch has always seemed to us more ingenious than probable. To the ordinary lay mind the attempt to cut up a continuous narrative into fragments, sometimes consisting of no more than a word or two, and assign these fragments to this or that widely separated writer or period, appears little less than preposterous. And so, when that curious example of misdirected scholarship, *The Polychrome Bible,* came from the press, we could not but feel that the demonstration of its absurdity was quite complete. We cannot conceive how any one capable of reasoning at all could look on those polychromatic pages, purporting to represent in various colors the alleged "results" of modern critical research, and not discern the folly of the whole contention.

The "Examiner" calls attention to an article by Professor Sayce in the current "Homiletic Review" on the subject, in which the learned Assyriologist deals a heavy blow against this theory by subjecting it to a practical test. Those interested might do well to secure and read the article.

On this whole question of the criticism of the Bible, the position of The Christian-Evangelist, from the beginning, has been that such criticism is inevitable and that we ought not, if we could, shield either the Old Testament or the New Testament from that critical inquiry to which all ancient documents are being subjected. We have also insisted that no ultimate harm can come to the Bible or to the cause of Christianity from such scientific investigation, believing that whatever wrong conclusions might be reached by radical critics would be answered by a saner and more scholarly criticism. We have steadfastly refused to be stampeded by alarmists into an indiscriminate warfare against all criticism. As Professor Robertson says, as quoted in the foregoing paragraph, "It is an utter mistake to think that criticism is all radical and destructive." As a matter of fact, we are indebted to it for a better understanding and a higher appreciation of the Old Testament and for its overthrow of a certain destructive theory which a quarter of a century ago was calling in question the Pauline authority of nearly all Paul's epistles, and seeking to undermine many of the other New Testament books which to-day stand on an impregnable basis. The friends of the Bible have every reason to be grateful for what criticism has accomplished, and may safely trust the defense of the holy Scriptures to the believing and reverent scholars who are devoting their lives to this work.

Editor's Easy Chair.

Pentwater Musings.

"What went ye out in the wilderness for to see?" Had Jesus heard some one speak as if he were disappointed at the appearance of John the Baptist? Had the Master heard his forerunner criticised for the roughness of his speech and the coarseness of his apparel? Probably so; hence the question of Jesus quoted above. Men are always forming wrong impr ssions of persons and places which they have heard about but have not seen. A recent visitor to Garrison Park, while very appreciative of its natural beauty, had expected to see something very different. The word "park" had carried to his mind the idea of smooth-shaven lawns, level grounds, shade trees artificially grouped, with, perhaps, flower gardens and playing fountains! He had expected to see something like that here on the shore of Lake Michigan. "What went ye out in the wilderness for to see?" A city park laid out with mathematical order and precision? The word "park" does not necessarily carry with it the idea of cultivation and artificial preparation. Any piece of woods preserved in its natural condition is properly termed a park. After all, Nature's own parks are the most restful and satisfying. One soon wearies with artificiality, no matter how beautiful, but Nature never palls on our taste. For restfulness and untiring beauty, give us the park where nature has made her own ravines, thrown up her hills, and planted her trees and shrubs and grasses in her own inimitable way, where her children—the squirrels, the chipmunks and the wild birds—build their nests and have their homes secure and unafraid. In such a park one gets a little closer to the heart of Nature and to the simple life than he can amid the proudest monuments of man's artistic skill and architectural genius.

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Can we give to the readers of the Easy Chair a mental picture, a bird's-eye view of Garrison Park? In front, a wide expanse of the most beautiful of all the northern lakes, now rolling in its white-crested waves which thunder as they break upon the beach, now smiling in the sunlight and reflecting the various hues and tints which sun and cloud can paint upon the face of the deep. Back of this and forming its barrier, a range of lofty sand dunes, covered with forests and pierced here and there at irregular intervals with ravines which lead back into the country or up to loftier summits. Back of this, still little Pentwater, shining like molten silver in a setting of low, green hills. Between the two lakes, a lofty hill whose crest is shaped like a horseshoe, with the open side toward Lake Michigan, and the closed side toward Lake Pentwater, from whose summit both lakes are seen, with a far-extended view of forests and fields. In these ravines and along their slopes are pines and hemlocks, with the oak and the maple and other species of trees. Such, in brief, is a general view of Garrison Park; but as one strolls through its ravines and over its hilltops, there is many a charming bit of scenery or cozy nook which is not seen in the general view, but which adds much to the quiet beauty and attractiveness of the place. One is constantly marking locations where heart's ease and quiet contentment might be easily cultivated, and where Nature's healing balm would soothe the wearied and troubled heart into rest. This is the fourth summer we have spent here by the lakeshore, and we scarcely ever take a stroll through the hills and ravines that we do not discover some new spot which we think of in connection with some of our friends, faithful toilers in the Lord's vineyard, who could find here a little of that quiet and repose which their wearied spirits so much need. One of our ministers who has just finished his week's vacation, and is returning to his work, says he feels as if he could plunge into his work now with all the energy of one who is fighting fire. No doubt his ministry during the coming autumn and winter will be more earnest and fruitful because of these restful weeks he has enjoyed here, breathing this cool and invigorating air and rowing over these lakes.

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Last Lord's day was one of those ideal days of which we have so many during the season here at Pentwater. Bro. J. L. Deming, summering at Stony Lake, below us a few miles, came up and spent a couple of days with us, including Lord's day, speaking for the little church here in the morning in the village, and aiding us in the evening at our beach service. This was the largest of our beach services. The weather was perfect for the occasion. A bright bonfire which some of the young people had prepared served as a signal for the gathering of the people, and shed its radiance over the rippling waves on the beach, and on the faces of the gathered worshipers. The crescent moon, just rising over the hilltops, shed its soft, silvery light on lake and wood. Sweetly the old hymns rang out on the evening air, along the shore and far out over the lake. The songs of Zion never sound sweeter than when sung in Nature's own temple, domed with the starlit sky. As the people sat facing the lake, singing these songs, they scarcely could help from thinking of Faber's lines:

> "There's a wideness in God's mercy
> Like the wideness of the sea."

Very interesting talks were made by Dr. W. T. Moore, of Missouri; J. L. Deming, of Ohio, and James Mailley, of Indiana. Not less than seven states were represented in the little audience that sat upon the sands, and we have no doubt that those who attended that service will carry away with them impressions made upon them by the surroundings that will be as lasting as life.

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One day last week, while a party of us were out fishing on the lake, we saw what seemed to be a stationary buoy consisting of some heavy timbers nailed together, with a chain suspended. As it was in a good situation for fishing, we anchored our boat to it and proceeded to fish. After several minutes we discovered that we were out nearly in the center of the lake, buoy and all! Instead of serving as a stationary buoy, it was a derelict, floating at the motion of wind and wave. While the incident amused us at the time, it suggested also a moral lesson that is worth heeding. It is a good thing to be anchored, if that to which we anchor is "both sure and steadfast." Otherwise we are indulging in a false security. Many people anchor to certain great leaders in politics, business or religion. These men often prove insecure anchorage and carry those who anchor to them whither they did not intend to go. This fact, however, illustrates the importance of leaders of the people in every realm of thought and action seeking to be led by Christ, seeing so many are influenced by their thought and action. Whether men will or not, if they be men of light and leading, others will be influenced by their example and teaching, and no public man has a right to forget this fact in choosing his course and shaping his policy. But the one secure anchorage for all our hopes, both for time and eternity, is the Rock, Jesus Christ, "the same yesterday, to-day and forever." He who anchors to him securely can withstand all the waves of temptation and trial, outride the storms of life, and find, at last, the haven of rest.

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As the August days pass and hasten to its close, on the lakeside, it is customary to see bonfires gleam along the beach at night, with groups of friends gathered about them for a little social visit before they go hence, to meet again not for a year, perhaps, and possibly never again. The roasting of young corn and marshmallows forms one of the features of these evening entertainments at the beach. The bonfire is built of driftwood that accumulates along the shore, and during the first stage the party indulges in story-telling, in social conversation, or cheery songs, until the bonfire has been reduced to coals, and then the roasting ears are brought out and each one, with a long stick sharpened at one end, roasts his own ear of corn. And such eating as these tender roasting ears make, when well-browned by the coals and buttered and salted! Then come the roasted marshmallows for dessert. Last night our young people had such a function down on the sand in front of "The Pioneer." The Easy Chair had something to do with the erection of the bonfire, and a glorious one it was, as the gentle south wind fanned it into a roar of flames that shone out like a beacon light, visible for miles along the shore. Pieces of carpet and even cushions were spread upon the sand, and a happy group of young and old gathered about it and told their campfire stories and sang their campfire songs under the glowing light of the bonfire and the softer light of the moon which added its luster to the scene. A young man by the name of W. T. Moore sang a sentimental love-song, to the great delight of the young people. By the way, this young man is to celebrate his seventy-fifth anniversary next week at this place, and we shall tell our readers about it. We are having a delightful visit now from L. C. Stow and wife, of Grand Rapids, who are on their way to Colorado, where they will at least spend the winter with their daughter, but we are hoping they will return by next summer. The breeze that comes over the lake to-day has the breath of autumn in it. The fishermen have lifted their nets for this season, and in another fortnight the summer population of this coast will mostly have departed, and a greater silence will reign along this shore.

The Call of the Homeless

From the time that Abraham came up out of Ur of the Chaldees to create a band of followers whose number should multiply until it became as the sands of the sea, to the present day, the altar, the tabernacle, the synagogue and the church building have been closely connected with the progress of God's kingdom in the world. At these places of worship man met with man and God met with them and renewed their spiritual strength for life's struggles. God has always urged that his people assemble at a certain place and he has promised to meet with them. "The Call of the Homeless" then is the call of God and is also the call of the Board of Church Extension which is set for the purpose of housing our mission churches which God gave us by the preaching of the Gospel.

When Abraham came up out of Ur of the Chaldees, at the call of God, every place where the Father appeared to him in his journey he erected an altar of stones. After God had brought the children of Israel out of their bondage in Egypt and had given them divers laws and ordinances to be observed, the Lord spake unto Moses and said, "Speak unto the children of Israel that they bring for me an offering; from every man that giveth it willingly with his heart you shall take the offering and let them make me a sanctuary; that I may dwell among them." In order that his laws and ordinances might be kept he provided meeting places for his people. He knew the nature of man—that he got inspiration and help from the assembled congregation. When David conceived the idea of building the temple the prophet of the Lord came to him and said, "Do all that is in thy heart, for the Lord is with thee." Then David began the most beautiful and costly house of worship that ever decorated the face of the earth. And when, in Solomon's day that temple was completed, on the day of its dedication the cloud containing the presence of the Lord rested over it, God giving his approval. When the children of Israel came back from their captivity they first repaired the temple and as fast as the people multiplied and towns sprang up in Palestine, in every one of these the Jewish synagogue was erected in which the Christ was preached in type and shadow and prophecy who was to come as the Saviour of the world. When the Jewish elders, as recorded in the seventh of Luke, urged Jesus to go and heal the centurion's servant it was on the ground of his having built them a synagogue.

Why Voltaire Built a Church.

Voltaire, who did not believe in the divinity of Christ, tells that he went to a little Swiss village on the border of France to write a book against Christ's claims. He became interested at once in a little church in the village where the whole town gathered for worship. He went with the crowd, became interested in the sermon, saw that the people lived it in their homes and business and as a result of his observations he went away without writing against the claims of our Lord. Before he left he erected them a stone building and on a marble slab over the door the Swiss villagers inscribed "Built by Voltaire," and the traveler's attention is called to it to this day. The lesson is plain. The presence of the church building has its influence when the throngs that pour out to attend the service are witnessed by the unbelieving and careless, and especially is this true when the people who attend the services live the Christ life.

The French and English Sunday.

Montalembert, one of the most eminent French statesmen, in speaking about the English observance of Sunday as a result of the habit of cherishing their churches, said: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons; while to control the capital of France, which is half the size, 40,000 troops of the line and 60,000 national guards are necessary. But the stranger who arrives in London on a Sunday morning when he sees everything of commerce suspended in that gigantic capital in obedience to God; when, in the center of that colossal business he finds silence and repose scarcely interrupted by the bells which call to prayer and the immense crowds on their way to church, then his astonishment ceases."

General Grant's Firm Stand.

When General Grant was in Paris, the president of the Republic invited him to attend the Sunday races. He knew that to refuse such an invitation from the president of France would be considered by the French people especially discourteous, and yet he politely declined the invitation, saying that "It is not in accord with the custom of my country, or with the spirit of my religion, to spend Sunday in that way."

Non-church-going Nations.

Wilber F. Crafts says that the Sundayless and Sunday-breaking nations are poor. Poor physically—Italy once and France twice in ten years, have cut down their standards for soldiers because they are not strong physically; poor mentally—they have the greatest illiteracy; poor morally—they have the most vice; poor financially—their workmen, despite longer hours per day and one more day in the week, get the lowest wages; and they are also the worst off politically, vibrating between the extremes of despotism and anarchy. Joseph Cook said: "It does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which are church-going, constitute almost the entire map of self-government."

Christ's Example.

"In the critical hour of Christ's life he went up to the village synagogue on the stated day of rest. What, had he not risen above that? Could the dull preachings and the drawling prayers say anything to him? What charm could he longer feel in these childish Sunday usages? The decent dress, the restful hours, the following together of families, the walking to the house of God in company? Did he not live above all in a constant air of divine communion? Do what he might, go where he would, was he not always with the Father? Himself a better sanctuary than he could ever find? Yet, at Nazareth, where he had been brought up, he went, as his custom was, into the synagogue on the Sabbath day."—*Martineau.*

"As his custom was." Do we all make his custom ours? Shall attendance at God's house be an open question with our families on Sunday morning? We don't say to John, if he is well and able to work, "John, will you go to work to-day?" A great statesman once said, when he was asked to grant a business interview on Sunday: "I must keep one day in which to realize what I am and where I am going."

But, suppose for the parents and their children who take up residence in new towns there is no church home of their religious affiliation. No home in which the Lord's table can be spread on every first day of the week. No place where a Sunday-school can meet. The saloon, the home of the tippler, the gambler's home, the house for the licentious, the school house, the court house, the business house are all there, but no house of God in which the gospel is preached in its simplicity can be found anywhere. A band of Christ's disciples is in town but they are homeless. No church building is there to preach a sermon by its presence, to advertise to the community that God's people are here to fight down sin. Our missionaries in the country, supported by state and national boards, will tell you that the "Call of the Homeless" should be heeded; that it is imperative in our new towns that are springing up like magic all over the land. The "Call of the Homeless" is not in frontier towns of the West and Southwest alone. The "Frontier Call" is wherever a new town or a new city ward is growing. The Lord's house should be *first* in these new towns and wards, not *last*. If God's words and Christ's words are to be heeded, and if the observations of Montalembert, General Grant, Wilber F. Crafts and Martineau are to count for anything, we can not set aside the appeal of our homeless congregations. Every consideration that called them into existence compels us to keep them in existence by standing between them and failure. They do not deserve cold indifference at our hands, but the highest respect and honor. And it is for us who are strong to say whether they shall perish in their helplessness or live by the power of the helping hand of church extension.

Here are 152 appeals to be answered by the forthcoming September offering. It

will take more than $100,000 to answer these. List of churches, by states, asking aid since January 1, 1907:

Alabama	2	Kansas	8
Arkansas	6	Kentucky	4
California	6	Louisiana	1
Canada	2	Massachusetts	1
Colorado	4	Michigan	5
Florida	1	Mississippi	3
Georgia	1	Missouri	10
Montana	1	Ohio	6
Nebraska	6	Oklahoma	4
New York	2	Oregon	1
New Mexico	3	Pennsylvania	2
North Carolina	5	Quebec	1
New Jersey	1	South Carolina	1
Ontario	1	South Dakota	2
Hawaii	1	Tennessee	2
Idaho	4	Texas	20
Indian Territory.	6	Washington	3
Illinois	9	West Virginia	3
Indiana	9	Wisconsin	1
Iowa	4		
		Total	152

This is the number of appeals that have come from thirty-nine states and territories to the board since January, 1907, to date. It will require more than $100,000 to answer these appeals. The money now in the Church Extension treasury is more than promised, and loans will close very rapidly in anticipation of our annual offering in September. We ought to hasten the day when all appeals can be answered promptly. There never was such an era of church building among our people. This most surely speaks of permanency.

Is "the Call of the Homeless" a Worthy One?

We can only judge by the past. We have now more than 1,100 homeless churches. What a mighty and multitudinous call! Shall we answer these? Are they worthy for whom we should do this?

Up to August 19, 1091 congregations have received loans from this board to help them build. Of this number 564 have paid their loans in full; 72 have paid out this year. There has been $670,803 returned on loans and paid in interest by these 1091 congregations aided. So carefully have these missions used the money that only $563 has been lost where church property had to be taken in by the board—voluntarily deeded to the board to sell by the few left in the eight congregations that have gone down. The board has handled all funds contributed ($608,579), plus the amount returned on loans ($670,803), in all aggregating $1,279,382 in loans to these thus far aided with the slight loss of $563. "The greatest statement in the history of finance," says one business man. "Wonderful" exclaim others. It is wonderful. We believe the brotherhood has a right to expect as great faithfulness from the 1,100 homeless ones yet to be housed as has been shown by the 1,100 already housed. Let the answer of our churches be made and their confidence be expressed in the September offering.

This "Call of the Homeless" must be answered. The Centennial aim of the Church Extension Board is to reach a million by 1909, so that the 1,100 homeless congregations can be sheltered.

G. W. Muckley, Cor. Sec.
In behalf of the Board.

Testimonial Business and the Coon Center Missionary Society

By Hamilton Jefferson Lintwhite

Does I know 'bout de bustin' loose, en de consequent bustin' up, er de Coon Center Missionary Society? I suttenly do. Some un it I saw, and part un it I was—es de good book say. I suttenly stood mighty close to de death bed er that enterprise. In fac', I may be regyarded as de proximate cause er dat fun'al; what you all might call de testimonial business bein' de remote—er procu'in' cause.

De testimonial business? Well, sah, I ain't whut you all white folks call an educated colored man. Yit all de same I is sho' done a whole lot er readin'. Dey was a time—foh I git de call to preach—when I tuck up de study er medicine. I read up all de symptoms er all de diseases what dey is—in all de almanacks whut I kind fine. I do dis in de long evenin's en durin' one whole winter.

I notice dat every man what write one er dem little books is got some kine er medicine whut he done fix up hise'f. He try de remedy on dis pusson en dat pusson twel he fine out 'zactly whar she cures an whar she slip up at: en atter while, he fine out 'zactly whut she's good foh.

'Cou'se all dem folks whut he done cured dey's so grateful dat dey kaint rest twel dey write and tell him whut he's done foh dem. Dis man's been cured un a cancer, en dat man's tuck and tuck de medicine foh de chills and fevah, and git fat an' hearty; dis woman's been cured er deefness, en dat woman's been snatched back fum de very brink er bald-haidedness. Dem testimonials come a rollin' in, en a pou'in' in, twell de kivers er dat almanack kaint skacely contain de good news.

So fur, so good. De Lawd done call me to preach, but yit I ain't nevah fo'git de facks I acquiah in dem scientific mundications.

Every thing go long mighty smooth wid me, es a ministeh, twel de meetin' er de Coon Center Missionary Convention, two yeahs ago.

Dey was a colored man, Misto T. Razzus Wash'ngton, whut git up in dat meetin' en say he gwine to hep de good cause erlong. He git out one er dese old-time shot-sacks, en he tuck out fo' dollars en plunk her down on de table.

Brer Chairman he smile, en he ax de Lawd to bless de givah er dis splendid contribusion. He say what de worl' needs is mo' men lack Brer Wash'ngton.

Right den en dar, I feel lack dey's a few remarks due fum me. I rise up on dat flo', en I call attention to de repo't dat is flyin' round de community dat Misto Wash'ngton is got whut you all white folks calls a mixed income; dat some er de money he lay by in dat sack he make haulin' cawdwood, en some he make shootin' craps; some un it he git sellin' chickens whut he raise in his own hen house, en some he git selling chickens whut he raise off de neighbors' hen-roos'es. En I ax de chairman ef he is able to recriminate de honest money in dat sack fum de tainted money.

De Chairman he up an ax Brer Wash'ngton ef dey ain't no way *he* kin extinguish between de coins whut represent de cawdwood fum dem whut represent de crap income.

Brer Wash'ngton, he say dey aint. En he say dar de money is on dat table. Dey kin take it er leave it; yit, ef she stay dar more'n ten minutes by de clock, she go back in dat shot-sack.

Den de Chairman remark dat dis aint no time to shet de doah of repentance on Brer Wash'ngton, er any othah man. Hit seem lack to him dat ef a man whut win money at craps is willin' to donate some un it to counteract de pernicuss inflooence er de crap game, his desiah ought to be respected.

Den Brer Ulcimer White he up an move dat dis gift be accepted an set aside foh de use er de mission in Crapjint Alley. De motion carry.

Nemmine! I lay low. Next week I expose de whole business in de chu'ch paper. I prove dat Brer Wash'ngton done buy fo' dollars wuth er silence on de subject er craps. I say dat ef we keep dat money we is sho' bound, as honest men, to delivah de goods we done sell to Misto T. Razzus Wash'ngton.

Same time, I pass de word roun' to dem whut side wid me, dat now's de time to hol up my han's. I aint fo'got dem medical studies, en I let de word go out dat de onliest way dey can hold up my han's is to write testimonials—lack dey does in de almanacks.

Right dar's whar de post-office in Coon Center gits busy cancelatin' postage stamps. Some er de testimonials go like dis:

"Dear Brer Madison: I thank de good Lawd dey's at least one man whut is got de grit en de grace en de literary ability ter rip ole T. Razzus Wash'ngton up de back. He is suttenly de colosseum thief er de universe."

"Dear Brer Madison: Hit 'em agin! En ef dat aint settle 'em, hit 'em some moah!"

"Dear Brer Madison: You is sho' done wipe up de groun' wid Brer Chairman. He's a good man, yit he aint no moral expert like whut you is."

"Dear Brer Madison: Yoah last paper in de *Flagstaff* was suttenly a Jim Dandy. Brer Chairman is a nice man, but when hit comes to de true inwahdness of a moral proposition you done got him beat by fo' lengths."

"Dear Brer Madison: Sence de 'mancipation proclamation, dey aint been no document published, in dese Nunited States, dat is equal to yoah last letter in de *Flagstaff*. Hit suttenly warmed my heart to read it. Ong core! ong core!"

En so on, en so on. At de nex' convention I rise up, en I start in to prove I is right in dat 'spute, kase I done got de testimonials to sho' foh it.

De emotional side er de colored man's nature is de place whar de colored man break down at. Dar's de weakest pint, en de weakest place hatter stan de strain: in dis case she sho' aint equal to de strain.

My daughter, whut has been in de Lincoln Institute, say dat in spiritual matters de manners er de colored man lack de repose whut marks de caste er Veyrdyvere. (I dunner no who Misto Veyrdyvere is. I spec he's some o' dese yer high-up white folks.) My observation teach me de colored folks is got plenty er repose; but de repose come in at de wrong place, en don't come in at de right place. In dis instance, dey aint no repose foh nobody—atter I git started on readin' dem testimonials. Trouble bust loose fum the word go. She bust loose in der fawn er razzors; hymn-books an ink-stan's flyin' throo de air; words an actions dat aint fitten foh a horse-race—much less foh a 'sembly er de saints.

Yassir. Hit suttenly break up de Missionary Society; but hit sho' teach ole man T. Razzus Wash'ngton whar he stand in de estimation er dem whut got de true intrust er de Lawd's work most at heart.

Who? Me? No, sah. I aint givin' you no fable nur no alligator. Dis yer is jest a plain antidote. De moral un it is: Let dem whut de shoe fits go en do likewise.

The Letter and the Spirit

By I. B. Grubbs

Professor of Exegesis, Bible College, Lexington, Ky.

"The letter killeth but the spirit giveth life." What was the distinction before the apostle's mind in presenting the antithesis between the letter and the spirit? And how does the former kill, and the latter give life? We will see from the context that our translators are fully justified in printing the word "spirit" without a capital letter, which sufficiently indicates that "the spirit" here referred to, is not the Holy Spirit. It would indeed be in harmony with the teaching of the Scriptures, to represent the Holy Spirit as the source of spiritual life in believers; but that is not the thought before the mind of the apostle in this antithesis. What, then, is the important distinction with which the interpreter here has to deal? The meaning is brought out very clearly in the immediate context. And it is strange that very many have overlooked it, and treated us to a great diversity of erroneous explanations utterly foreign to the apostle's course of reasoning in this significant passage.

Without pausing to consider these incorrect interpretations, let us follow closely the connection of thought, and thereby determine the true meaning of the passage. Paul first affirms that God made him and others "sufficient as ministers of the new covenant." He then adds: Not of the letter, but of the spirit; for "the letter kills, but the spirit gives life;" to which he still further adds; "But if the ministration of death, written and engraven in stones came with glory." * * * "how shall not rather the ministration of the spirit be with glory?" Here, unquestionably, is a constrast between the two covenants—the old and the new, and such a description of the old as justifies the apostle in regarding it as "the letter that kills," since it is represented as "the ministration of death written and engraven in stones." Accordingly, the distinction that is here emphasized between the letter and the spirit is a distinction between the old covenant and the new, and his contention with his legalistic opponents with their Pharisaic adherence to the old covenant gains force from his telling argument in the case. They were clinging to "the ministration of death, written and engraven in stones," while he and his fellow-ministers were advocating "the spirit that gives life," the new covenant which brings salvation through the grace of God that is in Christ Jesus our Lord.

This prepares the way for a correct answer to the other questions propounded above. "How does the letter—the old covenant, kill?" And "how does the spirit, the new covenant, give life?" Were men as sinless as angels, the legal covenant would not be to them any more than to the angels, the ministration of death, otherwise called the ministration of condemnation in the ninth verse. But "all have sinned and come short of the glory of God," and it is thus through personal imperfection and sinfulness that they have fallen under the curse, or condemning power of the law, which demands nothing less than moral and spiritual perfection as a condition of justification. "For it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them." The apostle illustrates by his own experience this effect of the law upon the sinful. After saying, in Rom. 7:7, that he "had not known sin except through the law," he adds the following in verses 9-12: "And I was alive apart from the law, once; but when the commandment came, sin revived and I died; and the commandment, which was unto life, this I found to be unto death; for sin, finding occasion through the commandment beguiled me and through it slew me. So that the law is holy and the commandment holy, and righteous, and good."

Now, Christ has redeemed us from the curse of the law (Gal. 3:13). So that "there is now no condemnation to those who are in Christ Jesus" (Rom. 4:1). By entering into him they have become justified through the redemption that is in Christ Jesus (Rom. 3:24), which, according to Eph. 1:7 and Col. 1:14, is to be justified or redeemed through the gracious "forgiveness of sins," secured by the redemptive death of Christ. Here then, lies the prime difference between the two covenants—the old and the new. The former visited upon the transgressor condemnation and death. The latter brings to him salvation through forgiveness on the condition of faith in and obedience to the gospel of the grace of God. And thus it is that "the spirit giveth life"—that the new covenant secures acceptance with God through the forgiveness of sins—that the gospel is "the power of God unto salvation to every one who believes," in the broad sense of a full surrender to its gracious demands.

By observing that the life-giving efficacy of the new covenant stands in contrast with the death-dealing power of the old, we escape the false exegesis of those—and their name is legion—who suppose that the former denotes the spiritualizing influence of the gospel on the heart, of which the old covenant is supposed to be destitute. Many would say with Waite of the Bible Commentary series, that "the old was a dispensation of external law, making exactions, but communicating no inward power of obedience." But if, under the old economy, there was no power to effectually influence the heart, how could David affirm that "the law of the Lord is perfect, restoring the soul"? This shows that the old covenant was not a mere "dispensation of external law, making exactions," but that it so enforced its requirements, by emphatic warnings and lofty motives, as to turn men from their evil ways and guide them into the

(Continued on page 1117.)

WHAT IT IS

Composition of the Famous Food.

A wide spread interest has been created among good livers, as to the composition of Grape-Nuts, the food that has become popular and famous the world over.

It has long been known to physicians, chemists and food experts, that the starchy portion of entire wheat and barley flours is transformed into a true and very choice sugar, by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centers are built up.

A food expert followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts food is probably entitled to the claim of being the most perfectly adapted food for human needs in existence. Certain it is that the user's delight in the flavour and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact. "There's a Reason." Read "The Road to Wellville," in pkgs.

A Surprising Experience

By J. D. Williams

I have recently returned from a six weeks' visit in my native state, West Virginia. I had many pleasant experiences, but none better than the one I am about to relate. While a Baptist I was secretary and programist for the Ministers' Institute of the Hopewell Baptist Association for about six years, and also president one year. I attended the semi-annual meeting at Russellville, Fayette county, June 27-30, 1907, having been absent about seven years. The meeting was well attended and a number of my old friends in the ministry were present. They gave me a cordial welcome and invited me to join in the discussions, which I was glad to do.

Before adjournment on Friday they voted a request that I preach Saturday at 11 a. m. I was confident that most, if not all of them, had never heard our plea, so I determined to use this opportunity to enlighten them. Indeed this was my purpose in attending the meeting. I had longed to preach to them the gospel also. So I took for my subject: "On the Safe Side." I think that before I got through some of them thought they were on the wrong side. I gave them the very best sermon I could, showing that to take Christ and the Bible alone as our guide is to be on the safe side, and that sectarianism is wrong, causing divisions more and more and blinding and confusing those without. I was surprised at the effect. The worst the president could say was: "The sermon can be criticised." I thought that mild enough for a compliment. One good minister, a special friend of mine, who took pride in being "sound in Baptist doctrine," said. "Brother Williams, you did well." Then he said: "What would I have to do to become a minister of the Church of Christ?" I said: "Simply drop the name Baptist and join a Church of Christ." Then he wanted to know how his church might become a Church of Christ. I told him, "Just in the same way, by dropping the name Baptist and taking the Scriptural name Church of Christ." "But," said he, "won't we have to practice open communion and teach that baptism is for the remission of sins?" I said: "We do not find either 'open' or 'close' communion in the New Testament, but we do find that baptism is for the remission of sins, so that you simply take the Bible as your guide and do what it teaches."

Another good brother, a minister, came forward and said that he heard a minister of the Church of Christ preach that it was impossible to be saved without baptism, and that he enforced his teaching by saying that if a person were to confess Christ and die on the way to the water he would be lost. That brother wanted me to give our views on baptism and in what view. I told him that the brother he had heard preach was not a representative of the Scriptural teaching on baptism. I said: "We believe and teach that remission of sins is an act of God, and takes place not in the penitent believer's heart, but with God, and that God has promised the remission of sins to the alien sinners only on condition that he believe, repent and be baptized. I told him that Baptists contend that the sinner is pardoned and saved before baptism through faith and repentance alone, provided, however, he is baptized to show that he was sincere, and that Baptists put remission of sins for conversion. Then to clear his mind I told him how that God healed the bitten, dying Israelites because they obeyed and looked at the brazen serpent, and that he healed Naaman of his leprosy because he obeyed and dipped in the Jordan seven times, also, how that a young man and a young woman may believe and trust each other and their hearts be united in love before marriage, but they are not legally one, nor married, until the ceremony is performed according to the law. His face brightened up and that old sectarian prejudice was gone, and he said: "That is all right, that is just what I believe." Out on the streets the people were saying, "That is the best sermon ever preached here. We never heard anything like it." I was asked to take a place on the program at the next meeting, December, 1907.

Brethren, my heart's desire and prayer to God for the Baptists is, that they may be saved, for I bear them record that they have a zeal for God, but not according to knowledge. They need the truth in love. I am praying that I may yet be permitted to go back to West Virginia and preach the glorious plea to them.

El Dara, Ill.

Not Denominational

By W. O. Moore

Christ said to his apostles, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and, lo, and I am with you always, even unto the end of the world."

Christ in his final charge to his apostles gives specific directions.

1. He says: "Go ye therefore and make disciples of all the nations." In other words, they were to so preach the Gospel as to make disciples. One becomes a disciple of Christ by learning what Christ claimed for himself and espousing his doctrine. Those discipled to Christ are so taught and persuaded as to commit themselves fully in heart and life to Christ's authority. Is this work denominational? Do not all who preach the gospel claim to be instructing, to be winning souls to Christ? Should they not be satisfied to make people what Christ wants them to be and nothing more or less?

2. Christ also said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Is there a church that would hesitate to baptize those discipled—those constituted believers—into the name of the Father and of the Son and of the Holy Spirit? Some might say: "There would be a lack of agreement as to what constitutes baptism." All agree that immersion is baptism. Is there a church that would refuse to immerse those disciled to Christ into the name of the Father and of the Son and of the Holy Spirit? There can be union on what all concede to be truth. That baptism is immersion is not disputed. It is denominational to substitute something else for baptism.

3. Those discipled and baptized into Christ are assured of redemption from this? If a believer is saved is he saved without the obedience of faith? If a believer is saved, can one say that a bap-

BAD DREAMS

Frequently Due to Coffee Drinking.

One of the common symptoms of Coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

Ten day's trial of Postum in place of coffee will bring sound, restful, refreshing sleep. "There's a Reason." Read "The Road to Wellville," in pkgs. Some physi-

tized believer is not saved? Here some one may say that many claim that the remission of sins takes place before baptism. Suppose they do. Is it denominational to affirm that baptized believers are saved? Is it denominational to affirm that faith without works is dead? "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

4. Christ directed his apostles to teach those discipled and baptized into the name of the Father and of the Son and of the Holy Spirit to observe all things whatsoever he commanded. Is this denominational? This means teaching for doctrine the commandments of Christ and not the commandments of men. Is it not the aim of all churches to teach fully the will of Christ?

5. Christ assured his apostles that he would be with them. Is it denominational to assure those who are faithful to Christ that Christ will be with them to aid and comfort?

Fifty Minutes of the Sunday-School Hour

How it may be Devoted to the Actual, Undisturbed Discussion of the Lesson, and the Spirituality of the Entire Church Deepened.

By Frank H. Wolfe

Provide each family with a sufficient number of small blank cards to last them, say six months. Instruct each scholar to write his name on one of these cards before leaving home, and bring it with him. Have the secretary and his assistants stationed at the various doors of entrance, and take up these cards as the scholars enter.

Just inside and near each door have a birthday box with some small, plain envelopes near by. Print the word "Birthdays" on this box in bold letters. Instruct those having birthday offerings to stop as they enter and place this amount in one of the envelopes, with their name and the amount written on the outside.

Have a chart blackboard upon which has been printed all the announcements that you desire the Sunday-school to see put up in a conspicuous place, so that it can be plainly seen from all entrances.

Open the school by singing a good lively song or two, offer a prayer and have the classes repair to their respective places.

Have each class numbered or named—preferably named—and have a collection basket bearing this number or name in a convenient place, so that members may drop in their offerings as they pass to their places in the class. The teacher should lead his class and drop in his offering first, thus reminding the remainder of the class of this important part of the program.

Have a short class prayer by all means. Let the teacher offer this prayer the first Sunday, some one of the scholars the next, still another the next, and so on until all have had this golden opportunity, when the same course should be repeated. It may be a little task to get some of them started to praying, but they will gradually grow accustomed to it, and when once established in the school its value can not be measured. All departments will profit wonderfully by this one thing alone. Teachers in the primary, and possibly in the junior departments, should teach their scholars little prayers that will serve them until they become old enough to pray without aid.

As soon as class prayer has been offered in each of the classes, the secretary or one of his assistants should gather up the collection baskets.

During the progress of the lesson the secretary should make out his report, marking all absent who did not bring cards. His roll, of course, is either made up by departments or classes, whichever pleases the superintendent, and the report for the day, as regards attendance and collections, is made up accordingly, all totals being placed at the bottom. Names of those making birthday offerings, and the amounts given, should also be included in the report. This report should be withheld until the last bell has sounded and the classes begin to break up, when it should be placed in a conspicuous place. Each member will have seen and read the report ere order has been restored.

Papers should be handed the scholars by the teacher as they are leaving the class.

The remaining few minutes should be given either to a general discussion of the lesson, in which its great purpose is brought out clearly to all, or the scholars may be given an opportunity to ask questions concerning the lesson. After this a song and dismissal.

Those coming in late, but before the classes assemble, should be marked present and permitted to take part; but those entering after class prayer, whether they be officers, teachers or scholars, should be marked absent, and should be given a seat with the visitors, not being permitted to take any part in the exercises. This may seem a little strenuous, but should never be varied from. Without discipline there can be no successful Sunday-school, and those who are wont to get angry at such treatment at first will be its most ardent supporters in the end.

This order of things may be varied occasionally, say every three months, when a special program may be rendered and small prizes given for regular attendance.

Scholars who are sick may send their card by some friend. This card should bear the word "Sick" beneath its owner's name. At the end of six months these cards may be returned to their respective owners for use another six months.

This will be found to be a very inexpensive and expedient way of keeping a complete tab on the school; of acquiring greater knowledge concerning the scriptures; of deeper spirituality and of better discipline. To schools needing improvement along any of the lines set forth above, I commend these plans.

Shelbyville, Ind.

Testing Diamonds By Cal Ogburn

I was talking with an old diamond setter a few days ago and after we had discussed the production of these precious stones, their value, brilliancy and many other things pertaining to them, I suggested that he tell me how to detect artificial diamonds, to which he replied: "It is not an easy thing for an inexperienced person to distinguish between genuine and artificial diamonds." Then he talked about "fire" and facets, concerning which I understood but little more than Aristides knew about automobiles. All he said was as unintelligible to me as French without a teacher. He concluded, however, by saying, "One of the simplest methods is to test them with a keen file. Genuine diamonds can not be scratched while artificial diamonds show the marks of the file."

When he gave me this bit of information I learned something that to me was practical, even if I should never see another diamond, or have an opportunity to witness the testing of one in the manner stated.

Possibly you have not noticed it, but I have observed that there is a striking similarity between diamonds and people. We know there are diamonds that are genuine, as well as people who are genuine. Judging from appearance, it is not easy for a novice to distinguish between real diamonds dug out of the earth and "paste diamonds" made in some clever artisan's laboratory; but an inexperienced person, with a sharp file, can readily apply to them this simple test to his entire satisfaction. It is a little "rough" to be sure, on both kinds of diamonds, to have the saw-like edge of the hard steel drawn repeatedly across their polished faces, but it is rougher for those that receive the marks of the file, for the fact is advertised that they are diamonds only in name.

It is not easy sometimes for us to distinguish between genuine and artificial people, if we look on the outward appearance; but the rough experiences to which both classes are subjected make very plain the difference between the true and the false. When once the test has been made, no artistic setting or occasion for brilliant display can efface from one's mind the humiliating fact that the "showy" person, who could not endure the simple test, is nothing more than a "paste diamond" on exhibition, and we think, if we do not say, "How cheap!"

Our Budget

—Church Extension!

—Next Lord's day is the offering.

—If not then, take it another Sunday.

—All September is given to church extension.

—We print elsewhere a concise statement of figures.

—"The Call of the Homeless."

—Be sure to read this striking presentation of an all-important cause.

—We are privileged to publish this week the very excellent address of E. P. Wise to the Ohio State Convention. He is wise indeed in his remarks on "The Church as Seen by a Pastor." Every church member will be profited by carefully reading and pondering the paper. We have not space to call attention to other interesting articles in this number.

—We are not making big announcements, but we believe we will "make good." We are in for no eight weeks' campaign, but for a whole year of useful service. Make it possible for us to help you more than ever by co-operating more than ever with us.

—Give church extension the right-of-way in every church!

—Remember, we are reaching for the million dollar mark by our Centennial.

—This week practically closes the vacation period with most vacationists, and the churches will take on new life with the beginning of September.

—A few hay fever victims will have to linger away from the cities a few days longer, but even they will turn their faces homeward by the time of the earliest frost.

—Let the spirit of harmony and of renewed activity in Christian work pervade all the churches, and direct the course of our ministers and editors. It is no time for controversy, but for work in the Master's name and spirit.

—Our great annual convocation at Norfolk is approaching, and all minds and hearts should be attuned to the high purposes of God in planning and working for the world's redemption. That convention should register high water mark in all our great missionary, educational and philanthropic enterprises.

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—B. S. Ferrall is back at his work in Buffalo, N. Y.

—W. M. Jones is in a meeting at Tunnell Hill, Ga.

—At Bragg, Ala., a new building has just been dedicated.

—A new church has just been dedicated at Broken Bow, Neb.

—Prospects are bright at Mozier, Ill., where J. W. Pearson is minister.

—Braddock and Turtle Creek, Pa., are to have a contest in Bible schools.

—The church at Bethany, Neb., is canvassing the situation for a new minister.

—Mrs. J. M. Munroe, of Oklahoma City, has been visiting friends in Bethany, Neb.

—R. L. McHatton is preaching every Lord's day in the Masonic Hall, Fruitvale, Cal.

—A. M. Growden has been lecturing at Murray, Iowa, on "Footprints in Many Lands."

—L. N. D. Wells, of East Orange, N. J., has been on a vacation trip through Pennsylvania.

—J. A. Barnett, of Freeport, Ill., will hold a meeting with home forces in January. Charles E. McVay will lead the singing.

—S. N. Martin has just returned from East Liverpool, Ohio, where he preached for E. P. Wise.

—Singing Evangelist E. E. Ridenour is assisting J. M. Rhodes in a brief meeting at Wellsville, Mo.

—Otis Hawkins, the new state evangelist of Louisiana, has been holding a great meeting at Ruston.

—Bernard P. Smith is spending a month in Virginia, returning to his regular work about September 6.

—Work on the new church at Beaver Crossing, Neb., is progressing. It will be finished in November.

—The East Alabama District Convention will be held September 25-27 at Shady Grove Church, Lee County.

—The Foreign Society needs to gain only about $7,200 to enable it to reach the $300,000 by September 30th.

—The Foreign Society has received $500 from the estate of the late Sarah Fermeadows, Richmond, Ohio.

—The brethren at Gibbon, Neb., have rented the Episcopal Church. They need pastoral work and an evangelist.

—R. G. White, pastor of the First Church, Washington, Pa., has greatly enjoyed a visit at Des Moines, Iowa.

—A. D. Skaggs reports the baptism of R. I. Whiddon, a Congregationalist and a man of more than ordinary ability.

—C. S. Weaver, returned missionary of the Foreign Society from Japan, will be present at the Wisconsin Convention.

—The church mortgage at Calvary, Allegheny, Pa., where Grant E. Pike is minister, has been reduced to less than $350.

—The "Daily News," of Fayetteville, Ark., speaks of Bro. Frank Thompson's inaugural sermons in terms of highest praise.

—J. W. Gorrell, formerly pastor at East Liverpool, Ohio, expects to take up pastoral work again about the middle of September.

—The brethren at Baton Rouge, La., are enthusiastic over the work for the future. Roy Linton Porter begins work with them September 1.

—At Elyria, Ohio, there is a Centennial class taught by the pastor, John P. Sala, which expects to have 200 members at the rally, September 1.

—O. A. Adams is visiting the Pacific Coast for a complete rest in preparation for an evangelistic campaign under the Nebraska State Board.

—W. T. McLain and his daughter, Miss Blanche, have opened up a good meeting at Hope, Kans., for a church, whose pastor is Bishop N. Hopkins.

—P. H. Duncan reports substantial, if not rapid, progress at Ensley, Ala. Audiences are gradually growing and in three weeks there have been nine additions.

—Improvements are being made upon the little church at Craig, Neb., where the work seems to be prospering under the guidance of Brother Schleh.

—The receipts of the Foreign Society for the first twenty days of August amount to $13,980, a gain over the corresponding time one year ago of $7,877.

—Mackinaw, Ill., is to see a revival under F. A. Sword, of Polo, Ill., with Charles E. McVay leading the singing. J. W. Street is the pastor of the church.

—J. Edward Cresmer expects to close his work at Ashland, Neb., August 25. He is to take charge at Elliot, Iowa, where the membership is in the neighborhood of 350.

—We hear that the Christian Church at Greensburg, Pa., has taken on new life under the leadership of Ben S. Johnson. Preparations are being made for a big revival.

—The church at Wenatchee, Wash., is working for a membership of 200 by January, 1908. They had eighty-three members at the beginning of this year and now have 136.

—At a recent meeting of the church at West Point, Church, Ga., the entire debt was provided for, Brother Lanier giving $2,000 as a memorial to some of his immediate family.

—The remodeling of the church building is going on at Walnut, Ill., and Sunday-school rooms are being added. It is hoped that the rededication may take place before November 1.

—Bro. J. H. Fuller, of Sherman, Texas, made us a brief visit Monday on his return from the Jamestown Exposition. He made some valuable additions to his library from our great book store.

—The church at Mexico, Mo., has made another offering to the San Francisco cause. This time the amount was over $27—the former offering was taken a year ago and sent to J. V. Coombs.

—J. H. Coil, who has been in California for some weeks and afterwards visited his mother near Hutchinson, has returned for his meeting at Prairie View, in which he is being assisted by F. C. Huston.

—W. F. Richardson, with his wife, is spending a few weeks in securing much-needed rest and recuperation at Sayner, in northern Wisconsin. We sincerely trust he may receive great benefit from this change.

—The church at Clyde, Ohio, has made some permanent progress; a lot and building fund has been started. The church was organized one year ago with seventeen members, and these have been increased to forty-three.

—Sunday-school accommodations being insufficient at Sacramento, two rooms are being added to the church, one for young men and the other for beginners. There have been twenty-eight additions recently at this church.

—At Roanoke, Ala., where we have had a Sunday-school for some time, the old Baptist Church building has been purchased, removed to a better location and repainted. An organization has just been effected with twenty-nine members.

—The Yeuell-Wake meeting at Mount Pleasant, Iowa, will begin September 8 and will be held in a large chautauqua tent that will seat comfortably 1,500 people. L. A. Chapman is our minister at Mount Pleasant and is looking for a big meeting.

—The Central Church at Findlay, Ohio, which is handicapped by having to meet in a storeroom, is putting forth every effort to get a permanent location, and pledges of over $400 have just been made for a building lot. J. F. Baxter is leading there.

—W. H. Harding, of Scott, Kans., has been preaching on the main streets to the crowds of people who come in from all parts on Saturday afternoons. The people seem to appreciate his efforts and it is helping the church.

—At Independence, Ore., the mortgage has been burned and all other indebtedness paid off. C. R. Moore, of Eugene, is the pastor. This church was organized in 1879 by one of our pioneer preachers, H. M. Waller, and the first meetings were held in an old schoolhouse.

—Our Mexican mission was represented on the program of the National Convention of Sunday-schools and Young People's Society just held at Guanajuato by Bros. T. M. Westrup, Jimenez and Inman and Misses Bertha and Irene Westrup. It was a very helpful meeting.

—J. M. Lowe, who begins his fall campaign at Paola, Kan., with Pastor W. S. Lowe, will be with Brother Van Dolah at Langdon for October. He would gladly make arrangements with friends of his school days and others for later dates.

—We have received invitations to the twenty-fifth wedding anniversary of Mr. and Mrs. J. W. Kilbourne. Brother Kilbourne is our minister at Mount Carmel, Ill., and his wife was Miss Stella Buchanan. The happy anniversary is on August 30.

—As the result of a meeting held by S. P. Spiegel, state evangelist of Alabama, at Tuscaloosa, an organization was effected with thirty-three charter members and $1,000 raised to make the first payment on a lot upon which a temporary building will be erected at once.

—Alfred W. Place, of Belleview, Pa., while in attendance at the school of Chautauqua, N. Y., had the pleasure of a good visit with Prof. Shailer Mathews, whose traveling companion he was through Palestine. Brother Place persuaded President A. McLean to preach for him on the Sunday following the Chautauqua.

—Through July J. M. Monroe, of Oklahoma City, dedicated new churches of Christ at Jones City, Crescent and Mangrum, Okla. During the same month he promoted the building of churches at Pautuska, capital of the Osage Nation; also at Foraker and Minco, securing lots, raising subscriptions and starting the work.

—Percy G. Cross is an aggressive minister. He has only been at Sweetwater, Texas, a short time, but already a new building project has been launched with more than $4,000 raised towards the $12,000 needed. He writes "the Bethany number of THE CHRISTIAN-EVANGELIST reached its 'zenith.' Congratulations."

—F. F. Grim says that outside the larger cities, New Mexico is the greatest missionary field of which he knows. He recently made a trip to a new town some seventy-five miles west of Texico and preached three sermons, the first ever delivered there from a Christian preacher. We have more than thirty members in and around that town.

—Mrs. Alonzo J. Wagner reports an unusually interesting session of the Bay Union C. W. B. M. auxiliaries August 13. One hundred and ten delegates were present. A generous silver offering was made for the Chinese school in San Francisco. A resolution of sympathy to Sister M. E. Harlan, over the decease of her husband, was adopted.

—Hamlin and Daugherty are in a meeting at Gainesville, Texas, in an auditorium seating 1,500 people. George L. Bush, whose articles on "How to Have a Working Church" in THE CHRISTIAN-EVANGELIST met with such favor, is the minister. There is an abundance of electric lights in the auditorium, while the air is cooled by electric fans.

BEAUTIFUL SKIN,

Soft White Hands and Luxuriant Hair Preserved by Cuticura Soap, The World's Favorite,

Assisted by Cuticura Ointment, the great Skin Cure. For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and stopping falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, for annoying irritations, and many sanative and antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery. Cuticura Soap and Cuticura

—Marion Stevenson has stepped out of the Bible school editorial traces long enough to hold an institute for J. S. Magee at Northampton, Mo. From there he goes to the Fairfield (Iowa) District Convention.

—Paul Moore, our assistant editor, is visiting with his parents and other dear friends in Garrison Park, near Pentwater, Mich. He will help in the celebration of his father's seventy-fifth birthday. All wish him a restful, happy and merited vacation.

—The new board of Nebraska has now a splendid property for convention purposes and all bills paid, nearly $700 having just been raised to eliminate the deficit. De Loss Smith, who has been surveying the ground at Lincoln, Neb., where the next Scoville campaign is to be, is reported as having said that he has never seen brighter prospects for a great meeting.

—The laying of the corner stone of the new church at Shawnee, Okla., has taken place. The ministers of other churches dismissed their congregations to take part in the functions of the evening. This is perhaps the first corner-stone laying ever held in the Southwest by lamplight, but F. L. Van Voorhis says the brethren are fully satisfied with the experiment.

—A. Immanuel Zellar, of Cuba, Ill., has just received the confession of a prominent citizen of that community at the age of 70 years. The man was deaf and his conversion was largely effected by the use of the typewriter. The audience was greatly affected as the penitent read his confession and acceptance of Jesus. The Cuba church is prospering now as never before.

—Walter Callison, with his wife as singer, began work at Irving, Ore., last December. Though others had labored there before, there was no regular service and the membership was scattered. Now there is organization and improvements have been made in the building. Charles Curtis, a student of the Divinity School at Eugene, recently held a three weeks' meeting with eight additions.

—Mrs. H. E. Wilhite still continues to have a high fever, and the evangelist has been uncertain as to whether he ought to leave her to fulfill his engagement at Bonner Springs, Kans. His last meeting at Bolivar, Mo., closed with the largest attendance ever known at a religious service in the community. In all, there were 100 additions to the church, the pastor's salary was increased by $200 and a new building is now being discussed.

—The work at the University Place Church, Seattle, Wash., is in fine condition under the leadership of Thomas J. Shuey. The membership has more than doubled, the church building has been seated, papered, a new furnace installed as well as a new organ, etc. The First Church is doing well, too, under Brother Chapman's leadership. He is now in the mountains on his vacation.

—M. S. Johnson, after an unusually successful ministry at Litchfield, Ill., has resigned. He will move to some educational center as soon as his successor is secured. During his three years at Litchfield, the church has more than doubled and the Sunday-school trebled in attendance. The building has been remodeled and enlarged to double its former capacity, and the work has been very prosperous. Brother Johnson attributes its success largely to the help of the wise, consecrated board and an active and united membership.

—The First Church at Youngstown, Ohio, has for over a month been entirely out of debt. A fellowship social was held during which the notes were burned, some of these being of years' standing. Extensive repairs have recently been made upon raised for this special purpose and the church owes no man anything but love. The salary of the pastor, John Ray Ewers, has been increased, and in the first six months of the year ninety-five persons were added to the membership.

—Frank Lanehart, who will do evangelistic work for Louisiana, signs himself "circuit rider." He reports a successful meeting at Mansfield, where there is a new and beautiful church. For years Sister Stone, one of the oldest Disciples in the state, had stood as the sole representative of primitive Christianity, and she has lived to see her prayers realized. The new church will be dedicated as soon as the pews are all installed. Then Otis Hawkins will hold a meeting.

—F. P. Arthur, of Grand Rapids, Mich., is writing the life of Dr. Robert Richardson. He is grateful for all valuable assistance given to him up to this time. Prof. C. L. Loos has written the introduction, and he trusts that those who have letters or a knowledge of incidents in the history of Doctor Richardson will kindly send these at once to Brother Arthur that the work may not be retarded. This is a book that should enlist the interest of the older brethren especially. The building now occupied was constructed in 1887, with S. W. P. Richardson as the pastor.

—The Board of Church Extension has received since August 1 three annuity gifts—$100 from a friend in New York, $150 from a brother in Pennsylvania and $1,000 from a sister in Minnesota. Friends of church extension should show their appreciation of the annuity plan by placing money in this fund from month to month. The time of our annual offering is near at hand, and the annuity fund should show a large increase over last year's receipts. For information in regard to the annuity plan, address G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

—The following new missionaries of the Foreign Society will sail from San Francisco on the steamship Korea September 24: C. E. Robinson, Joplin, Mo., Sendai, Japan; Miss Essie Forsyth, Joplin, Mo., Sendai, Japan; F. C. Buck, Knoxville, Ill., China; Leslie Wolf and wife, Zearing, Iowa, Manila, P. I.; Miss Edna Kurz, Cleveland, Ohio, Nankin, China; Miss Pearl B. Miller, Chicago, Ill., Wuhu, China; Miss Inez Logan, Kilgore, Ky., Vigan, P. I. There will also be on this ship Dr. E. I. Osgood and wife and three children, returning to Chu Cheo, China, who have been home on a year's vacation. Also, Miss Jessie J. Asbury, returning to Akita, Japan.

—The church at Pomona, Cal., is able to report during the past year money raised for current expenses $2,316, and for missions and benevolences $2,242. This is a proportion that few churches can show. This year this church has taken a named loan fund of $5,000 in the Church Extension work and made its offering towards that fund. It is also expending $4,000 or more in building improvements. The church has a membership of 375 and its Sunday-school enrollment is the same. Madison A. Hart, whose fine article on the Lord's Supper we printed in THE CHRISTIAN-EVANGELIST a few weeks ago, is the present pastor of this church.

It Makes the Baby Strong.

Good milk contains in the most easily digested form all the elements necessary to the building of bone, flesh and muscle. Borden's Eagle Brand Condensed Milk has raised three generations of strong and healthy babies. Has no equal as a baby food.

—Guy L. Zerby, of Tampico, Ill., used two weeks of a vacation granted him by his church for a brief trip in Arkansas. He preached at Hope, where Percy Cross did such excellent work. It is a congregation of great strength when it is aroused. He thinks that J. J. Taylor, the new State evangelist, will stir up the work in Arkansas. He was greatly impressed with the strategic improvements of Hot Springs and our duty as a brotherhood to our churches there. Brother Zerby paid an early call to the Christian Publishing Co., which he pronounces a modern and well-equipped establishment.

—A social settlement is an assured fact in Youngstown, Ohio. Our ministers, John R. Ewers and Walter S. Goode, are leaders in the movement, being respectively president and vice-president of the board. A valuable lot has been secured and over $18,000 had been assured when this information was sent to us. The difficulties of work in a city like Youngstown may be to some extent appreciated when it is known that 67 per cent of the population is foreign. R. G. Manley, a recent graduate from Bethany, has been called as worker among men and boys, but there are to be fifty other workers. The population of the city is 75,000.

—The work goes on well at the Shot Ridge Memorial Christian Church, Butte, Mont. Here Edward Oliver Tilburn has been leading since April 7. Brother Tilburn and his wife had a warm reception from his new congregation. He writes that he finds many who come from the East who fail to make themselves known, and he makes the request that ministers having members about to remove to Butte should inform him of the fact. Building plans in the shape of transforming the basement of the church into a Sunday-school room and the erection of a parsonage have been under way. The Ladies' Aid, he reports, is a power there. Their earnings average about $1,000. The membership of the church is less than 200. He expects to begin a meeting October 1.

—W. A. Meloan writes of the visit of Frank S. Ford, of San Francisco, paid to the church at Montgomery City, Mo.: "His coming was a blessing to our people. To me it was more; it was a sweet benediction from God. I lived over again the days of my ministry in Oakland and Los Gatos. I found myself walking the streets of Oakland and San Francisco, and again climbing the hills and valleys of our mountain home at Los Gatos. Our talks will linger with me the balance of my life. He made me feel, as never before, that my ministry on the Pacific coast was not in vain. Brother Ford is a mighty man of God, and I pray God to give him length of days and strength of mind to build up the cause of Christ in the great city of San Francisco. Our offering to the work he presented was $47.60."

—W. A. Fite, pastor of the church at Fulton, Mo., reports that A. F. Roadhouse, a Presbyterian preacher who has for the past year been in Westminster College and preaching for churches near Fulton, has just taken his membership with our church here. He will enter the Bible College at Columbia in September to finish his education. Brother Fite says he is a young man of extraordinary ability, having a most enviable reputation as preacher among the churches he has served. Finding himself out of harmony with Presbyterian creeds and recognizing the scripturalness of our position and people, he decided, after a thorough investigation, to join the ranks of our ministry. We are sure that he will be warmly welcomed and everything possible done to make him feel that we are a people after the New Testament pattern.

—Walter E. Harman, pastor of the church at Rushville, Ill., is closing a fruitful ministry of two and one-half years there. During this period there have been about 100 baptisms and 30 added to the congregation otherwise. At Bethany, where Brother Harman preaches each Lord's day afternoon, there have been 21 additions, and at Pleasant View, where he preaches on alternate Saturday nights, 16 have been added. The building at Rushville has been thoroughly remodelled at an expense of about $2,700, and is now the best church in the state. His resignation was rejected by the congregation but Brother Harman adheres to his intention to enter Drake University in September. He will be open for engagement with some church within reach of Des Moines.

—C. P. Smith has tendered his resignation to the Main Street Christian Church, Mason City, Iowa, to take effect December 1. This is due chiefly, we understand, to a desire to escape the extreme cold of the Iowa winter. The work will be left in excellent condition. He expects to make the closing three months of his labor the most helpful of his entire ministry. During the past seventeen months 60 new members have been received at regular services. An average of eight calls per day for himself and wife is his record. He has sought thoroughly to organize every department of the work, and the financial condition of the church is reported to be better than it has been for years. Nearly $8,000 has been raised during his leadership, $4,000 being applied to the church debt, $3,000 being devoted to current expenses and the remainder going to missions. He has not yet decided on his future.

—In another column will be found under the title "Statement and Correction," Bro. Cephas Shelburne's position relative to a pastoral letter, which was published in our columns under date of August 1. Brother Shelburne correctly states the facts in the case so far as we know them. The "letter" came to our office in tract form without any indication upon its imprint that there was an attempt to create the impression that it was written by the pastor of Huntington, Ind., but we supposed it was entirely his own composition. When we requested that we might have the privilege of printing it in THE CHRISTIAN-EVANGELIST and thus giving it a wider field of service, he informed us that he laid no claim to the authorship and that any one could use the letter. His name was put with the title by THE CHRISTIAN-EVANGELIST and a footnote "Budget" paragraph pointed out that Brother Shelburne did not claim it as his own. We now learn that E. L. Frazier is the original author and we gladly make this fact known.

Illinois Convention.

The state convention meets at Jacksonville September 9-12. Delegates send names to C. L. De Pew, if entertainment is desired. Lodging and breakfast will be furnished. You will receive a hearty welcome.

Russell F. Thrapp,
Minister Central Christian Church, Jacksonville, Ill.

Missions at Rochester.

Stephen J. Corey, secretary of the F. C. M. S., who served the Columbia Avenue Church, Rochester, N. Y., as pastor for three years, visited us recently and gave us a most helpful address.

Brother and Sister Deiter, returned missionaries from Brazil, who went out from this church six years ago, were also with us. This church, though only ten years old, is already an historic church.

J. Frank Green, Minister.

A Three-Cornered Contest.

I. H. Fuller writes of a very helpful three-cornered Bible school contest suggested by Ben F. Hill, pastor at California, Mo. The time was for a ten weeks' period. The points were for four things. The results were as follows:

PLACE—	Attendance.	Attendance of Church Members.	Teachers' ...*	Collection...*
Plattsburg	1,070	575	.889	$ 43.12
California	1,723	901	.934	88.88
La Monte	1,701	1,101	.975	108.43

*Per cent.

Plattsburg won 9 points, California 19 and La Monte 21. As the latter place is a village of 500 people with four churches besides our, this is a fine showing. Miss Eva Lemert was with this school nearly a week and Brother Fuller says she helped them to know the value of work. The superintendent and all the teachers did faithful work. The attendance was 259 and the pastor's class of young men and women now has 50. This is one of the best churches and schools in Central Missouri. A meeting is to begin September 15 with R. Tibbs Maxey and Jesse Wilkinson as preachers.

A Blessed Reunion.

It was "Harding Day." The First Christian Church was filled to overflowing August 18. Our dearly beloved brother, P. W. Harding, had a family reunion. We had Harding solos, quartets, duets, and most of the music was composed by Bro. P. W. Harding's son, Will A. Harding.

It was a very impressive service and many were moved to tears by the inspiring and soul-stirring songs.

Mexico, Mo. W. F. Traughber.

A Statement and Correction.

As a number of requests have come to me asking for the publication, in tract form, of the *"Pastoral Letter,"* which appeared in THE CHRISTIAN-EVANGELIST of August 1st, I wish to make this statement: The letter is not mine, and I did not intend to publish it as my own production, and it was so stated in a note, but I fear not sufficiently explanatory. My connection with the Letter is this: One of my faithful and consecrated members, E. E. Allen, had the Letter in tract form, which was given to him when he united with the church some fifteen years before. He did not know its author, as no name was given. This Letter he had printed after revision to suit our local needs, at his own expense and given out to the new members, some 700 having been brought into the church under my ministry. I sent a copy of the Letter to THE CHRISTIAN-EVANGELIST, and they asked for its publication. I wrote then that I was not the original author of the Letter, and gave them its history as far as I then knew it. Since then I have learned that Brother E. L. Frazier is the author of the Letter as it originally appeared some twenty years ago, under the title, "Pastoral Letter to a Young Christian," and to him should be given the glory. I have been careful to make my articles and sermons my own, hence this explanation.

Cephas Shelburne.

A Generous Proposition.

At a meeting of the Garrison Park Association, recently, it was voted to offer a reduction of 25 per cent on the very moderate prices fixed on the lots, to purchasers who will close the contract for such lots before January 1, and who will agree to erect a cottage during the coming autumn or the following summer. As these lots are bound to enhance in value, now is a rare opportunity for brethren to secure a summer home at reasonable rates. Prices range from $100 to $300. Address Garrison Park Company, Pentwater, Mich., or 2712 Pine St., St. Louis.

CHURCH EXTENSION RECEIPTS.

COMPARATIVE FINANCIAL STATEMENT.

From October 1, 1906, to August 1, 1907.

Contributing churches for 10 months—	
Last Year	778
This year.	654
Loss	124

Amount Contributed for 10 months—	
Last year.	$13,167.93
This year.	11,433.35
Loss.	$ 1,734.58

It will be noticed that since last October the churches have fallen behind on their offerings $1,734.58 as compared with the same period last year, and that we have fallen behind is not due to a lack of interest in the work. Our gains are made in the September offering. It is hoped that each church will take pride in raising the same amount as last year, and as much more as possible, and that many new ones will contribute that have never had fellowship in this work. Last year we had a gain of nearly $12,000 from the churches and 275 new contributing congregations. We must hold this gain and make another if we are to do any worthy thing toward our Centennial aims.

G. W. Muckley, Cor. Sec.

The California Convention.

I presume it is well that all the good people east of the Rocky Ridge cannot come and tent with us at one of our conventions at Santa Cruz by the Sea. For if they should, they would be liable on their return to their Eastern home to have a treatment for *dementia Californica*. Of course the native Californian "has it bad," and it is "awful catching." Every convention we have is the best, and our Eastern visitors are ready and willing to join with us in building these tabernacles, one for us, one for the folks at home, and one for themselves, and we are always willing that they should thus feel and talk to us.

At the opening of the convention the attendance was large. The auditorium on the first evening exhibited a vast sea of faces. The address by the Methodist minister was an eloquent greeting to a great evangelistic people who, he said, had stood for great principles and whose influence was telling in no uncertain way on the movements of the religious world; that they would want to join with us in carrying the Gospel into every unsanctified house; that the Christian churches have proven themselves to be uncompromising against every phase of sin; and that their marvelous success proved their great efficiency in every good word and work. We never had a better chairman and convention president than Judge McCoy, who can preach just as good a sermon as he can make a plea before a court. Then there was Judge Bridgeford, big lawyer and preacher, who was ready to take a part in the convention activities.

The report of our California church work by Secretary D. A. Russell was extremely gratifying. More of our California churches were on the "roll of honor" as contributing churches than ever before in our history. Furthermore, notwithstanding the year of disaster fell heavily upon us, the reports of contributions to state work and the number of additions during the past year, compared with a dozen of the best churches of the Mississippi Valley, showed that our churches had contributed on the average over three times as much as the Eastern churches and five times as many additions.

This makes us think our California field is not such a hard field after all. We expect to keep two evangelists in the field all next year. The Sunday-school days of the convention, presided over by Brother Picton, of Woodland, were full of interest, with encouraging reports from all parts of the state. The plan is to place a Sunday-school evangelist on the docket and send him forth to do special Sunday-school work.

The C. W. B. M. have some fine workers of their own, but the presence of Mrs. Harrison was a great inspiration to them and lifted them to a higher plane. These noble women have erected a neat little cottage on their lot near the Tabernacle, and call it "Rest Cottage," and so noted by an artistic painted sign over the door.

The Christian Endeavorers, under the management of President McAneney and a good committee, proved themselves to be on the firing line of Christian work. They have established the "Students' Ministerial Loan Fund," designed to help young men in a course of study in Berkeley Bible Seminary. The Bible Seminary, under the management of President McAneny and Dean Van Kirk, has had the most prosperous year of its history. Plans are being laid to erect a fine University building to accommodate the pressing demand for more room. It has been proved that the California climate is better adapted to study than any other climate in the land. Hence the **pressing demand for greater accommodations.** The men's banquet at the Casino was



Thomas Thompson and Wife, the Earliest of Our Preachers in California.

a brilliant success and will be an important feature of future conventions.

The visiting brethren were a godsend and J. H. Mohorter gave such stirring sermons that we felt we had reached the mountain top. The music, like everything else, was at high tide. S. W. Doughty, of Oregon, was leader, and Mrs. Cutler the organist. They had a large choir and a number of soloists. All the addresses were up to the highest standard. The moon was full, the tide was full, and the disciples were full of glory, good cheer and good resolves to win California to Christ. There was a great mining of the Stones, Rocks and Flints in our convention, if but nothing resulted but some gentle Sparks.

Garfield Christian Park is greatly improved and adorned in the large number of beautiful cottages and bungaloes erected during the last year. It is destined to be the most suitable place for a Christian convention on the earth. Our Bay City is being purified as never before. The new mayor, Dr. Taylor, while not the tailor that it takes nine of to make a man, is proving himself equal to nine men, and his new board of supervisors are of the best class in San Francisco. He says the city must occupy the highest spiritual summit. Hence we look at the great city by the Golden Gate as "purified by fire," not only physically but spiritually, and one that will be a model before the municipal rulers of other great cities.

J. Durham.

Irvington, Cal.

A Problem in Education.

There was a day when the minister of the gospel was the best educated man in his community and the teacher of the youth of his congregation. There was a time when the church had full charge of secular education. It was a bitter struggle which finally wrested this control from the church. In many quarters the separation of the school from the church is still deplored.

But it can not be denied that our schools are better now than then and it is a question whether they would be as good as they are if they were under the control of the church. We believe that the public school is better than the parochial school.

This separation of church and school has given the church its best and truest opportunity. Back of all that the secular school can teach, whether in common school or in university, is a great foundation of knowledge upon which life must be built if it be true and stable and worth while. The secular school refuses to teach this knowledge. It is the knowledge of God and of his relation to this world. It is the knowledge of God's purpose in man and of man's relation to God and to his purpose. It is the knowledge of what God is doing in this world and why. It reaches out into the ages which the Scriptures call "the inhabited earth to come." Without this knowledge as a foundation no life can be securely established. This knowledge must be the atmosphere which true life breathes and the deep soil into which it strikes and spreads its roots if it would bear abundant and beautiful fruit. How shall this knowledge be taught? Here is the problem for the church.

For the maintainance of such an educational process we have in almost every church what is called the Bible school or the Sunday-school. The pulpit is inadequate in opportunity and purpose for such a great undertaking. In fact the power of the pulpit rests upon the success of the educational work of the Bible school.

For this reason thoughtful ministers are giving their powers to the upbuilding of the Bible school and to the extension of its influence. Seminaries are requiring their graduates to master not only the art of sermon-making but also of Sunday-school management. We may say with assurance that the church has discovered the Bible school.

The Christian-Evangelist is back of this great movement with all its resources and power. It urges this important matter upon the attention of the ministers and thoughtful Christian people. It offers itself to the utmost for help in solving this problem of vital education in the teaching of the Word of God.

To this end its Bible school department has been created anew the past year. Time and money and scholarship are being poured into this work as never before. It is our purpose to spare nothing to be able to give to our church the very best equipment for organizing and carrying on this great opportunity we call the Sunday-school.

Our earnestness in the matter may be recognized in the addition of six new quarterlies to the fine list we have been publishing. We have also added a scientific system of study which will make possible with the international lesson the study of the whole Bible. Our periodical literature has been adapted also to the new opportunity. A system of teacher-training has been inaugurated. If there is anything else we can do to make it possible for our ministers and Bible school workers to solve this great problem it has escaped our attention for the moment.

When our friends are giving their utmost strength to this great problem we wish them to know that all the resources of the Christian Publishing Company are working with them.

Opportunity for Young Men

To study for the ministry and work part time to help pay expenses. Write Pres. C. J. Burton, Ph. B., Pres. Christian College, Oskaloosa, Iowa.

The Church as Seen by a Pastor.

(Continued from page 1099.)

before they can ever grow to be great preachers must change locations. Their churches are so small in ideals that they would dwarf any man. They are so legalistic that it would be impossible for the minister to sustain any spiritual passion. Without spiritual vision there can be no achievement; and so often the minister who would change all this has a hopeless task, for, as of old, so often now, "my people love to have it so." If the pastor of such a church would continue to grow he must move. Did you ever think of that as a cause of ministerial changes?

Churches often fail to uphold a pastor. The law of suggestion holds good here as elsewhere. Go into the streets and gaze into the sky without uttering a word, and others will begin to look, and others, and still others, until a multitude will be gazing. They followed the suggestive act of one man without knowing why. Indifference to the pastor's efforts and methods begets indifference. If the officers are indifferent to the midweek meeting, the church will be indifferent. They will say: "O, Brother So-and-so is a very good man; since we must have a preacher he will do as well as any. But our business men don't take much stock in him; they don't pay much heed to his requests about the prayer meetings and other measures." Thus is his influence nullified. Suggest the slightest criticism upon the pastor, and the church will soon be talking it upon all occasions. In a certain Presbyterian church there was a desire for a new pastor. Certain business men held a meeting and agreed to make the following recommendation to the church: "Brother A. is not the most brilliant man, but he is a reliable man and he is growing; he will wear well. If we change we run the risk of doing worse; let us hold fast to him. We must give him every encouragement. Let us talk him up, and not talk him down." The congregation accepted the wisdom of these men. They began to talk up the pastor. That man has been forty years with that church, and it is one of our great city churches. Talk your pastor up and don't talk him down. Three things the church should do for a minister, viz.: Talk him up, pray him up and pay him up. "Look up, lift up, lend a hand" is a great motto for a church.

Great expectations must be matched by great opportunities. If good sermons are to be preached, there must be opportunity to prepare them. Great messages spring from thoughtful reading, much meditation, heart-searching prayer, and sanctified experience. Preaching is a minister's first and greatest work. A stream rises no higher than its source. He must have time when, unmolested and unhurried, he can read and think; he must dig deep into the mine of God's truth; he must see entrancing visions and feel lofty impulses course through his soul; and then he must dress them in attractive and forceful style. But many a preacher is dwarfed by the great mass of details which the church should lift from his heart and mind. The church is now so highly organized that the pastor has become a superintendent of departments, rather than a messenger of God. Once he was a prophet; now he is a director of forces. Then he was a preacher; now he is a general. Once he had a study; now he has an office. A multitude of ministries preoccupy his time and strength. The church needs again to read Acts 6:2-4: "It is not reason that we should leave the word of God and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and Wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the word of God." The ideal church is the one in which every member is a pastoral helper. A pastor with heart and conscience can not see the benevolent ministries neglected, even though he must do them at the expense of his study. And when he does that his pulpit tumbles. When his pulpit tumbles the church comes to the level of the world. The minister must not feed his people on stale bread, or give them drink from a stagnant pool. The church can not vie with the world in music, and in literature, and shows. It has one distinctive field, viz., spiritual inspiration. If the Church does not present a conquering faith, a triumphant hope, a bleeding heart, an inspiring life, a lofty ideal, and an entrancing vision, the world will have no use for it. It can find music, literature and shows elsewhere. It is the business of the Church, if it would be apostolic and effective, to so organize its forces that its work will go forward and all the benevolent needs of the church and community be supplied without this tremendous drain upon a preacher's vitality. True, a good deed is worth more than a good sermon, but the Church must multiply the good deeds. A good sermon is a sprouter of good deeds. If a church makes an errand boy of its minister, it must be content to be without a preacher.

The church, as seen by a spiritual pastor, is a spiritual organization working for spiritual ends. Music, literature, social diversions, and benevolent service have place in a church that seeks to minister to the whole life of a people. The church should seek the best of everything. It is not worth while to bother with anything but the best. But these things must be looked on as subordinate and instrumental. The church is not a religio-musical-social club. It is a life-saving station, lifting men by the energy of a divine spirit. The organization is the physical and social expression of a great spiritual life. The pastorate is a spiritual leadership. When the rain falls on the hilltops it will refresh the valleys below. The stream that runs deep carries heavy burdens. Spiritual height and depth should be the first concern of the church. Spiritual life will provide everything else. Life first and organization afterward is the order of nature. The divine idea of a prospered church is found in Acts 9:31: "Then had the churches rest, and were edified; and walking in the fear of the Lord, and the comfort of the Holy Spirit, were multiplied." Multiplication awaits edification; evangelism, spiritual culture. Only the spiritually edified church can conserve the results of a church that is enthusiastically evangelistic. What is the use of having children born if they are to be suckled at the breast of a dead mother?

The church must be symmetrical in life if it is to be adequate in power. To this end it must be social as well as a spiritual force. Religion knows two dimensions—depth and breadth. A church must grow in two directions, Godward and manward. A double law governs its spirit—love to God and love to man. Two things it must achieve for the world's life, sonship and brotherhood; two attainments must always be forthcoming, depth in life and breadth in sympathy. The saving of the heathen, the transformation of the slums, the purification of politics, the care of the unfortunate, the redemption of industrial life from the selfishness of greed, and the destruction of immoral forces, all lie within the horizon of the Church's vision, and must be made to feel the pulsations of the redeeming blood of a sacrificial Church. Not the narrowness of a faith that merely contemplates heaven, but the breadth and depth of a love that climbs upon a cross and looks down with compassion on the perils and the possibilities of men, develops power and commands the world's respect. The leadership which cultivates spiritual vision and organizes sympathy into a redemptive force is the leadership which the Church must demand and follow.

F. E. Meigs in America.

The giant missionary and educator is in America for a month or so only. He is home in behalf of the equipment and endowment of the Anglo-American School in Central China. He is backed by the whole missionary force in China. The need, cosmopolitan character, and sound investment in such a splendid scheme should commend itself to all. *Brother Meigs should be heard in all great and influential centers.* The founding of such a school in Central China is worthy of a supreme service.

W. Remfry Hunt.

The Norfolk Convention.

The time for our international convention is now very near and it is very important that all churches should appoint their delegates at once and send names to the undersigned as chairman of entertainment committee in order that homes may be secured in advance. The exposition is daily attracting larger crowds and it is of the utmost importance that accommodations for all of our delegates should be secured at least thirty days in advance. This is very important, and I would urge upon all churches the necessity of prompt action in order that all difficulties along this line may be overcome. As before stated delays are dangerous. Act now.

Homes can be secured in private residences at prices ranging from 50 cents to $1 per day, European plan. Meals 25 cents up.

J. C. Holladay,
Chairman Entertainment Committee.

An Interesting Contest.

For the first six months of 1907 the Bible schools at Agra, Belleville, Lebanon, Stockton and Smith Center, Kansas, engaged in a Bible school contest. There were three points in the contest, the largest total attendance, the largest per cent of increase over the average attendance for last year, and the largest per cent of officers and teachers in attendance.

Smith Center and Agra tied on the largest total attendance, each having a total of 4,112; then came Belleville, Lebanon and Stockton in the order named.

On the point of per cent of gain over the average for the preceding year, Lebanon stood easily first with 98 per cent, followed by Agra, Smith Center, Belleville and Stockton.

In per cent of officers and teachers in attendance Stockton stood first with an average of 97 per cent, followed by Smith Center, Agra, Bellevile and Lebanon in regular order.

Aside from the regular points I mention the following: Belleville had the largest attendance of any school in the contest for any one day, with 312 in attendance; Agra had the largest total gain of any school, Stockton stood first in regularity of attendance, Smith Center was the only school that did not at some time in the six months fall below 100 in attendance; Stockton had 100 per cent of officers and teachers in attendance on sixteen of the twenty-six Sundays that the contest ran.

All the schools were greatly benefited by the contest, and are continuing to do good work.

F. E. Blanchard.

As We Go to Press.

Special to The Christian-Evangelist.

California, Mo., Aug. 25.—Closed tonight; 72 additions in 25 days. A splendid victory. Fife preaches a full gospel with great power. He and son begin at Huntsville, Mo., next Sunday.—Ben F. Hill.

NEWS FROM MANY FIELDS

Georgia.

O. A. Moore recently closed a meeting at Bethany, Carroll county, with 14 additions.——Evangelist A. J. Mize has just closed a meeting for G. J. Parish at Union, Oconee county, with three additions.——Evangelist J. H. Hughes is holding a meeting for J. F. Lambert at Logansville.——W. B. Shaw was with us at Acworth the third Sunday. One confession at the evening service. This week Brother Shaw is with E. T. Carter at Antioch, Heard county.——W. A. Chastain, of Athens, is recuperating at Franklin Springs, near Royston.——W. K. Pendleton, of First Church, Atlanta, is holding a meeting for T. G. Linkous at Sandersville.——We deemed it unwise at present to attempt to organize a church at the place selected for us in Milton county. However, the writer preached several times to attentive audiences and the "new doctrine" made a fine impression.——Most of the Georgia preachers are busy in meetings. The calls are so many and the laborers are so few. Wish we had a million of John Rockefeller's money to hire laborers for the Master's vineyard in Georgia. We would use it for the salvation of souls and the glory of God.

Acworth. E. L. Shelnutt.

Ohio.

C. C. Maple has found favor in the sight of the saints at Rushsylvania and will break the bread of life there henceforth. A new meeting house is just under roof at Rushsylvania and will be set apart in about two months.——T. E. Winter, who has been on the Pacific coast for two years, will return to Ohio and enter Hiram to complete a course of study. Mrs. Winter will also be a student. Brother Winter is available for preaching while in school. He is A1 and any congregation will do well to secure him.——E. P. Wise spent his well-earned vacation on Lake Erie, camping at Nottingham. We rejoice that A. W. Fortune comes back to Ohio after spending a few years in Chicago University. He comes to Walnut Hills, Cincinnati.——Charles Darsie and family and Clyde Darsie and family, bishops, respectively, of Uhrichsville and Bowling Green, have been vacating on beautiful Hiram Hill where their father lives. Big, little, old and young there have been nineteen Darsies at Hiram this summer.——The series of fall conventions will begin in District No. 8 at East Liberty, August 29. W. R. Warren will make the Centennial address at many of the conventions.——It has been the good fortune of the Ohio man to be given a unanimous and hearty call from the historic church at Bedford. There is no more ideal situation in Ohio, all things considered. Some very interesting history can be found here and it seems like sacred ground. The church was organized in November, 1832, by William Hayden and J. J. Moss. Brother Moss was the first minister, serving from 1834 to 1839. Mrs. Fannie Willis was erecting a house for the Baptists, but during the process she heard Hayden, Moss, et al., and became a Christian only. She then gave the house to the new organization. This house still stands and is used, though remodeled several times. In 1839 the yearly meeting of Cuyahoga county was held at Bedford. On Sunday 5,000 people heard Alexander Campbell under a tent when he preached two hours and thirty minutes by the watch on "The Atonement." Hundreds of people stood all through the sermon. One of the early converts was Dr. J. P. Robinson, who afterward figured largely in our Western Reserve history. H became a powerful preacher. We may think big results are all of modern time but in letters to William Hayden Dr. Robinson tells of "76 in ten days at Munson," "spoke three times at Akron and baptized 50," "four Lord's days, have baptized 112." They did things back in the '40's as well as now. For twenty years the board of the Ohio Christian Missionary Society was at Bedford, Dr. Robinson being the leading spirit. J. H. Jones, E. H. Hawley, Hiram Woods, A. B. Green and Robert Moffett have served this church. Here was the forming of the Quintikle. One evening just before J. H. Jones and Garfield were to leave for the army they, with Isaac Errett, were at the home of Dr. and "Aunt Betsey" Robinson. It was a sad but pleasant evening to these close friends. They made a compact that night that in case any one needed help or comfort the others were to go at once if possible to the rescue. The agreement lasted for life and there were many meetings afterward of the Quintikle. To stand, therefore, every Sunday where Hayden, Moss, Errett, Garfield, Campbell, et al., have stood is an inspiration few preachers have. Out from this church have gone Hensey to Bolengi, Africa; H. J. and Paul Derthick to the mountains of Kentucky; Davis and wife to India. The present membership is about 300 and enjoys an ideal peace and fellowship.

C. A. Freer.

Oregon.

Our convention is over. Inspired by the successes of the past year the Oregon brotherhood have taken upon themselves larger obligations for Christ and the church. This year's motto will be, "Two Thousand Souls for Christ; Six Thousand Dollars for Oregon Missions: A Preacher for Every Church; a Church for every Preacher; and Two Missionaries—the Giver and the Goer." May we count on you?

To help in this matter your missionary board is planning the publication of a monthly news sheet, which it is hoped that the churches and preachers will keep filled with the reports of their work and the records of heaven's blessings upon their efforts.

The headquarters of the corresponding secretary have been changed from Cottage Grove to Albany, Ore. All communications intended for him should be sent to 831 South Calapooia street, Albany.

In closing, let us call the attention of the churches that have failed to send in reports to the fact that if they wish a full record of their work to appear in the Year Book, these reports should be sent in at once.

Let each church and preacher begin at once to prepare for a revival service, a missionary meeting and a great rally for Oregon missions.

Write to your secretary and tell him that he can count on you and your congregation.

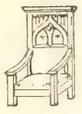
F. E. Billington, Cor. Sec.

Albany, Ore.

Herbert Yeuell's Program.

July 14 saw us at Albany, Mo. For five weeks we tugged at the hardest meeting I ever tried. First, it was planned for a union effort in a large tabernacle. The preachers not uniting, it was called a co-operation meeting. They refused to co-operate and worked against the meeting, saying that they had no voice in the selection of the preacher. They may have been justified in that. For three weeks it was difficult to get many of our own people to co-operate for various reasons. The defunct Christian College here is a memorial of "Campbellite" failure in this town. Then the meeting was held at the worst time of the year, the time for annual reunions and picnics. In several nearby towns Chautauquas of high grade were in progress, and a constant drain on public attention. Another condition making it an inopportune time was that it was the third meeting in eighteen months and the field was almost barren of results. Albany is a moral town and nearly everybody belongs to a church and local conditions made a strong doctrinal campaign impossible. Brother Mattox, the pastor, had done everything I asked in preparation and together we pulled harmoniously to the end. Crowds attended nightly. There were about 60 responses to our invitations. Brother Arthur Wake has been compelled to give up the work for a while, his strong work as soloist and leader making too great a drain on his vitality. I regret exceedingly to have to let him go. We go next to Mt. Pleasant, Ia., where our church is weak, for a strong campaign of teaching. There are not the elements for a campaign for new members, but we go in the fear of God and love of our noble plea for Christian unity. During October and November we are to be with Brother C. J. Tanner at Detroit, Mich., during December at Greencastle, Ind. A strong appeal comes from Elwood for another meeting. I am constantly receiving word of the lasting power of that meeting. On to Norfolk! Herbert Yeuell.

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Lake District, (Ind.) Convention.

The following is a brief report of the first year's work of the Lake missionary district of Indiana, comprising the counties of Lake, Porte, LaPorte and Starke, and including the rapidly growing Calumet district at the foot of Lake Michigan.

The district was organized May 12, 1906, and then contained 11 churches with a total membership of 1,486 people. In one year the missionary effort that has been put forth has resulted in increasing the number of churches to 15 with a total membership of 2,230 or an increase of about 50 per cent. We raised for local church work during the year $15,405.06 and for all mission and benevolent purposes $10,485.07 making a total of over $25,000 for all purposes. The ladies' aid societies of the several churches raised $2,997.48 during the year. New churches have been organized at Whiting, Indiana Harbor, Sauktown and we have just organized in Michigan City with 55 members and the tent meeting will continue there for at least two weeks. From there we go again to Whiting for another tent meeting. Whiting and Indiana Harbor both own their own lot and have purchased and paid for them during the past year. Michigan City is a town of 20,000 people and was without a Christian church until yesterday. We now have a good start there. Plans are being made to secure a church site in the new steel town of Gary with prospects of being successful and we will go into that city next season: The populations of the three counties bordering Lake Michigan have doubled in the past seven years and will doubtless double again in less time than that. Gary gives every promise of becoming the largest city in Indiana within a very few years. At the election of officers at the close of the convention yesterday the convention by unanimous vote re-elected F. R. Liddell, president, and Cecil J. Sharp, secretary and treasurer, adding President H. B. Brown, of the Valparaiso University for vice-president. It seems almost too much to expect these officers to duplicate the record of last year, but they have behind them the co-operation of many of the best business men in the district and are going to make a mighty effort to repeat the record of last year. The district owns its own tent that is being used in the mission work. T. J. Legg, state evangelist of Indiana, has done the preaching at Michigan City, assisted by M. H. Garrard, the able young pastor of the church at LaPorte, Indiana.

We invite the most careful study of the claims of this district to the assistance of the National Home Mission Society.

F. R. Liddell, LaPorte, Ind., Pres.
Cecil J. Sharp, Hammond, Ind., Sec.



Idaho.

Caldwell's big meeting is well advertised in this vicinity. Pastor Shaw has posters and cards hung up everywhere. The second crop of alfalfa will be in the stack by September 18, when the meeting starts. Sellers of Terre Haute will come in fine trim and the Caldwell church awaits the result.——Evangelist Jones will probably start a four weeks' meeting in Rupert about October, and possibly twenty days earlier. He will then hold five or six other meetings during the winter at strategic points in South Idaho.——Fayette is still on the quiet hunt for a preacher. They do not want it to get noised around that they are looking for a man, because they consider the still hunt the better plan. It's the "still hunt man" they will hire this time and expect great things in the near future.——The brethren in Emmett got a little lift yesterday when J. R. Nicholson, of Caldwell, sent them five $5 bills as a sort of encourager for them. Nicholson is not rich either, but appreciates the need of help in Emmett which is the index to a strategic field. If some of the rich people should do the same for Emmett, it would almost make the work there abiding.——Several baptized in Star during the summer. The results come from the united efforts of the workers of the little church. Star itself is looking up some under the influence of the interurban electric line connecting Boise and Caldwell.——Middleton is enthusiastic still over their prospects for a brick building in the late fall. J. S. Clark can not see anything but this church house and a membership of a hundred, although less than a dozen have reported to date. Brother Clark has a motto and here it is, "Get fifty to move here and make fifty with a five weeks' meeting." He is getting the fifty to move in and the writer has promised the other fifty. B. W. Rice.

Caldwell.



North Carolina.

On Sunday night, August 4, we closed a week's meeting at Mathews, a mission point in the country, seven miles from Winston-Salem. There was one baptism. We have but about 10 members here, and no Bible school. C. L. Andrews did the preaching in the meeting. He is a young man with but a few years' experience, but he is a strong preacher. He preaches for the congregations at Stoneville, Rural Hall and Corinth.——Our congregation at Winston-Salem is having a furnace put in the church, and the ladies' aid society has ordered new pews.——We have had the largest attendance at the Bible school at Winston-Salem in its history right through this hot weather. Our men's "Berean" class went up from 9 to 20 present in three weeks.——The brethren of our state board are urging the "Dollar Campaign" for Atlantic Christian College, situated at Wilson, N. C. We sent them recently $4[illegible] and have more subscribed.——A. B. Cunningham had E. B. Barnes, of Indiana, in a great meeting at Washington, D. C., recently. There were 57 additions, which is considered large under the difficult conditions there. Brother Cunningham says of Brother Barnes: "He is the best all-round evangelist I have ever worked with." He is now in another meeting at Belhaven, where A. R. Wade ministers. They have built a large tabernacle. They report 220 in Bible school and $11.56 collection. Their attendance two months ago was 150. There were twelve additions at last report. Brother Barnes held another meeting or two in the state. D. W. Davis closed a meeting at La Grange July 21, with seventeen additions.——J. W. Wolf, of Rural Hall, business man and preacher, is preaching where he has opportunity. Miss Elizabeth Tesh, of Kinston, visited her home people in Winston-Salem recently and gave a stirring address on the work of the C. W. B. M. in our Centennial crusade. She spoke at Rural Hall August 4, and secured some new members to the Auxiliary, and went on to Asheville, where the president, Mrs. P. B. Hall, is spending her vacation. Brother Hall has been supplying the pulpit there. The Lord through his servants is doing many other things in North Carolina.



West Virginia Convention.

The annual convention of the Churches of Christ in West Virginia, will be held at Beckley, September 10-13. A larger and more helpful convention than ever before is expected. West Virginia disciples are awakening from their sleep of indifference. The Beckley church will entertain all the delegates. The following outline program gives promise of a "feast of reason and a flow of soul."

MINISTERIAL ASSOCIATION.

Tuesday evening—President's address, E. H. Hart; Convention Sermon, A. L. Ward; appointment of committees.

Wednesday Morning—Theme: "The Minister and his World." Devotional, J. W. Stewart; Political, G. W. Ogden; Social, E. B. Quick; Business, A. H. Jordan; Intellectual, W. E. Pierce; Pastoral, W. M. Long; Of Evangelism, J. C. Reynolds; Discussion. Sermon, D. R. Moss; Address, Jas. H. Mohorter, St. Louis.

Wednesday Afternoon—Bible School Period. Theme: "The Graded School." Report of Bible School Superintendent, P. H. Wilson; Relation of Graded School to Evangelism, W. H. Fields; The Teacher Before the Child, W. B. Taylor; The Child Before the Teacher, Orilas G. White; Business.

Wednesday Evening—Joint session of the West Va. C. M. S. and C. W. B. M. Address, "Woman's Obligation to the Kingdom of Christ," Miss Mattie Pounds. Indianapolis; Address, "The Making of a Nation," John G. Slayter, Pittsburg; Appointment of Committees.

THURSDAY—C. W. B. M. SESSION.

Thursday Evening—West Va. C. M. S. Session. State Mission Period. Bethany College and State Missions, W. B. Taylor; The State Evangelist and State Missions, A. Linkletter; The Living Link Evangelist and State Missions, G. F. Crites; West Va. Disciples and State Missions, J. W. Yoho.

Friday Morning—Reports and Discussions. Address, "1909," John G. Slayter; Address, World-wide Missions, A. McLean.

Friday Afternoon—Christian Endeavor Period. Address, Church Extension, O. G. White.

Friday Evening—Address, Christian Education, Pres. T. E. Cramblet; Address, Home Missions, W. J. Wright [illegible] J. W. Yoho, Cor. Sec.

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St. Louis, Mo.

New Zealand Letter.

At this writing I am in the town of Pahiatua, nearly a hundred miles inland from the city of Wellington. The church here is a mission church, and under the direction of the executive board of what is known as the middle district. George Mansfield has been the pastor of the church since its beginning, over three years ago. Two months ago he was called to take charge of a new organization started by our American evangelists, Hamilton and Garmong, in the city of Ashburton, in the southern part of the colony. I am relieved for a few months from the work in the capital, owing to the needs of the young church here, and also to the fact that the church in Wellington is at present without a place of worship of their own. A year ago we sold the old property and are now erecting a building which, when completed, will be the best and most commodious house of worship owned by the brotherhood in New Zealand. I was called to Wellington two weeks ago to conduct the exercises at the laying of the corner stone. We expect to have it completed some time in August. As soon as it is completed Evangelists L. F. Stephens and wife are to hold a meeting of not less than two months.

These evangelists closed their campaign of seven weeks in Newtown, a suburb of Wellington, with some thirty additions to the church there, and they are now in a successful meeting at Petone, a town just across the bay from Wellington. This work, so far, is giving the best of satisfaction to the brotherhood in the colony. People who come out under the solid Bible preaching of Brother Stephens usually know what they are doing, and come to stay. By the way, two or three more preachers are needed in this colony—men of solid worth who can come to stay for a period of years. Who is willing to come, trusting in God and a most generous brotherhood—such as is found in New Zealand—for support? My address is No. 8 McFarlane street, Wellington, New Zealand. Any preacher writing me, regarding the matter of coming to this country, should send the very best of testimonials, and also see that the proper amount of stamps are used in sending a letter to this foreign country.

Hugh T. Morrison.

West Virginia.

O. G. White, who has so acceptably served the Central Christian Church of Huntington for two years, has resigned, effective October 1. He will give himself to building up the Bible school work of the state and to advancing the interests of the West Virginia "Christian," of which he is the editor.——The state convention will be held at Beckley September 10-13. Free entertainment will be provided for all delegates. McLean, Wright, Muckley, Mohorter and Slayter will be the out-of-the-state speakers.——J. W. Stewart, minister at New Martinsville and Paden's chapel, has resigned after one year's service. He has done a good work at these points.——Prof. W. B. Taylor, of Bethany College, is touring portions of the state in the interest of his institution. On August 6 he began a short meeting with the church at Indian Mills.—The Hampshire District co-operation meeting will be held at Mt. Union August 22-25.——Miss Alma E. Moore, state organizer for the C. W. B. M., is doing a great work among the churches. West Virginia is slowly but surely falling into line for every good work.——C. V. Dunn, Moody Edwards and H. L. Ice, three Bethany students, are doing good work holding meetings in the interior of the state.——The Bluestone District convention will be held September 4-6. At this writing the place is not definitely decided upon.——John Mullady, who has been ministering to the church at Dutch Fork, Pa., has accepted a call to serve the New Bethel and Fork Ridge congregations. He will begin work about September 1.——These are the vacation days for many of our ministers in the larger towns and cities.——J. W. Yoho, corresponding secretary West Virginia C. M. S., is visiting the churches in an endeavor to rally them to the support of state missions. More churches will have a part in the work this year than ever before. Twice as many will give this year as gave last. Interest in state missions was never so good as at this time.——The wife of J. G. McNeely, our only minister in the Guyan valley, is very ill at her home near Logan.——P. H. Wilson has been called for the fourth year at Moundsville.——Four country churches in Monroe and Summers counties will need a minister after September 20. Their present minister, P. M. Baber, will enter Bethany College at the opening of the session. This is a good work but the salary is small. Write P. M. Baber, Junta, W. Va., for further information.——There is a great opening for a good work at Williamson. This is a new organization at present meeting in a hall over a saloon. They will get title to a good lot early in September. With an earnest minister to lead them they will do great things for God. A minister who wants a hard position at a small salary in a promising field can find it at Williamson. Write Miss Marguerite Blake, Williamson, or J. W. Yoho, corresponding secretary, Bethany.

DEDICATIONS.

Macon, O.

The town of Fincastle lies two miles north of the N. and W. railroad, about equal distance from Cincinnati and Portsmouth. When the railroad came through the village of South Fincastle sprang up (now called Macon). There were several churches in old Fincastle but none in Macon and for some time I had thought that our small band of Disciples at old town should transfer their membership to the railroad site, and a year ago I held a two weeks' meeting at Macon, at which time 22 Disciples from old town and 36 others came into the new organization, giving us a total of 58 members.

A church building was begun soon after and its completion is the result of the push and sacrifice of a noble little band.

I recently closed a meeting with seven additions and dedicated an edifice costing nearly $3,000, raising over $600 on the day of dedication, leaving a like amount to be carried by the church at 6 per cent interest.

I want here to suggest our plan of dedication. We issued three sets of tickets for three services which were as nearly identical as we could make them. The tickers were distributed to different people for each service. We issued as many tickets for each service as we had seats so that every one who got a ticket and presented it before the beginning of the service secured a seat and was comfortable. There was some objection, of course, but I found it to be the most satisfactory plan I have ever seen operated, and I heartily recommend it. Announce it early enough to give the people plenty of time to become acquainted with it by the time of dedication.

J. D. Garrison,
Pastor-Evangelist.

Smoky Valley, Ky.

Three years ago we sent out a number of our young men from the college of the Bible into Eastern Kentucky to preach in the waste places. W. R. Mains and T. G. Fish went to the above named place in Carter county and preached the Gospel and began the work of building a house of worship. The fourteen members have intermittently continued the effort and in recent months, when the work had about stopped, D. G. Combs went and stirred them up. The house is a substantial frame structure about six miles from Olive Hill and was completed—barring some of the seats, securing lamps and stoves and painting the inside of the neatly ceiled room. A pulpit is also lacking. If any church has one that is to be replaced by another I suggest that they give it to this worthy little band and any church having lamps that are being discarded for other lighting system can find a place to put the old lamps and help a good cause. They had paid for everything that had been done and had a little money in the treasury. A great crowd was present and we had a splendid day. Some money was raised for the additional needs of the work. E. Petty was with us as was Brothers Gillam and Reynolds—two preachers of that region. Will P. Stamper, an elder of the congregation, is entitled to much credit, for he has spent much time at work on that house and his boys with him.

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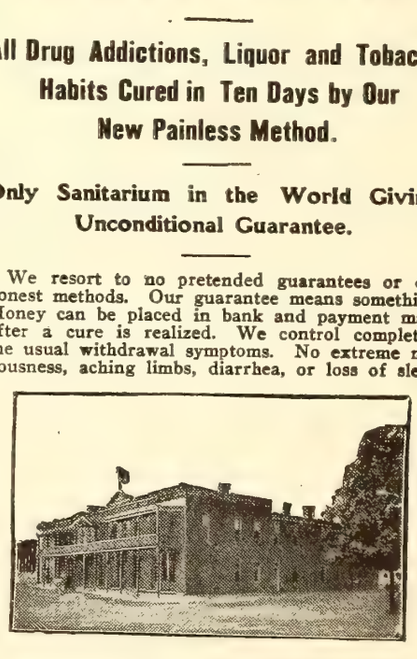
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People's Forum

Christian Science Again.

To the Editor of THE CHRISTIAN-EVANGELIST:

Well is it known that a strong mental, moral force does wonders; and so it does with this propaganda, regardless of any doctrinal errors in the case. As to their tenets, it is claimed that their inspired textbook is the "key to the Bible," giving us the true spiritual interpretation thereof. But we find that repudiation is the correct term. They cut out all the rites, ceremonies and ordinances of the gospel as given in the New Testament, and all the orders set in the church—elders, pastors, bishops, deacons, evangelists, sermons, prayers, baptism, the supper. All this and more is left out by this queer "spiritual interpretation," making it altogether "another gospel." S.

Shall We Debar Our Business and Professional Men?

To the Editor of THE CHRISTIAN-EVANGELIST:

There are three business and professional men here in the Laporte church that want to go to the October convention. More than that, we are very anxious to go, but not one of us can on account of the press of business at that time. I take it that I am conservative when I say that this same condition obtains in sixty per cent of all our churches. Several questions naturally present themselves to our minds. Does the convention management want us to come? If so, are they using good sense in trying to get us there? If they do not want us to come, why not? Are they acting in good faith? They know absolutely when they choose October as their convention month that as far as we are concerned they might just as well transact their business behind closed doors. They find fault with us because we do not send in more money, and then deny us the principal means of reaching this great class of business men. These same business men are taking annual vacations in July and August, and spending more money than the missionary boards ever saw for charitable enterprises that are not to be mentioned on the same page with the Master's work. Laying aside a few trivial reasons for an October convention, is there any real reason why a cool convention city should not be chosen, and the meeting set for July or August, so we can make our vacation dates and plans to cover it? If the convention management and the boards are as unselfish and able in the Master's work as they ought to be, will they continue to deny us a part in the work, or at least a chance to get interested?

Fraternally,
Fred R. Liddell.

[The foregoing letter from a lawyer presents the objections against holding our national convention in October, which the Editor of this paper has voiced before two national conventions; but the business men were not there, in any large numbers, to speak for themselves, and the few that were there were not exactly of the same mind on the subject. Personally, the month of October suits us as well as any other season of the year, and better than either of the months suggested above; but we have believed for many years that a large number of our professional and business men are kept away from our conventions by our holding them in the busiest month of the year. Last year, at Buffalo, the matter was referred to the state conventions, but whether they are taking any action upon the matter we have not learned, except that the Missouri convention referred the matter to its state board. We should like to have an expression from our business and professional men on this point before the Norfolk convention. Our own feeling has been that we ought to avoid interference with the vacation season, by putting the convention either at the beginning or close of the vacation months. But we are prepared to surrender our own personal preferences in order to secure a time that will suit the lagest number of the brotherhood.—EDITOR.]

A Christian Hospital

The Association Hospital, corner Thirty-fifth and Pine streets, has recently come under control of members of the Christian Church, and is now ready to receive patients for treatment who prefer to be under the care of a Christian institution. For rates, which are far below the ordinary hospital charges, write to the manager,

J. Q. McCANNE,
3447 Pine street, St. Louis.

"Tainted Money."

To the Editor of THE CHRISTIAN-EVANGELIST:

Can money be tainted? Yes. Counterfeit money is tainted money. Whether gold or silver or paper, if not made according to law, it is not genuine, it is tainted. By fraud it may get into the hands of a Christian man. Here we have a good man holding bad money. His upright character does not make the money good. It is still counterfeit—tainted. Nor does a bad man's handling good money convert it into tainted money. It is still good, clean money in spite of his tainted character.

If John D. Rockefeller were to die leaving to me $1,000,000, would I take it? I certainly would. If a distiller or saloonkeeper or gambler were to bequeath to me $1,000,000 I would receive it. I would rejoice in the opportunity of turning this money to a better account. I would endow our Bible College at Columbia, Mo., amply for its work. And I would endow our orphan school at Fulton, Mo., sufficiently to enable it to devote itself to its original purpose of beneficiary work, educating worthy, dependent girls for lives of usefulness. And I would see that no girl was admitted to the institution except beneficiaries, but that the institution was filled every year with the brightest and best girls in our country.

In doing this I would not be in any way responsible for the methods by which Mr. Rockefeller accumulated his fortune.

If we are under obligations to inquire into the methods by which Mr. Rockefeller and Mr. Carnegie obtained their money before receiving their gifts, then we must for the same reason investigate every man's business methods before accepting his gifts. This principle then should be applied to every member of the church before his offering goes into the treasury—to every man in the community who would contribute to religious work.

"Be not overrighteous," is a scriptural exhortation. It is possible for a man to be too conscientious. Too much scrupulosity in a world like ours where good and evil are always present, becomes a weakening process. We should deal with men and things in a practical way.

The course I would pursue in the supposed premises I would have the missionary societies pursue. If the devil were to turn over all the money in his possession to our missionary societies I should think it a golden opportunity for defeating him and would be in favor of using it to that end.

If God uses wicked men, as the Scriptures abundantly teach, to further his righteous purposes on earth, may we not use this money in the same way? I think so, and I think so without the shadow of a doubt.

Liberty, Mo. A. B. Jones.

The Letter and the Spirit.

(Continued from Page 1106.)

path of moral and religious duty. But, while it could do this, it could not cancel the guilt of past transgressions. It could not, according to Heb. 10:1-4, secure the absolute forgiveness of sins. It could not make the pious servants of God under that dispensation "perfect as pertaining to the conscience." Hence, Christ has become "the mediator of the new covenant that, a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance." (Heb. 9:15). Accordingly we learn from Heb. 11:39, 40, that "these all, having had witness borne to them, through their faith, received not the promise, God having provided some better thing for us, that apart from us they should not be made perfect."

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Correspondence solicited.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arizona.

Bisbee, Aug. 10.—Three more additions to church here since last report. Send four dozen "Gloria in Excelsis" right away.—G. W. Coffman.

California.

Dinuba, Aug. 12.—Since the first of May we have had 20 to unite with our congregation—six by confession, one reclaimed.—J. J. Limerick.

Idaho.

Caldwell.—Brothers Sellers and St. John are here for a few days' evangelistic service.

Illinois.

Fairfield, Aug. 22.—Two added since last report. I held a basket meeting at Pleasant Grove and baptized a school teacher. Wiley Keen, who came into our fellowship from another religious body, preaches for me monthly. I never had larger summer audiences. The Martin family will be with us in November.—Allen T. Shaw.

Chicago.—Evangelist C. R. L. Vawter, assisted by Mrs. Vawter and J. W. B. Wood, is in a meeting in the Humboldt Park Church here. After two more meetings he expects to undertake evangelistic work in the West. Mrs. Vawter's health making it imperative.—**

Mozier.—More than 100 in the Bible school yesterday. Three additions—one being by baptism. Was unanimously called for another year.—J. W. Pearson.

Rice, August 20.—One joined us from another body. W. C. Perigo will preach for us the second Lord's day in September.—Lewis F. Reisinger.

Iowa.

Lewis, August 13.—Our meeting closed with thirty-seven additions—thirty-four by confession and baptism and three otherwise. Evangelists Wilkinson and Maxey have done us much good. The gospel was preached without irony or sarcasm. The higher life was pointed out in an unmistakable way. It has been a victory in the face of much opposition.—S. R. McClure, Minister.

Kansas.

Marion, August 19.—Two confessed and were baptized. Attendance in Bible school has doubled in four weeks, maintaining the best average collections I ever saw.—H. M. Gilmore, Minister.

Scott.—August 20.—Three added—two by confession and baptism and one by letter. We have organized a teachers' meeting for the teachers and officers of all the Sunday-schools in town.—W. H. Harding.

Smith Center, August 20.—Three added here and one at Dewey—two by primary obedience and two from other organizations. Our Bible school attendance at Smith Center exceeds the total attendance for last year, with four more months to count.—F. E. Blanchard.

Kentucky.

Bethany, Aug. 22.—I am engaged in a splendid meeting at Bethany—19 additions the first week. The attendance and interest are great.—G. N. Nutter, Louisville, Ky.

Louisiana.

Lake Charles, Aug. 17—One baptism at Lake Charles at midweek prayer meeting.—G. G. Bradford.

Missouri.

Gallatin, Aug. 17.—There have been 30 additions to the church at regular services the last three Lord's days.—R. E. Callithan.

Stotts City, Aug. 21.—Ten noble men and women confessed their faith in Christ last Lord's day—four young men and women came forward at the close of the Bible school, it being Decision Day. All were buried with their Lord in Christian baptism in the beautiful Spring river in the afternoon. I distributed several copies of The Christian-Evangelist and we will have a number of new subscribers.—T. H. Harland.

Hope, Aug. 22.—We have closed a two weeks' meeting at Hope, Mo., with five additions—all by confession.—W. F. Redline, evangelist, 500 Hall Building, Kansas City.

Belle, Aug. 22.—Our meeting at Hopewell, conducted by Sunday-school Evangelist R. B. Havener, closed last night with 14 additions—one through baptism, 3 by letter, 10 by confession and baptism. The church was strengthened spiritually also.—James M. Brewster, pastor.

Elmer, Aug. 25.—I. T. LeBaron, of Macon, Mo., recently closed a meeting here and organized a congregation. They have been offered the use of the opera house free of charge. Brother LeBaron's services for a few other meetings may be secured.

Plato, Aug. 23.—Meeting by E. C. Williamson thirteen days old. Twenty-one added—17 confessions. This is the largest number ever uniting with the church here during one meeting. Mrs. C. A. Hicks was an able assistant in the singing.—Levi Jarvis, minister.

Nebraska.

Red Cloud, Aug. 22—Our meeting began here last Lord's day. My daughter Mildred has charge of the singing. H. C. Robbins is engaged as personal worker. A great victory is in sight—F. M. Branic, Clara H. Hazelbrigg, evangelist.

Ohio.

Lorain, August 19.—Eleven additions in the past five Sundays—four by baptism. All departments of work are encouraging.—Garry Cook.

Wadsworth, August 19.—Two added by statement. The attendance at Sunday-school when I first came was forty-seven, and last Lord's day eighty-three. The offering has increased from 93 cents to $6.75.

Oklahoma.

Hobart, July 28.—Three additions, Bro. E. G. Rees (Christian minister) and family. I have preached week nights at Mountain Valley schoolhouse near Mountain Park. Eight baptisms and one from Baptists. We organized together 19 members and promised to help them later. The Christian-Evangelist will visit some of their homes regularly and reach out a helping hand to others in the community. Oklahoma needs more Christian preachers.—W. A. Merrill.

Texas.

Sweetwater, Aug. 19.—Two additions last Lord's day.—Percy G. Cross.

Abilene, August 19.—Cooksey and Miller have closed a two weeks' meeting with seventeen additions and $1,500 raised on the parsonage debt. These men do good work, free from sensationalism.—Granville Snell.

Lockhart, Aug. 22.—We closed our meeting here last night with 42 additions to the church. Additions were, two from Baptists and two straight from the world. Nearly all of the additions were adults.—Charles Chasteen.

Llano, Aug. Last night closed an excellent meeting of 18 days at this place. Bro. W. P. Crouch, of Bristol, Tenn., did the preaching. He is strong, clear, logical and scriptural. There were 17 additions—14 by confession and three otherwise.—J. J. Cramer.

Tennessee.

Alamo, August 19.—Our protracted effort at Crockett Mills closed with sixteen accessions—fifteen by confession and baptism and one reclaimed. E. S. Baker, of Jackson, did the preaching in a most satisfactory way.—R. L. Mobley.

Little Rock, August 18.—I have just closed a successful meeting here. We had only ten days of service, resulting in eighteen additions—eleven by confession and baptism, four from other bodies, one reclaimed and two by letter. L. H. Reynolds is the pastor.—Everett S. Smith, Tullahoma, Tenn.

West Virginia.

Lanark, Aug. 20—Filled my regular anpointment at Mt. Hope; took two confessions. Church is doing well in all its departments.—A. M. Dial.

Kansas City Evangelism.

I have entered upon my eleventh year in this great city. It has been indeed a most pleasant ministry. Sixteen fields have been entered and assisted during the ten years; there were 1,600 additions in the mission fields; lots have been purchased and buildings erected at the following places, also pastors installed: Jackson ave., with over 700 members; 675 Sunday-school enrollment; will build a $25,000 edifice to replace the one recently burned. Ivanhoe Park with membership of about 200, with fine outlook; L. P. Kopp, minister. Budd Park with membership 150, B. L. Wray, minister; is now erecting about a $10,000 basement to replace old building, too small. Mt. Washington, H. W. Hunter, minister for the past six months; doing good work. Roanoke Blvd., property just purchased and tabernacle erected by ministers.

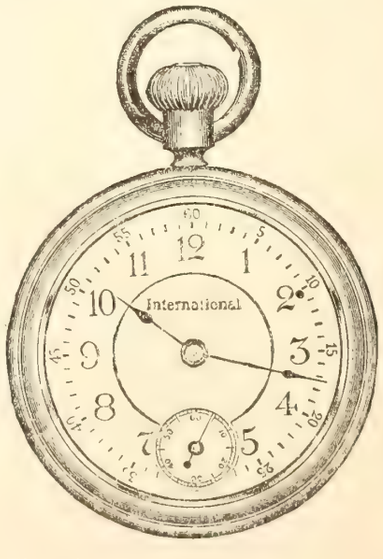
The following additional fields have been entered and many brought to Christ: Vine St., Rosedale, Washington st., Bethany, 27th st., Brighton ave., Troost ave., Maywood, Quindaro blvd., Sheffield and Springfield ave., now Linwood blvd., have been assisted in meeting. F. L. Bowen.

Evangelism in Kansas.

On the 18th we closed an eight weeks' meeting with the result of 51 added to the membership, money raised for preaching half time, and the church firmly established. Only 18 members when we began. Erected a tabernacle within one block of the square. Of the additions, 22 were from the denominations as follows: Twelve Methodists (6 of them had been baptized), 4 Lutherans, 2 Catholics, 1 Friend, 1 Baptist, 1 True Follower, 1 Latter Day Saint; 9 were by statement or letter, 2 reclaimed, 18 confessions, 32 baptisms in all. Three husbands and wives baptized at same time by my assistant and myself. Two baptismal services by torch light at 11 o'clock at night in the river. Five confessions at the water's edge. All but 9 were adults, several excellent men, of whom three will study for the ministry. One confession not baptized on account of parental objection. Bros. Geo. E. Lyon, J. S. Spears, R. L. Finch, Edward Clutter, L. W. Myers, Hypes and John G. Olmsted were present at some of the services and helped as they could. Bro. W. S. Carpenter, of Bethany, Neb., was my very efficient helper preaching 4 times and baptizing 10 of the converts.

O. L. Adams, Evangelist, Bethany, Neb.
Blue Rapids.

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Sunday-School

September 1, 1907.

The Brazen Serpent.—Num. 21:1-9.

Memory verse, 9.

Golden Text.—As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish but have eternal life.—John 3:14, 15.

With the refusal of the children of Israel to go against the Canaanites after the ten spies had reported their formidable character, began the long period of wandering in the desert. The record of this sojourn is contained in the latter part of the book of Numbers, beginning at chapter 14. The end of the book brings the nation practically to the borders of the land which they are to possess.

It must not be supposed that the nation spent this entire period of forty years like an army on the march, breaking camp every morning and making camp every night in a new place. It was rather the life of a migratory pastoral tribe, living for months, perhaps for years, in one place and then moving to another as the exigencies of pasture or water or enemies or sheer restlessness moved them. In Numbers 33 there is given a list of their camping places—about forty of them in all, or an average of one for each year. We are told that Moses himself wrote out this list (Num. 33:2).

But few details are given regarding this period of migration and sojourn in the wilderness. Probably the annals were as dull as the annals of pastoral peoples usually are. Although we may say in a general way that the books of Exodus, Leviticus, Numbers and Deuteronomy are devoted to the history of Israel from the departure from Egypt until the arrival at the borders of Canaan, yet the entire record of thirty-eight of those forty years is contained in Numbers 14:21.

The most important among the few events recorded in this period were: The disastrous defeat following the attempt of a part of the people to go forward against the Canaanites after they had been ordered to go back; the giving of additional laws regarding sacrifice, especially about burnt offerings and sin-offerings for unintentional offenses; the stoning of the man who gathered sticks on the Sabbath (which suggests that, under their own law, the Jews of the time of Jesus had good enough ground to consider it unlawful to pluck grains of wheat on the Sabbath; the revolt of Korah, his unreasonable complaint against Moses for not leading them to a land of milk and honey and the consequent destruction of Korah, Dathan and Abiram, who were swallowed by the earth and the burning of 250 of his fellow-conspirators with fire from heaven; the grumbling of the people on account of Korah's death and the great plague which was sent upon them in punishment; the budding of Aaron's rod as a sign of his superior position as priest; the setting apart of the Levites as the ministers of the sanctuary, the provision for them by tithes, and additional rules about ceremonial cleanliness; the need of water and the smiting of the rock by Moses when he had been commanded to speak to it; the faith of Aaron in the fortieth year of the pilgrimage; the attempt to go around the territory of Edom when passage through was refused; the fiery serpents—these are about the only incidents which we have for these thirty-eight years.

The incident narrated in Num. 21:1-3, of the first skirmish of the Israelites with the Canaanites and the success of the former after they had vowed to utterly destroy the cities of the Canaanites, is, like many other epistles in their subsequent history, based upon the assumption that the complete destruction of their enemies, including men, women and children, would be pleasing to Jehovah. Most early peoples entertained similar conceptions of their gods as delighting in the death and destruction of the enemies of their favorite tribes and nations, and Israel, in spite of its possession of many special revelations of the character and will of God, did not at once cast off this erroneous conception. It will not do, either in teaching children or in forming one's own idea of God, to make him responsible for all the cruel and bloody deeds which his misguided people did in his name and, as they believed, at his command.

The plague of fiery serpents was one of the long series of afflictions which were sent upon Israel from time to time to punish them for their ingratitude and unfaith. They had again grumbled about the shortage of water and the monotony of a diet of manna. The constant bestowal of special blessings had apparently rendered them the more querulous and the less capable of taking care of themselves in the ordinary affairs of life. Other desert tribes contrived to find food and water for themselves without recourse to miracle. The more the Israelites received special assistance, the more did they come to rely upon it and complain when it was temporarily withheld.

The purpose of the plague of serpents was not vengeance, but reformation. This is shown by the fact that a cure was provided, a cure which, by requiring obedience to Moses, would turn the minds of the people back to the thought of obedience to the God whom Moses represented.



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DAILY READINGS.

M. God Greater than All.	1 Kings 8:22-27.
T. Maker of All.	Isa. 66:1, 2.
W. A God at Hand."	Jer. 23:23-32.
T. "In Him We Live."	Acts 17:22-28.
F. "In the Midst of Them."	Matt. 18:19, 20.
S. Ever Present.	Matt. 28: 19, 20
S. Topic.	

This is one of the most remarkable bits of scripture in all the Bible. It would be well to memorize it. It is a remarkable confession of faith. The people of Israel came to live in a land of strange gods. All round them were nations having their own local deities. It seems from a number of scriptures that it was not easy for Israel to fully understand that their God, Jehovah, was not like other deities, but the only God, the God of the whole earth.

This conception of his nature and of his relation to the whole earth, and all its people was clearly taught by Moses in his farewell to Israel, but it was a long process which brought the people to accept Moses' ideals.

There is no lesson more sadly needed today than to learn this presence of God. It is difficult to believe that there was ever a time when it was harder to believe in it than now in this day of the tremendous assertion of the material. No better thing can be done by endeavorers than to practice the presence of God. In this way with the constant reading of his word we shall learn from our own experience and from the lives of those whose story is told in the Bible that he is with us and with all.

The lesson psalm might profitably be considered verse by verse. There is fear and reverence and becoming humility in every line. The writer had come to such a disposition in relation to God as we should all covet earnestly.

We might linger upon every verse. "O Lord, thou hast searched me, and know me." How silently he went through the chambers of our lives. We did not know when he did it, we are not conscious when he does it. What does he find therein?

"Thou knowest my down sitting and my uprising, thou understandest my thought afar off." His eye is then upon us, though we see him not. The companion at our side may not know our thought, but it is as a spoken word to God.

"Thou art acquainted with all my ways." Father and mother may not know where son or daughter walks or with whom, but not so of God.

"There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Well may he be astonished and alarmed. O the words that we are glad not to have spoken. O the words we speak we would not have some one hear.

"Thou hast laid thine hand upon me." We may not have been conscious of his presence and thus have failed to understand. We are always within his reach. God can always "take us in hand."

Well may we all say, "Such knowledge is too wonderful for me." Who can understand God? How shall we feel about it? Shall we fear, as the writer seemed to do? Shall we try to flee? But "whither shall I flee from thy presence?" Heaven, hell, east, west, darkness,—no place offers an escape. "The darkness and the light are both alike to thee."

Such a fear of God, such a consciousness of our inability to get away from him is a very wholesome knowledge and should beget a saving fear. It will restrain us in many a moment of wavering toward wrong ways. It will help us to live that we can face him in judgment without fear.

There is another way to think of his presence. The fact may be our chief joy and our greatest comfort. Let us live so that it may be. This is the better way. But we may have to walk the way of fear first.

What a comfort and help to know that we can not get beyond his hand, and that no darkness can hide us from him!

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

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The Home Department

"Not as the World."

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Chapter X.—A Modern Prodigal. The Judge's Son Restored.

I have lived my life and that which I have done,
May He within Himself make pure! but thou,
If thou shouldst never see my face, again pray
for my soul.
More things are wrought by prayer
Than this world dreams of. Wherefore let thy
voice,
Rise like a fountain for me night and day.
—*Tennyson.*

✣ ✣ ✣

You can never lose your mother.—*J. R. Miller.*

✣ ✣ ✣

God bends from out the deep and says,
"I gave thee the great gift of life."
—*James Russell Lowell.*

✣ ✣ ✣

I have loved thee with an everlasting love and with everlasting kindness have I drawn thee.—*Bible.*

✣ ✣ ✣

James Gordon and his mother arrived home on the evening of the day upon which the students of Eaton had demonstrated their great joy over his recovery, and about the time President Brown was having his awful experience with Schlitz and his followers. But they did not hear of the terrible things until some time after. This, however, determined James and his mother upon moving to Eaton, that they might bear a helping hand in the defense of their friends in the common faith. They were not made of the fiber that shrinks from duty, nor seeks the easy places of earthly obligation. They felt the call as of God to go to the front of the battle, that they might suffer reproach rather with the people of God, than to enjoy their quiet farm retreat in luxury and peace.

As the time passed by James grew strong and his wounds and disabilities disappeared, and he was able to take up the spring work of the farm as he had been wont to do since his father had been killed in the mines. He had always returned from college early in the season for this purpose, making up his examinations and delinquent studies somehow, nobody knew just how; but he was enabled to stand at the head of his classes notwithstanding this loss of time and strenuous life that was necessary to supply the family with the living and himself with college money.

One day a tattered tramp came to their door for bread. James was just in from the field when, to his amazement, he beheld what seemed to him a familiar face behind the sad, unkempt features of the poor beggar. Was he mistaken, or could it be that this was the long-lost brother of his friend, Grace Taylor?

Engaging the poor fellow in a conversation, he soon learned that it was Charlie, the ruined and wandering son of the judge. His heart welled up in prayer and pity for the wreck of soul that stood before him. O what possibilities had been lost in his life! What wrecking of intellect and soul did he discern! And beneath it all he saw the possibility of a return and retrieving of the image of creation so marred and broken by sin. He dropped his work and engaged him in a long and interesting conversation, seeking by each turn to connect the thread of thought with his early self, his home, mother, hopes and aspirations of former years, and, best of all, to God and heaven. Mother Gordon hastened to make the poor fellow comfortable and to feed him with the best her home could afford, while she plied her artful and motherly advice to return from his waywardness and wrecked manhood to the Father's house where there was bread and enough to spare. With streaming eyes he arose to go, when prayerfully she placed a copy of the New Testament in his hand with a coin of silver, saying: "May God bless you, my boy; may your wanderings cease ere the sun shall rise and set again."

The poor fellow took the gifts with a hearty, "Thank you. You are the first one to speak kindly to me since I last saw mother." So saying he shambled away toward the town, sobbing audibly. Coming within the corporation he was attracted by the gilded signs at every corner where liquor was sold, and the insatiable thirst drew him thither. Old associates soon surrounded him, and the good advice and money of the Gordons soon went out of his mind and his pocket for the rum that proved his ruin. Strange that men will return, like the sow in her wallowing, to their ruin and their sorrow continually. But such is the record, not of the lowly and wretched alone, but of the greatest and brightest minds of all ages and lands.

The last of the Gordon's gifts that he parted with was the Testament, which he put up as a pawn in a game of cards that he played, being so far under the influence of the liquor he had drank that he did not seem to sense the folly of his act. The bartender, finding that he had no more money, hustled him into the street and drove him away, as his ragged appearance and drunken stupor was turning away some of his more refined customers.

Being now penniless, and having thrown away his opportunity to profit by the good advice of the Gordons, he determined to end his miserable life. Yet Mother Gordon's face haunted him, and the remembrance of their home made him think of his own old home and his mother. His first impulse was to go back to the Gordon farm and seek employment, but shame and remorse filled his heart when he remembered how he had spent their money and how he had lost the Testament they had given him. As he hesitated, the passenger train pulled in and hesitated a few seconds trembling for another start. This excited his roving spirit, and he swung in upon the brake-beams and was soon hurried away toward Eaton, unobserved by the train men or the authorities of the town.

The judge sat thinking in his home that night. The paper which he had purchased would come into his possession that week, and what should he do with it? He was too busy to see to its details, and he did not have confidence in the editor, whose shameful conduct he had noted during the months past; then he did not wish to continue the paper under its present role and character. He must exclude gambling, prize-fighting and such sensational news, together with whisky advertisements and other objectionable features. But he must have a competent editor and also a business manager. His thoughts turned toward his wandering son. Oh, if Charlie could be what he once was and be restored to him for this position! His soul yearned for his boy, and unconsciously he fell upon his knees before the grate and reached his hand up to God as one in deep distress. "O God, save and restore my Charlie to me," he groaned.

A figure, half clad in rags, with unshaven face and bony fingers, might have been seen peering into the shutters upon the judge as he sat thinking, and when he kneeled down and reached out his hand in this strange manner, the spectator pressed close to the crack in the window and listened.

He had but to look into the room to see all that it contained at a glance, for he had been there many times before. The old-fashioned rocker, in which his dear old mother used to sit beside that same fireplace, in the days before she went home to be with God; the little low lounge of antique figure, upon which he had stretched himself in careless ease while his mother sang some tender hymn or told him stories; the great cupboard for books, with its writing-board below. Some quaint chairs stood against the wall and the family pictures, done in ancient style, with great frames, hung just where they used to hang when he saw them last, some ten years before. The same little andirons and tongs; and there was his own rummage box in the corner, that had been kept there all these years because it was Charlie's. He had crept up to take one last look at the old home and its inmates, expecting to end his mad career in the river that night; for it

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seemed to him that nothing now remained for him but to end his folly and his wanderings by taking his own life. The appetite for strong drink and opium had driven him like some evil spirit up and down the earth, without a purpose but to gratify it. He had lost position after position, and had been rejected from place after place until he was now reduced to abject poverty and despair, a vagabond tramp, who had even stolen his passage to the town beneath the coaches of the train with a company of hoboes. Nobody knew him. He had barely escaped the policemen by hiding beneath the culvert until they had gone by, that he might make his way to the old home for this last look.

What he had seen and heard filled his poor, withered heart with a longing to be somebody again. However impossible that might seem to him at that moment, he could not restrain a deep longing to be restored to his father and his former self. But he remembered the stern words of the judge on that morning long ago, when he had repeated his offense and added insult to injury upon his aged sire's head, and now his mother was gone. Although twenty years the junior of the judge, yet her tender heart could not bear the separation from her dear son by such disgraceful means, and soon after his fall she had sunk beneath her grief. This he had learned through the papers, which he had always followed with keen interest, but through his debauchery he had not sensed the loss until now, as he looked into the little room where he had so often been with her and heard her gentle voice and words of counsel.

The judge got up slowly and wound the old clock in the hall, turned off the light and went to bed. Charlie sat upon the curbstone and thought. How he would like to get into his own bedroom once more and look over some of his books, if they might be there yet, and he half-suspected that they would all be kept as he had left them, since he saw other things kept as they were when he left. Taking off his shattered shoes he crept across the veranda, and as he was wont to do when he was a boy he climbed upon the low roof of the kitchen and went across to the gable where his window was. He stopped and peered in. By the light of the moon he saw that it was the same as when he left it, so gently raising the window he crawled in and struck a match. Here was a lamp, which he lighted, and lo, he was back again amid the surroundings of his boyhood and young manhood, when his life was happy and he had a purpose to live for. O how thick and fast the thoughts flooded in upon his brain as he came upon mementoes and keepsakes that had meant so much to him in those far-off days. A sense of shame filled his soul as his eye caught alternately the picture of his former self upon the wall and his blotched face and gaunt figure clothed in rags from the looking-glass beside it. He opened the wardrobe, and there hung his best suit of clothes, shoes and hat, white linen and neckties, as he had so often found where mother had placed them with such care for his use. This scene was too much for his hardened heart, that had not been touched for years before. Tears filled his eyes and he could see no more for weeping. The dear, patient hands of mother had no doubt placed them there, and now those hands were still in death. He wiped the tears away and looked at them once more. They seemed to beckon to him to come and try life again. He picked up his mother's picture and he could hear her speak to him, it seemed, as of yore. A little further on he saw the Bible which she had given him. This he took up and opened carelessly. A leaf was turned down and he saw a fine pencil mark, which he at once recognized to be hers. It was John 3:16, which was thus inscribed: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life." His eye wandered on as his hand turned the leaves, and he caught another mark about "Whosoever cometh unto me I will in no wise cast out." And again: "Come unto me, all ye who labor and are heavy laden, and I will give you rest." And again: "Whosoever will, let him take of the water of life freely." He closed the book and something seemed to take possession of him, so that he no longer desired death but life; no longer despaired, but hoped for a better condition of affairs, and something seemed to whisper to him, "Son, give me thine heart."

He thought how vile it was, like his outward appearance, too vile to be offered to any one, much less to a pure God. Then his eyes caught sight of the wardrobe, and the thought came quickly, "Here is a chance to change your outward appearance very shortly, so that you would look respectable." Then, looking at the Bible, he thought, "Here is a wardrobe for the soul and the heart, from which not only the appearance, but the real condition and character, can be changed."

An irresistible inclination came to him to kneel down and ask God to cleanse and clothe his soul again by the washing of the word and the clothing upon of the robes

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of God's own righteousness, that he might again be a worthy son of that household, as well as of the household of faith, with his own dear sainted mother. A voice seemed to speak to him as he was thus upon his knees: "Though thy sins be many, they are all freely forgiven. Arise, and be baptized and wash away thy sins."

Not until now did he feel like taking liberties with the house, for he felt himself a stranger and an alien to that peaceful home, into which he had entered as a thief and a robber; but going stealthily to the bathroom he took a good bath and returned to his room, where he exchanged his rags for a sleeping-gown and went to bed and to sleep. O, what a refreshing sleep that was! Not the strange nightmare and phantasmagoria of a drunken stupor, from which he might wake to see worse fiends than he had dreamed about, but the peaceful rest of a forgiven spirit and a quickened soul, whose dreams are of the higher and heavenly raptures, or earthly bliss that is purified. And yet he saw the pit from whence he had been digged from the commanding heights he now seemed to hold. But it was a strange mixture, that dream, after all; still it had its lasting effect, and who can say that it was not sent from him who knows our frame and our needs?

Awakening at the break of day, he found a razor that he had left in its place years before, and he was soon a changed man in outward as well as inward feelings. Now taking the clothing from the wardrobe he dressed himself, and was indeed a new man in appearance and purpose; for he hated his wandering past as he despised the rags which he had just cast off. He picked up the Bible again and its passages shone with new luster. How precious the promises did seem to him in this new morning light, for the Sun of Righteousness had arisen to cast his healing beams into body, soul and spirit for saving health, which he assuredly felt coursing through his life. And he thought: How did it happen that he had overlooked this treasure book? It was his mother's constant companion and stay, and she had commended it to him so oft before. How did it happen that he ever turned away from such treasures? The past seemed like a strange and frightful dream, from which he had just awakened. His soul now went out to God in thankful praise and he could scarcely restrain his voice from audible expression. But a strange feeling of timidity and diffidence restrained him. The household knew nothing of his presence and the servants were astir. His very finger tips tingled with excitement as he took up a pen to write a card of introduction, which he intended to have laid before his father and sister at the breakfast table that morning. Finally he wrote in his usual bold hand: "Charles F. Taylor, attorney-at-law, redeemed by the grace of God, awaits your call and pleasure. Begging your forgiveness for the past, he desires to share the bounty and joy of this dear old home again, with your consent. To father and sister Grace. From Charlie in his old room."

As Zeke, the old colored servant, came through the hallway to call for breakfast, Charlie opened his door. "For de Lor's sake, Mas'r Charlie, where did you come from? I done gone s'pozed you wuz ded. Mas'r Judge has hoped that you wud break into this here house and take posishun uv yo' old room some time, for he am powerful lonesome since Missus died. An' you foun' evry thing as you left it, I s'poze? Miss Grace don't eber let anybuddy sleep thair, I tell you, no sirree. They 'spects you ebry day and night, an' here you am fo' sure."

Charlie hushed him up as soon as he could, and gave him the card to lay before them at the breakfast table, which had an extra chair and plate set opposite to Grace's place. The old servant's eyes twinkled as he brought in a fresh course upon a tray. It consisted simply of Charlie's card, which he handed to Grace, who read it aloud. The judge could hardly believe his ears, and adjusting his spectacles he read it for himself.

"Bring him right down," said he, arising from his chair. But Charlie was already in the hallway, and bursting into the dining room threw his arms around his sister's neck. The judge stood smiling through his tears, and old Zeke was also seen wiping his eyes vigorously as the scene proceeded. Grasping his son by the hand, the judge welcomed him most heartily, saying:

"Charlie, my dear boy, I, too, have been redeemed and forgiven, and we welcome you to share this double bounty at our hearthstone."

Old Zeke tripped in with a steaming breakfast, and Charlie's plate was filled generously as often as he passed it up, but the judge and Grace could only sit in tearful rapture and watch the good things disappear as Charlie told them of his return and his wandering past. When the meal was over they gathered in the parlor and praised God from whom all blessings flow, and lifted up their voices in prayer and thanksgiving for his goodness and pardoning love.

(To Be Continued.)

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

An Evening in Mexico City.

On account of pressing business, Jebly and I were to start home early the next morning on the special, and in order to save hotel extortion for a night's room, we plotted to go down to the International station about bedtime, get on our special Pullman, and sleep in our berths if the porter would permit. Morton was obliged to remain in Mexico; but he planned to pass the night with us in the car, and that would give us more of his company and at the same time save him a big bill at the Iturbide, or at whatever hotel we placed him in our imagination. Having our minds thus at rest in regard to future developments, Jebly and I went about enjoying ourselves, while Morton tried to sleep in his stuffy lodging-room. We went first with him to the lodging-house to see how people room in Mexico.

The place was kept by an American lady who helps edit a department of the "Mexican Herald," the national paper, printed all in English. The "Herald" is a good daily paper. Of course, it publishes only the news and articles that are favorable to the Mexican government, but it is friendly to Americans, just as Diaz is friendly to America. (It is whatever Diaz is). Once a week it publishes short stories dealing with Mexican life. I got me some Spanish phrases out of my lesson book, hunted up an atlas and encyclopedia (the "M" volume), and wrote a story for the "Herald" about Mexico. That was before I went there. It was a short story, a real good one, by the way, and they sent me $7, or at least a piece of paper that said it was $7. The postmaster at Bentonville said it was just a notice saying they were going to send the money later, but the banks didn't know what it was. One of them gave me seven silver dollars, but afterward the postmaster wanted about half of it back. I thought of going around to the "Herald" building and telling them I was the author from Arkansas, but it didn't seem worth the trouble.

That rooming-house where Morton took his nap was in no particular different from its class. You go through an archway in a plain brick wall and find yourself in a court open to the sky, with walls on two sides and the front of the house on the other, with a gallery running around the upper floor. It is dark down upon the court pavement, that is, rather gloomy, and there are some old barrels and a broken-down cart and a smell of bathrooms, and a general air of peeling off of stucco or paint. Up above you, on the balcony, which is reached by an open-air stairway running down into the court, it is brighter and more cheerful, but rather stronger in smell. Some maids were chattering in Spanish and likely enough understanding one another, and there was a cat who took us for the enemy and went flying, with his tail straight behind him, and, so far as I know, has not stopped yet. Down there cat is "gato;" but I do not know if you address the creature as "gittie, gittie, gittie."

The center of the city is occupied by the Plaza Mayor, and it is on one side of this great park of benches that one finds the Cathedral. It is by far the largest church building on the Western Hemisphere, and it makes even St. Peter's, at Rome, swell its naves and get up on tiptoe to show that its steeple is higher.

It seems too bad that it took ninety-four years in building. Those who started it couldn't see it completed, yet we who had never carried a bucket of sand to stick it together could go and see all there was of it. And we did. It is 500 feet long, if that tells you anything. It sounds like an example to me when I hear cathedral dimensions, as if some one were about to add, "And how many square feet in the sides, making allowance for the windows." It is built in the Spanish Renaissance style, as I find on coming home and looking it up. While I was there there seemed no particular Spanish style except to burden one's head with enormous hats and to let one's legs go bare. If a gentleman there should put on a meal-sack and gird in his middle, he would be accepted with as naive a calm as any man in party dress parading at nine in the morning.

But I find myself wandering away from that Cathedral of Mexico. Leaning against its outer wall is the celebrated Aztec Calendar stone. Stoddard says it is twelve feet in diameter and Conkling says it is eleven. The Cathedral is a marvelous structure, but our examintion was cursory. Morton said, "That's the Cathedral." I said, "Is it?" Morton said, "Now that long building on the other side is the Government palace." I looked at it. It was 675 feet long. Cortez began its construction. The Cathedral stands on the site of the great temple of bygone Aztec greatness, dedicated to the god Huitzilopochtli. You don't pronounce it; you just write it down.

Over at the Plaza Mayor I felt like I was getting too much information. Besides, all the seats were taken, because when a Mexican sits down he just stays there, so there's no use of waiting for a vacancy. Jebly and I went back to the street fair to look at the people, and Morton, who had made short work of his nap, soon joined us. I could never tire of the grace and naturalness of the hundreds of Mexican ladies sitting in the street with their bare, upturned toes, ever and anon flipping away the flies. And I never ceased to admire the admirable gravity of the huge-hatted men, who stand so flat and low and solid that I am sure no wind could blow them over. In all the varied lines of booths I saw no activity, no rushing about. There was a great deal of noise, but the shouts came at easy intervals, apparently without the exertion of any muscles. Mouths opened like the mouths of toy banks, a yell or laugh, or threat, was let out like a bird, then the mouth slowly settled back to a closed position.

Before I went to Mexico I was resolved to eat some tortillas—that universal bread of the natives, pronounced tor-tee-yah. In Spain, when they come across a word containing a double "l," they glide over it with a lap of the tongue as we do in saying "brilliant." But in Mexico, when the natives find a double "l," they throw up the job altogether. They will pronounce a single "l," but two of them is more than they will attempt, so they say "y" instead. I knew tortillas are made of water and crushed up corn, and I had seen pictures of women sitting around a fire on the ground cooking them. Still I came away from the land of its origin without having tasted a tortilla. I saw plenty of the flat, hard cakes, but the women who had them careless of person that I could not summon the fortitude to say "Quanto?" I was

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told that they are absolutely tasteless, though resisting between the stoutest teeth, and their efficacy consists in being eaten with the hot chile. The literal tastelessness of the tortilla is more than supplemented by the overpowering heat of the chile, and being in the mouth at the same time, one tastes enough for both.

The houses in Mexico City are built about a patio or court. On a level with the pavement you see a high wall, which you might think the front wall of the house; but it is the front wall of the court. There is a large opening or gateway, through which the carriage is driven right into the middle of the pile. Doors on either side show that the house, running back from the pavement in the form of a horseshoe, as it were, leaves a central space or yard, and this yard is adorned with statues, tropical plants and stone seats. There is nothing about the plain exterior wall to suggest the beauty and luxury within. The hotels are built upon the same plan. For instance, the most celebrated, the Iturbide, stands far back behind a great open space, and you must find your way through the gateway in an ordinary-looking wall on the side of the street, wander across the patio, and decide which door of the many doors facing you on either hand is the one to apply to for a room. Whichever door you apply to, they will want $6 a day if two persons occupy the same room. That is why we did not stop at the Iturbide. This home of good cheer, named after the emperor of brief tenure, is suggestively pronounced eat-er-beetie, though I think few vegetables are eaten at any of the hotels.

About six that evening we dined at an American eating-house. The restaurants and rooming-houses do not advertise their wants. Morton had been to the city before, had heard of our eating-house from a friend, so he took us there. Nothing in its appearance indicated that it was a public place. In the doorway of the front wall three Mexican young ladies sat flat upon the pavement, solemnly waiting for time to go by. We scrambled over them and entered a brick-paved court, from which a winding stair led to an upper balcony. We went upstairs and found the dining room. Although the cooking was American, it showed it was away from home by presenting us with a dish of beans with fried green bananas. It was pretty cool. Mexico City was the first cool spot we had touched in our travels. There is no provision for fires in the houses, because it is claimed that fires rarify the already rare air—the city boasts of an elevation of 7,500 feet. The only remedy is to close the door. As people were continually coming in and leaving it open, we felt we were warming up the premises from the number of times we closed the door; but the room never grew comfortably warm. After supper it was dark. We went back to the Alameda and skirted the imitation of the Mosque of Omer, once the center of the lotteries, where Diaz' wife once drew $50,000. The electric cars (which in every book I have on Mexico are drawn by mules) whizzed past, and the automobiles shot like dark shadows everywhere. We sought the stone benches facing one of the still fountains, and gazed upon the strange scene. Seven days ago I had been in peaceful Arkansas, watching the plum-blossoms fall. Eight days ago the idea of coming to Mexico had not entered my mind. Since then there had been such a swift succession of new scenes that I had not been able to center my mind upon my destination. In two hours I was to hurry back home. Hence it is that the brief day in the City of Mexico lingers in my mind as something different from anything else in my life, as if I had been peeping for a while into a world of enchantment. The language that sounded on all sides was strange; the faces were not the faces of my own race; the gestures, the sports, the dress, the heart of the city were alien. As the electric lights flooded the plaza with white glory, evidence that Easter was near at hand was unmistakable. Toys, whose only merit was that of making a noise when dragged upon the ground, were to be heard everywhere. Grown people had them as well as the children. The ice cream men, bearing the freezer balanced upon their heads, went about shouting ice cream in Spanish, and dangling from their hands buckets containg spoons and saucers swimming in water to wash themselves. The Mexicans sat stoically about the square, looking on and saying nothing. The children furnished the voices and the laughter. The lord in his blanket took light for his cigarette from the cigarette of his lady. The Spanish ladies, in their black lace veils of mourning, passed in endless number. Men with shirts in, men with shirts out. men without shirts, men blanketed and unblanketed, men with hats of straw or felt, big enough for a colony of bees to swarm and live in, men dressed like the aristocracy in pictures, men with full Indian stolid brows, and fierce keen Spanish mustaches, and lowering, half-cast eyes, men with the beard of bandits and the lean, hungry look of the desert—all kinds of men and women passed in review, except the men and women one finds at home.

The plaza was girdled with seats, and every seat was taken, while hundreds wandered about waiting for somebody to get up. A heavy Mexican came and stood directly in front of Morton and began to sing. It was the only native song fortune brought my way, and I enjoyed it immensely. I couldn't understand the words, or the tune either, but the motive was as clear as the arc light. For, when the discords were no longer to be borne, Morton got up to escape and the vocalist immediately seized his place and stopped singing, to the delight of his compatriots.

Not long after we hurried to the station to secure berths in our special, billed to leave in the morning. It was the last time the special would run during the season—until the next time—but the advertisements didn't advertise that clause, and every berth was taken by people who wanted to travel in a hurry. The Limited—that is, the train limited to stop at every station en route—stood ready to pull out. Jebly and I decided at the last moment to go on this train. We had little time to secure berths in the Pullman, get Jebly's tricycle on the baggage car and bid Morton

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farewell. Our hand shaking was done from the car window, and we left Morton tiptoeing for another clasp as the Limited drew out for its long journey. It was then nine o'clock, and already the porter had made up the beds. It is always dampening to the spirits of a traveling party when one of its leading members stops off before the home-coming. It was particularly depressing now, because the sudden parting had not been anticipated. However, at every parting there is one thought that acts upon one in a consolatory manner, namely: "Whoever is gone, I, at least, am still here!" And deriving what comfort we might from this reflection, we went to bed.

(To Be Continued.)

In a Dog Cemetery in London.

By Dr. George Thomas Dowling.

London, August 3.—In New York City when I was a boy we used to call the policemen "Peelers"; though I never knew why until yesterday, and never knew before that the word ought to be spelled with a capital P. While riding on top of a 'bus, that most democratic and delightful means of circulating through this great labyrinth, and of which Gladstone declared that it was the best way in which to see London, our attention was directed to a statue of Sir Robert Peel; and the man who kindly pointed it out to us informed us that he was the father of the prevailing police system, of which every citizen here has such reason to be proud; and that this was the reason that years ago the police were called "Peelers." Thus our New York custom was simply an importation from over the seas. How true it is that the history of words is the history of history.

The old lady, who was in sport asked to read a dictionary for pastime, and who, when she was asked how she enjoyed it, replied that it was no doubt a very learned book, but that somehow she could not become interested in the plot, said more than she meant, and the truth was on her side. It not only contains a plot but a thousand plots. What an interesting article, by the way, might be written on "The Biography of Words."

Take for example the word "Pickwickian." What a history that word suggests. I thought of it last night when listening to an illustrated lecture on "Pickwick Land." Seventy years ago an unknown young fellow by the name of Dickens, a reporter on a London journal and only 23 years old, wrote a series of sketches for monthly publication. This week there is being held in the New Dudley Gallery a Pickwick exhibition, under the auspices of the Dickens Fellowship, to celebrate the seventieth anniversary of the completion of the Pickwick Papers." Here are more than 500 exhibits, including programs of dramatized versions, translations, autographs, etc., and what a story they tell. "Pickwick Papers" has been translated into almost every civilized tongue, including Russian and Dutch. Here is a book of selections with raised characters, so that even the blind might read. Here on exhibition is a concordance to Pickwick with 650 names indexed, over 600 additional references and 250 cross-references. Here is another work entitled "Daily Pickings from Pickwick," a selection of quotations for every day in the year; and others, such as "Wellerisms from Pickwick," "Pickwickian Wit and Humor," "Mr. Pickwick, the Two Wellers and Alfred Jingle," and many other works which are the outgrowth of these sketches by the young man 23 years of age. Recently a single firm of London publishers sold a quarter of a million copies of this earliest work of his.

On the walls of the exhibition room are pictures of the hotels where Pickwick is supposed to have tarried, and these hotels have become shrines of tourists, to whom the enterprising proprietors point out the very bedroom in which Pickwick slept—the man who never had an existence, except in the brain of the young genius who set all England a-laughing at him. Yet, strange to say, this book, which made him famous and opened up to him the friendly arms of all the world, he cared less for than any which he wrote, and seemed to wish never to be reminded of it. What has made it thus immortal? "It's the humor on't, man!" said Carlyle of Falstaff, and we may say the same of Pickwick. The world loves to be made genuinely and healthily merry, and "It's the humor on't, man," which has made the fat little man and his friends live for all these years.

One of the oddest little corners of London is the Dog's cemetery, with its regularly laid out graves and chiseled headstones and their unique inscriptions. A quarter of a century ago the Duke of Cambridge and his wife were driving through Kensington Gardens, and as they neared

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the Victoria Gate they halted their carriage that their pet dog, Prince, might alight for exercise. But when they started, by some accident the horse stepped on him and he was killed. The Duke, who at that time was the official ranger of the park, decided to bury him in the garden of the adjacent gatekeeper's lodge. There to-day is his grave, with the inscription, "Poor Little Prince." Others heard of it, and when they lost their pets by death, sought and gained permission to follow the Duke's example, so that now there are buried here more than 400 pet dogs, cats, parrots and monkeys.

Here is the grave of a monkey, "Jock," and on its headstone the inscription, "Could love have saved thou hadst not died." Another voices the despair of a woman over her dear departed "Jane." Of her the woman says: "She brought the sunshine into our lives, but she took it away with her." The woman is evidently now living in the dark. Here are three graves placed, either accidentally or with purpose, in close and meaningful juxtaposition. The respective names of the occupants are "Scotty," "Paddy" and "Whisky."

Some of the inscriptions are dignified and some genuinely pathetic. This, for example:

In loving memory
Darling Jockie, a Scotch Collie.
Died October 31st, 1895.
Aged 15 years.
The most intelligent, faithful, gentle, sweet-tempered and affectionate dog that ever lived, and adored by his devoted and sorrowing friend,
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Here is another which almost paints for us the picture of the little child mistress, turning away with tear-stained cheeks from the grave of her playmates:

Mona.
Born Nov. 2nd, 1878,
Died August 15th, 1892.
Loved, Mourned and Missed.
Also "Punch."
Mona's companion.
Died February 14th, 1895.
"Adieu, dear Doggies."

Here is one to "Poor Dear Tappy," with the name of his master inscribed on his tombstone, "Lord Patre." Another, a grave which was made ten years ago, still has upon its headstone the framed picture of the dog himself, "Toby," a beautiful fellow who looks out upon one from his surrounding wreath of flowers as though he were just ready to bark good-naturedly and wag his tail in welcome. And underneath is recorded the suggestive memorial, "What games we have had!"

Here is a tombstone bearing the Mexican coat of arms, "In loving memory of our darling Gerino"; and here a curiosity. It is the memorial to a dead cat, and illustrates the undying bitterness of a woman's hatred when it has once been aroused:

In Memoriam
My dear little cat,
Chinchilla.
Lovely, loving and most dearly loved;
Poisoned July 31st, 1895.
God restore thee to me. So prayeth thy ever loving Mistress.

The "ever loving mistress" having gotten thus far, went to the British Museum and consulted certain scholars. She secured, written in Koptic hieroglyphics, a curse upon the one who administered the poison, and this curse is there recorded to last for all time.

Some of these inscriptions are theological:

"Fritz."
Neither forgetting nor forgotten.
We are only sleeping, Master.
Luke xii, 6—Not one of them is forgotten before God.

And here is one so tender, so manly and sincere that I have reserved it until the last. In India, Colonel Whyte-Melville, having lost his favorite gray horse, whom he had learned to dearly love, buried him and erected a monument to his memory. On that monument appeared the original text of this inscription. It has been copied here in this cemetery as the epitaph to a faithful dog named "Charlie," aged 14 years:

There are men, both good and wise,
Who say that dumb creatures
We have cherished here below
Shall give us kindly greeting,
When we pass the Golden Gates.
Is it folly if we hope it may be so?



After lounging away the first two weeks of his vacation on the farm a Georgia student received rather insistent notice one morning that the carriage needed washing. Finding a tub full of water near the pump, he proceeded to ask whether it might be used for his purpose.

"Jim," he said to one of the old darkies on the place, "what do they use that tub for?"

"I don't know, Marse George," replied the negro, "jes zactly what dey do use dat tub foh."

"Oh, pshaw, Jim," said George, imperiously. "Been here a whole year, and don't know what the tub's for? What do they do with it?"

"Well, massa," said Jim, at his wits' end, "I reckon dey jest uses dat tub foh to keep water in foh to keep it from leakin'."—*Harper's Weekly.*



Doubtless you have all heard the saying about the tune the old cow died of, but perhaps you have never heard the story which tells how this old saying came into use.

It comes to us from an old song, which ran thus:

"There was an old man, and he had an old cow.
And he had nothing to give her;
So he took out his fiddle, and played her a tune—
'Consider, good cow, consider;
This is no time of the year for the grass to grow;
Consider, good cow, consider.'"

The old cow died of hunger while listening to this tune; and so, when any ridiculous tune is played or sung, people are apt to say, "That's the tune the old cow died of."—*Apples of Gold.*

AN IMPROVEMENT
In Individual Communion Services

LATEST DESIGNS. ELEGANTLY FINISHED.
SIMPLE AND SANITARY.

Write us to send you a set on ten days' trial. We carry the silver and aluminum sets in 36 or 44 glasses. Plain, gold band, engraved and aluminum cups.



A few of the many testimonials recommending our inexpensive equipments.

Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.

Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.

Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

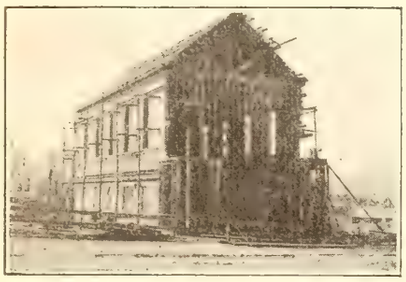
We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

We furnish the sets complete at a very low jobbers' price. Ask for our beautiful illustrated list which will quote our net prices to you.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine Street, St. Louis, Mo.

THE FIRST SUNDAY IN SEPTEMBER

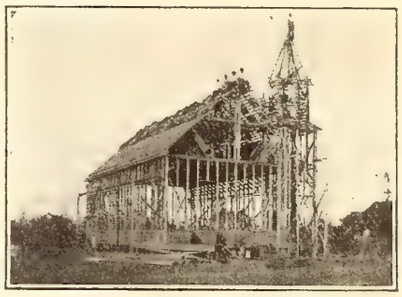


Church Extension is our only hope. We can borrow nowhere else.

ONE HUNDRED AND FIFTY-TWO HOMELESS CONGREGATIONS SHOULD BE HOUSED.

OUR NEW WATCHWORD.

"We must raise $100,000 a Year to Reach a Million by 1909."



A homeless church leads an uncertain life in a new community.

MORE THAN ONE HUNDRED THOUSAND DOLLARS

are needed to house the homeless congregations that have asked for aid of the Board of Church Extension,

SINCE JANUARY 1st, 1907.

AT THE RATE OF TWO AND THREE A DAY

mission congregations are writing to the Board of Church Extension for aid to complete their buildings. They can not borrow money from the banks or Trust Companies. Even if they had the credit they can not afford the high rates. They depend on this Annual Offering for money which they can get nowhere else.

IT INVITES DISASTER

for a mission to borrow from secular loan companies **on short time** and **at high rates.** Church Extension loans are made **at four per cent** and **for five years** and, where necessary, extension of time is made. Every reasonable thing is done to help the mission to get on its feet and be useful in the community.

WHAT A GREAT HOST ARE OUR HOMELESS CHURCHES!

Twelve Hundred and more are without a meeting place. They meet in **a hall** to-day, in a **vacated store-room** to-morrow,—going about from Pillar to Post like the baseless fabric of a dream. Will people join themselves to such an organization? They will not. On the contrary they will say:

"THIS CONGREGATION HAS NOT COME HERE TO STAY."

Other Religious Bodies do not so treat their newly organized missions. When the Congregational Home Missionary Society reported over 360 homeless churches at their convention in 1900, it so stirred their people that they resolved to raise

TWO HUNDRED AND FIFTY THOUSAND DOLLARS

at once and house every homeless church. When the report was made in 1901 it showed

$268,000 RAISED AND EVERY CONGREGATION SHELTERED.

NEARLY FOUR TIMES AS MANY

homeless congregations among us, simply and only Christian. They have **faith** to shoulder responsibility. **Heavy tasks** have been undertaken by them. Their **destiny** is connected with a church home. They are our **brethren** standing for the same Holy Cause. **"Back to Christ"** is on their banner. They contend for the faith **once delivered to the saints.** Restoration of the New Testament Gospel is their cry. **The Union** of God's people is their daily prayer. **God's Word** is their rule of life and Pentecost is the birthday of the Church in their teaching. They want **The New Covenant** dispensed and not **The Old.** They do not want the **Bondage** of Human Creeds but the **Liberty** of Christ. They preach that the **Gospel** is the power of God unto Salvation, that **faith** comes by hearing and that **baptism** is for the remission of sins. In short they stand for all these things that older and stronger churches stand for.

SHALL THEY STAND IN WEAKNESS OR IN STRENGTH?

The answer your church gives to this question must be made by the liberality of your offering to Church Extension on

ONE OF THE SUNDAYS IN SEPTEMBER.

The Offering is the main thing, not **the Day.** Select a Sunday when your people are at home and make it a Great Day, a Red Letter Day, a Memorable Day, because you raised the greatest offering for Church Extension in your history. Collect pledges promptly and send the money to the Church Extension office so that it arrives before September 30th. **Remit to G. W. MUCKLEY, Cor. Sec., 600 Waterworks Bldg., Kansas City, Mo.**

* * * * *

Small and large personal gifts should be sent direct to the office if your church does not take the collection. Older people should send annuity money.



Church Extension money completes a church every five years.

OUR ANNUITY PLAN

If, when the money is given, the Annuitant is between the ages of 21 and 39, inclusive, a bond will be issued paying 4 per cent during the natural life of the Annuitant. Between the ages of 40 and 49, inclusive, the rate will be 5 per cent during the natural life of the Annuitant. At the age of 50 years or more the rate will be 6 per cent. The income to the Annuitant is regular; no time or money is lost by reinvestment; there are no taxes to pay; the money is building churches while earning a good income for the Annuitant, and at death the money is where the donor wants it to be without any contest of the will. Up to August 1, 1907, there have been 195 gifts on the Annuity Plan amounting to more than $197,000. Our Annuity Bond is as good as a government bond. It is backed up by all our Fund, which is now over $600,000, and growing every day. Address

G. W. MUCKLEY, Kansas City, Mo.,

for information, or remit to him directly, and your Bond will be promptly sent.



After the September offering we hope to complete our building.

Volume XLIV. Number 36.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 5, 1907.

THE UNBUILT CHURCH.

OUR own are suffering for its coming while they meet in public halls; unsaved saints await its rearing while they have not where to hear the Word; the table of our Lord is spread in places that it cannot hallow. A great threefold tide of brotherliness, zeal and loyalty should move us all to fellowship in this necessity. From a thousand American cities the want appeals. Let even the unhoused help one another Let all the sheltered give as unto the Lord for his little ones. With Centennial heartiness and unanimity let our September offerings for Church Extension say, "Arise and Build!"

W. R WARREN, Centennial Secretary.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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Subscription Price, $1.50 a Year.

For Canada add 52 cents and for other foreign countries $1.04 for postage.

—Just a little enterprise, a little thrift, a little enthusiasm will enable you to secure enough new subscribers to THE CHRISTIAN-EVANGELIST to meet your expenses to the Norfolk convention.

—Clarence E. Miller, of London, Ky., sends in four new subscribers, and directs that their year begin with the first of the editorial series on "First Principles." It is needless to say that these ringing editorials on the great tenets of "our plea" are being greatly enjoyed by Disciples everywhere.

—J. M. Rudy, of Sedalia, Mo., has sent in a large order for "The Frequency of the Lord's Supper," by N. J. Aylsworth. He expects to use 400 in his own congregation. One hundred thousand of these ought to be distributed among Disciples. They are 25 cents each. Special prices for large quantities.

—A traveler putting up at a small hotel out in California brought the porter up to his room with his angry storming.

"Want your room changed, sir? What is the matter?"

"The room's all right," fumed the guest, scorchingly. "It's the fleas I object to, that's all."

"Mrs. Hawkins!" shouted the porter, in an uninterested sort of voice, "the gent in No. 7 is satisfied with his rooms, but he wants the fleas changed."

Do not delay another day! Order your Bible school literature for the new quarter beginning October 1 by first mail. This will insure your having it ready for distribution the last Lord's day in the month, notwithstanding possible delays in the mail and other hindrances. Samples, price lists, descriptive circulars and order blanks sent on application.

—Now that "harvest money" is in the hands of those who sow and reap, it is an excellent time for the practical, actual, friends of THE CHRISTIAN-EVANGELIST to renew their efforts to make it a regular visitor to every home in their congregation. An interesting feature for this page can be made by your writing us the results of your first ten trials. Last week the paper started to these new clubs:

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Syracuse, N. Y., C. R. Stauffer, pastor..... 7
Walnut, Ill., R. L. Beshers, pastor 8
Grand Rapids, Mich., F. C. Aldinger, pastor..20

—In considering which paper you wish to be part of the religious inspiration of your people, recall that THE CHRISTIAN-EVANGELIST has never in its history added to the difficulties confronting any of the recognized missionary, educational and benevolent interests of the church. It may not always approve all of the methods of all the workers, but it may be depended upon that it will never hurt a great cause in order to gratify a vanity wounded by the failure of conscientious brethren whose abilities have called them to positions of responsibility and trust to act on our judgment instead of their own.

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Christian Publishing Company
2712 PINE ST., ST. LOUIS, MO.

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Matter for publication should be addressed to "The Christian-Evangelist" or to "Our Young Folks." Subscriptions, remittances, and all other business matters should be addressed to The Christian Publishing Company, 2712 Pine street, St. Louis, Mo.

—Home Life of Alexander Campbell. By his wife. Original price, $2.25. A few copies will be sold for $1.25. It contains a fine steel engraving of Brother Campbell at 41 years of age, and of the gifted authoress at 68. Its 503 pages ought to be read by all interested in the domestic facet of this wonderful man.

—Elocution and Oratory. By Allen **Griffith. $1.50.** This is now in its 24th edition. To reduce stock, will send postpaid for $1. This is less than cost price. Its instruction has never been surpassed, and its selections are of classic eloquence. Preachers, other public speakers and students will find it full of quotables.

—After the Primary; What? By A. H. McKinney. 75 cents. This "primary" is more important than those political. It holds its sessions in Bible schools instead of on the hustings. The book marks one of the latest results in psychological research and pedagogical experiment, and will be invaluable to parents and pastors, as well as to Sunday-school teachers. It is already in its second edition.

—How a Man Grows. By John R. T. Lathrop. $1.25. This has to do with Cosmic and Christian ethics, Cosmic and Christian regeneration, with the forces in man's becoming what he ought to be, with the certainties of religion, the religion of the future and the coronation of man. The introductory chapter on the "Problem of Man" is worth the price of the book. Its task is a profound one, but it is all accomplished as in the light.

—The Culture of Simplicity. By Malcolm J. McLeod. $1. It treats of simplicity and spirituality, happiness, greatness, trust, scripture, sorrow, culture, etc. The first suspicion of imitation is quickly dispelled. The book stands on its own merits. More vivacious, more practical for the American reader than Charles Wagner's "The Simple Life." It explains more clearly how the life may be lived, and reaches the root of things in the Gospel of Christ.

—The Old Faith Restated. Edited by J. H. Garrison. $2. The underlying thought of the Editor "was to present a fresh and independent restatement of the great truths and principles of Christianity as they are apprehended, held and advocated by representative men of the Current Reformation *to-day*." "Grounds on Which We Receive the Bible as the Word of God, and the Only Rule of Faith and Practice," by Bro. J. W. McGarvey, is the opening chapter. Other most helpful contributors are G. W. Longan, J. S. Lamar, J. J. Haley, I. B. Grubbs (on the "Doctrine of Justification by Faith"), H. W. Everest, J. B. Briney, D. R. Dungan, A. I. Hobbs, W. K. Pendleton, J. M. Trible, George Plattenburg, B. B. Tyler, B. W. Johnson. Such clear restatements as are made by these brethren were never more needed than right now. We have, perhaps, sixty of these volumes still in stock.

Union Gospel Songs

With the assistance of singing Evangelist Leonard Daugherty and J. H. Rosecrans we have prepared a new song book that constitutes one of the best offerings we have yet made to the psalmody of the church.

It is called Union Gospel Songs because it unites in itself the best of the best old songs, as well as the most helpful and popular of the newer candidates for popular favor—234 in all. And because it unites features making it equally valuable for regular church work as well as for the Bible school, prayer-meeting and evangelistic services.

No expense has been spared in securing copyrights of desirable music and in sending forth strongly and handsomely bound volumes.

Limp Cloth—25 cts. per copy, postpaid; $16 per 100, not prepaid.
Board—30 cts. per copy, postpaid; $20 per 100 not prepaid.
Cloth—35 cts. per copy, postpaid; $3.50 per doz. not prepaid; $25 per 100, not prepaid.

The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine St., ST. LOUIS.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, SEPTEMBER 5, 1907. Number 36.

Christian Union By F. M. Green

To use a trite saying: "Christian union is in the air;" indeed it has been in the air a long time and unfortunately much of it is "in the air" yet. How long before it will get down to solid earth is one of the questions which I am unable to answer. Fifty years ago I thought its legs were long enough to reach the ground. One of the first subjects I ever preached about was "Christian Union," and I settled the matter to my satisfaction. I could not see why everyone could not and should not do just what Christ and the Apostles said ought to be done in order to become the "dear children" of God. Somehow it seemed to me that if every one would do just that, there would not be anything in the way to complete oneness in Christ. Freeborn as I was, I did not realize how great a price some must pay for the same kind of freedom I possessed; and which I had had from my mother's knee. But as my experience widened and my information was increased, I found that from the human standpoint there were difficulties to overcome. Early training, parental dogmatism, partisan friendship, limited biblical knowledge and knowledge of the importance of the subject, or its purposes or results, and many other things of more or less imaginary or real importance, were in the way.

The necessity of denominations to take charge of the varied interests of the church—some to look after the creed, some after the order, some after the millinery, some after clerical forms, and so on—was used with prodigious enthusiasm. Then some thought that it was better to have the divisions, so that the land forces and the water forces could be more fully employed in the great kingdom of God. All immersionists were classed as in the navy, and all the rest belonged to the land army. And how the big guns on land and sea did roar in my boyhood! But to my horror they mostly pitched into each other instead of doing any serious damage to the common enemy. Even "federation" in matters bearing on the common good was not worthy of consideration by the belligerent "land and water" forces. Often the use of a denominational meeting house was refused for funeral services unless the "corpse" was of the same "faith and order" of the meeting house.

In the beginning of my own ministry if I desired any social relation with the denominational ministry I had generally to make the first advances. I had hard work to walk the "gang plank" from battleship to the landing; for I knew not which would shoot first at what both sides took me for, an "evangelical pirate." Now all these facts have occurred within the half century of my own public life. They are not exaggerated facts, though as I now tell them their humorous features control my mind instead of the real sober and exasperating things they were when they occurred.

With the Disciple preachers of fifty and seventy-five years ago, Christian union was one of the stock sermons which was never omitted in any series of meetings, long or short. They were often most eloquent pleas for the real thing—union in Christ in accordance with his own word and that of his Apostles. It had its effect too, and the little handful of corn sown became a large field. These efforts showed that religiously divided people could be united and be as one in Christ. It is not going beyond the facts to say that this early preaching of the Disciples of Christ did bring together in the most fervent fellowship and the completest union, the sinner from the world, the Jew, the Catholic, the Episcopal, the Methodist, the Baptist, the Presbyterian, the Universalist, the Unitarian, the Lutheran, the Congregationalist, and from every other denominational body that to any intelligent degree represented divided Christendom. That the matter could be done was proved by the fact that it was done. Perhaps this success had a retarding influence looking to the final result. The Disciples became a noticeable body and with their plea for union they placed other accessories which started the suspicion that they were working for party triumph and the denominational graveyard rather than for real Christian union. Somehow it seemed to many like the voice of Moses to Hobab, "Come thou with us and we will do thee good," with the emphasis on the "us" and "we."

But the seed of union was planted and the sprouts began to appear and grow. The leaven was placed in the lump and wholly unleavened bread is now hard to find. Differences and antagonisms that once reached like a wall of iron from the earth to the sky, are now so feeble that a child can handle them.

The laboring oar has nearly fallen out of the hands of those who first were compelled to use it, and thousands, in many parts and in diverse ways, are making melody over the approach of the day when they "may all be perfected into one," "even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may know that thou didst send me."

This condition of things is full of encouragement. The more numerous and wide-spread the advocates of Christian union are found, the sooner the end will be reached. Many books, and pamphlets, and tracts, and newspaper articles have appeared within the last twenty-five years, in which the desirability, the practicability, the objections, the value, and other phases of the question have been discussed with more or less intelligence and earnestness. Many sermons from good and gifted men in denominational pulpits have also been added to the sum total of advocacy.

At this stage of the discussion it is opportune that the history of the subject should appear; and that its author should be a sincere lover of the plea, whose highest "ambition in these closing years of his public life, is to promote the unity and fellowship of all who love our Lord Jesus Christ in sincerity." The history of Christian union is presented in excellent form and with judicial fairness by J. H. Garrison in his little volume of two hundred pages. Both logically and chronologically, the subject is so divided as to make a fine schedule for study for those who desire to consider the question in fuller detail than was necessary from the author's standpoint. The day had "fully come" when such a volume would be of great value in the study and settlement of the question. In describing these times Dr. Francis Greenwood Peabody of Harvard University, in his recent volume on "Jesus Christ and the Christian Character" says: "The ecclesiastical claims of the various sects have become simply uninteresting; the piety of the Christian mystic has retreated before the demands of the busy world; but the world itself, with its unredeemed masses, its unsolved problems, its cry for help, is of unprecedented and dramatic concern." * * * "The constructions of systems

(Continued on Page 1139.)

Current Events

By a parliamentary bill which became a law last week, an Englishman can now legally marry his deceased wife's sister. The fight for and against this measure will be one of the classic instances of parliamentary patience. For nearly half a century every Parliament has been called upon to consider a bill having for its object the granting of the inestimable privilege of marrying one's deceased wife's sister. Except in one instance, the Commons have always been for the measure and the Lords against it. Patience has prevailed, and at last, moved by a personal suggestion from the king, the Lords have passed the bill. It is notable, however, that the seventeen bishops who have seats in the House of Lords all opposed the bill to the very end, on the ground that it was contrary to the divine law as laid down for all time in the Book of Leviticus. The incident contributes something to the understanding of the nature and disposition of the British bishop. The importance of the bill appears chiefly in the fact that annually some hundreds of Englishmen, including many of the nobility, have been marrying their deceased wives' sisters, regardless of the law. The retroactive clause in the bill legalizes these marriages and legitimatizes several thousand children.

The Deceased Wife's Sister.



Much is being made by the critics of the foreign society of the fact that the Standard Oil Company has been fined to the amount of over twenty-nine million dollars for its violations of the law concerning rebates, etc. It will be noticed, however, that no suits have been brought against Mr. Rockefeller for the manner in which he is distributing his immense fortune. The failure to discriminate between these two very different things is at the bottom of much of this confusion of thought. Let every violation of law receive its due measure of punishment, and let every effort that is being made by multimillionaires to distribute their fortunes for the public good be encouraged, for by such distribution alone, aside from the legal fines imposed, can these colossal fortunes be made to subserve the public welfare, instead of becoming a menace to the order and stability of the government.



We neglected to mention, as we should have done in connection with the Standard Oil fine, the indignant comments of Dr. Day, chancellor of Syracuse University. We might have mentioned them before they were made just as well as after, for they were, in the nature of things, predestined to be made. It is a shame, says Dr. Day, a miserable shame, a travesty upon justice, an utter violation of common fairness, to assess against the corporation a fine equal to twenty-nine times the amount of its capitalization. The offense was not really committed by the Standard Oil Company, you remember; that is, not by what is commonly known as the Standard Oil Company, a New Jersey corporation of which one John D. Rockefeller is president. The receiver of rebates in this case was a wholly distinct company, to-wit, the Standard Oil Company of Indiana, which is capitalized at only one million dollars, and of which Mr. Rockefeller is not an officer at all. The two corporations, please remember, are wholly distinct. Therein lies the gross injustice of fining the Indiana company twenty-nine times the amount of its capitalization just because it happens to have a name much like that of the notoriously affluent Standard Oil Company (of New Jersey), with its hundred million of capital stock and many times that amount of assets. Again remember that the two corporations are absolutely distinct—except that Mr. Rockefeller's Standard Oil Company owns all the stock of the Standard Oil Company of Indiana (except $400 worth) and therefore reaps all the benefit of the rebates which it receives. Chancellor Day does not think this circumstance has any bearing on the case. Judge Landis evidently did. The procedure of the oil companies in the matter is a good deal like that of the man who puts his property in his wife's name to avoid paying his debts.

Dr. Day's Defense.



Plans for postal reform have taken a new direction since Mr. Meyer has been postmaster - general. Instead of plans for increasing the rate on periodicals and harassing the publishers with new restrictions, we hear of plans for the improvement of the service. The establishment of a domestic parcels post at reasonable rates is one of the most important. The express companies have always been able to block this plan hitherto, but Mr. Platt and the other express politicians are a little less potent at present than formerly. The establishment of a postal savings bank is contemplated. This will provide the means and the incentive for accumulating savings in small sums. Except in the extreme eastern part of the country, savings banks have been neither very popular nor uniformly safe. There may be a restoration of the convenient old "postal note," but payable to a specified individual instead of to bearer. Rural free delivery will be extended. The rate of foreign postage to countries having direct steamer connections may be reduced from five to two cents per half ounce. An experiment is to be made in the use of automatic stamp-selling machines. For ten years there have been waiterless restaurants in several European cities, where one could get a pretty square meal by dropping various coins into sundry labelled slots and holding cup, plate or glass to catch the viand or beverage as it is automatically delivered. It ought to be a comparatively simple matter to dispense postage-stamps by the nickle-in-the-slot method.

Postal Reforms.



The fact has been pointed out that the Panama Canal will be a paying investment for the government, even if it should cost considerably more than the highest estimate up to date, if it were used only for naval purposes. The existence of this canal will practically double the efficiency of our navy, since without it we are compelled to keep a navy in the Atlantic and one in the Pacific. The canal is expected to cost about $300,000,000. Call it $400,000,000 to be on the safe side. At the rate at which the government borrows money, this means an annual interest charge of about $12,000,000. Our navy costs us something more than $100,000,000 a year and the expenditure is not likely to be decreased soon. It looks like good business to make an annual expense of $12 double the efficiency of an existing annual expense of $100. As a matter of fact, the tolls received from commerce ought to come pretty near to paying the interest on the investment, leaving the naval advantage as so much clear profit.

A Paying Investment.



Hundreds of thousands of the true nobility of America marched through the streets of our great cities Monday under banners bearing the names of various labor organizations and legends expressing industrial hopes and aspirations. As far as reports have yet come their impressions and impact on our social and industrial fabrics were those of peace, and consequently were of the most powerful sort. Those parading the streets of St. Louis were stalwart, intelligent, self-reliant and had the light of hope shining about them. We would have no invidious comparisons, but we suspect that at least the sons of the "captains of industry" who keep books for these working hosts would have looked pudgy and dull if walking beside them. The ennoblement of them is part of the compensation of their honest toil. If labor leaders will not adopt rules tending to discourage personal initiative, if consciousness of power does not produce an arrogancy ignoring the rights of employers and their capital, and good morals be insisted upon as rigidly as short hours and hygiene, the millennium of toil will soon be upon us with no serpent in its paradise, and no tears in its song.

Labor Day.



The "Independent" publishes the story of a "social culture" club organized at a boys' school in the state of Washington for the betterment of table manners. The list of prohibited practices, with the fine prescribed for each, is given below. It serves as a useful system of danger signals to warn the unwary:

Using toothpick in public	2c
Hand in pocket at table	2c
Scuffling under table	2c
Not sitting erect at table	1c
Tilting chair back	2c
Chewing with mouth open	2c
Talking with mouth full	2c
Putting crackers in soup	1c
Slangy or blustering talk	2c
Uncomplimentary remarks about food	2c
Pushing individual dishes away	1c
Placing another dish on plate	2c
Knife or fork misplaced	1c
Spoon left in cup	1c
Incorrect holding of knife or fork	1c
Arms or elbows on table	2c
Overreaching	1c
Eating from point of dessert or table spoon	1c
Buttering large piece of bread	1c
Eating from knife	2c
Buttering bread on table	1c
Untidy appearance	2c
Napkin badly soiled or absent	2c
Selfish conduct at table	2c
Flagrant misuse of English	1c
Talking across from table to table	2c
Spearing bread with fork	2c

To Whom It May Concern.

He that hath ears to hear, let him hear!

Editorial

Some First Principles.

IV. Growing Up Into Christ.

Next to life itself, growth is the most essential thing in our Christian living. Indeed growth means more life and a larger life. Jesus came not only that men might have life, but that they might have it more abundantly. It is this more abundant, richer, fuller life, that is meant by our growing up into Christ. It is a sad perversion of Christ's whole purpose concerning man to suppose that his work with us and in us ends with our conversion or regeneration. In the spiritual, just as in the physical, realm there is infancy, childhood, and afterward, through the process of growth, full manhood or womanhood in Christ Jesus. Hence, the Apostle Paul, in stating the purpose for which Christ had given to the Church apostles, prophets, evangelists and teachers, says that they were "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we might be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ." (Eph. 4:12-15).

How shall this growth be made? Professor Drummond called attention, many years ago, to Christ's statement on this subject, in his sermon on the Mount. "Consider the lilies of the fields, how they grow; they toil not, neither do they spin." It was not the *fact* of their growth, Professor Drummond reminded us, to which Christ calls attention, but to the *manner* of their growth. They grow without any conscious effort on their part, and without any worry or anxiety on the subject; so, he argued, man is not to be painfully self-conscious in the matter of his growth, and fretting because he does not grow as fast as he imagines he ought to grow, but, like the lily, is simply to appropriate the nutrition which God furnishes, and God will take care of the growth. Man has one supreme advantage over the lily. The lily can not choose its environment, but must appropriate whatever nutrition comes to it in the place where it is; while man, being a free agent, may, within certain limitations, change his environment with the view of securing more favorable conditions for his spiritual growth. In each case, however, God furnishes the means of growth, and the man and the lily must appropriate them. The lesson which Christ desired to draw from the lily was that it made its growth and was clothed with a beauty exceeding that of the royal apparel of Solomon, without any conscious effort at growth and without any anxiety or worry about the matter. We are not to infer from this, however, that man is to have no concern in his spiritual development. As a rational being, he is expected to know God's purpose concerning him, and to co-operate with God in the fulfillment of that purpose. But he is to do that without anxiety or worry, or any motive of self-glorification. There is no kind of pride, perhaps, that is more displeasing to God than spiritual pride. When one gets to be proud of his humility and of his piety, and to feel his superiority over others less fortunate than himself, he has not yet learned Christ and must be emptied of his self-pride before he is in a condition to make a real growth.

We have said that it is given to man to know what God's purpose is concerning him. He expects his children to be conformed to the image of Jesus Christ. All real growth, therefore, must be in the direction of conformity to the character of Christ. This growth implies, first, that we shall know Christ; and, in the second place, that we appropriate the means of grace which God has furnished for attaining to his likeness. It was Paul's supreme desire to "know Christ," both in the "fellowship of his sufferings" and "in the power of his resurrection." Jesus himself said: "And this is life eternal, that they should know thee, the only true God and him whom thou didst send, even Jesus Christ." The Apostle Peter also admonishes the Christians of his day to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18). In his salutation to the brethren, in the same epistle, Peter says: "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord." (2 Peter 1:2). All these passages show that this growth which we are expected to make in the divine life comes through the knowledge of God as he is revealed to us in Jesus Christ. But the knowledge here spoken of is not an abstract, intellectual conception of the divine Being and his attributes, which may exist without any appreciable transfiguration in character, but such a knowledge as comes through experience in doing God's will and in trusting his promises. No man knows botany or geology or astronomy, or chemistry, or any other science from books merely. He must put the principles he learns from books to practical test in experimentation before he has a real knowledge of the science. This is pre-eminently true of Christianity, which is far more a life than it is a system or theory. The Bible is an excellent text-book, but we shall never know God truly by simply studying the Bible. We must do the things the Bible teaches us to do, and live the life that it teaches us to live. This is where most of us fail in our efforts to know God. We can not know Christ fully until we suffer with him and for him, and enter into active fellowship with him in his great enterprise of redeeming the world. When our hearts ache with the burden of the world's guilt and sorrow; when we are willing to suffer pain, and anguish of spirit, and poverty, and misrepresentation, and persecution, and to make ourselves "of no reputation" for the salvation of men, then we begin to know Christ and to understand something of the infinite love which brought him to the earth and led him through Gethsemane to Calvary. Let us, by all means, study the Bible, but let us unite Bible practice with Bible study; for knowing comes through doing, and growing up into Christ is the result of following him, even as he said: "If any man will come after me, let him take up his cross daily and follow me."

A Notable Event.

On August 27, at Pentwater, Mich., our widely-known brother, W. T. Moore, celebrated his seventy-fifth anniversary. It had been planned by his family to celebrate



W. T. Moore at 25.

this event at Columbia, where Dr. Moore lives, in a rather elaborate manner, by keeping open house to the town. But the summer attractions at Pentwater drew him and his good wife thither. But in spite of this fact the occasion was an exceedingly pleasant one. A special dinner was provided at the club house, and nearly a score of invited guests were present, among whom were the resident minister at Pentwater, W. F. Schrontz, and his wife; J. L. Deming, minister at Norwalk, Ohio, and his wife; A. E. Jennings, and wife and daughter, from Detroit; Judge Montgomery, of the Supreme Bench of Michigan, and his wife, of Lansing; Mrs. A. H. Duncan, of St. Louis; Mrs. F. P. Arthur, of Grand Rapids; and these, with the Garrisons, with Brother and Sister Moore and their son, Paul Moore, sat down to a dinner prepared in the best style of the club-

house. The Editor of this paper acted as toastmaster and, after introductory remarks and the reading of extracts from letters of friends who could not be present, called a number of toasts, which were responded to very pleasantly by Brothers Schrontz, Jennings, Deming, Judge Montgomery, Mrs. Moore and Paul Moore. The following extracts from letters received by Mrs. Moore were read:

Please present our hearty congratulations and assure Dr. Moore of our prayers that his distinguished life may be preserved yet many years. Mr. and Mrs. T. P. Haley.

We would consider it an honor to be present because of the long and useful life that Brother Moore has lived. Please present to him our kindest good wishes for many more years of good health, happiness and usefulness. Mr. and Mrs. G. W. Muckley.

We desire to be considered present in spirit and hereby offer our hearty congratulations upon the Doctor's completion of three-quarters of a century; and with our congratulations we send our wishes that he may enjoy many years yet of life, with usefulness and peace.

Mr. and Mrs. J. H. Hardin.

Dear Brother Moore—It is a pleasure for me to join my voice with the multitude who arise and pay tribute to your noble and efficient service in the blessed cause of our Master in the especial work of the Disciples of Christ. I have been greatly helped by the work, "Man Preparing for Other Worlds." I am glad that my wife and family can meet you personally and give their congratulations. May the Divine Father bless you and deal gently with you and yours. Faithfully yours, F. P. Arthur.

Dear Brother Moore—I exceedingly regret I cannot be with you at the celebration next Tuesday, but I will certainly be with you in spirit. Few outside of your own family can esteem and love you more for your work's sake than I, and none can more fervently wish you a long continuance of your distinguished Christian usefulness than I. How happy I would be for any assurance that seventy-five years of my life would count for as much in time and eternity. With sincere Christian love,

I am yours fraternally,
Geo. L. Snively.

Dear Brother Moore: Accept my warmest congratulations on your seventy-fifth birthday anniversary. We young men have much to be thankful for in the example of faith and scholarship and open-mindedness and untiring energy which is set for us by some of the men whose anniversaries proclaim them old and whose wisdom is the fruit of long experience, but whose hearts are immortally young. You have helped us all. There are thousands of us who, if they would speak out, could say that you have made it easier for them to think straight and to live straight. I would like to shake hands with you and hear your voice on your three-quarter centennial. Since I cannot, I send my greetings by mail. Yours fraternally, W. E. Garrison.

Las Vegas, New Mexico.

I feel every inclination to be with you on this happy occasion. Would like to extend in a personal way my congratulations to Brother Moore on his arrival in a good old age. His labors have been varied and arduous and successful. I passed my seventy-fifth milestone last January. I am eight months older than Brother Moore and about three months older than Bro. T. P. Haley. We have all known each other and been co-workers for a long time—since early manhood—and nothing has ever intervened to mar our friendship and fellowship. We shall not be here many more years. Let us draw nearer and bide our time. It is impossible for me to attend any sort of social function. My physical condition forbids it. But my wife and I extend hearty congratulations to Brother Moore, and wish him a happy time and many returns of his anniversaries.

A. B. Jones.

Dr. Moore closed the speaking by a few feeling words, in which he expressed his appreciation of the kindness of friends, and reading extracts from his poem, "At Seventy-five," from the souvenir volume of his own poetry, a copy of which was presented to each family represented among the guests. This volume, bearing the imprint of the Christian Publishing Company, is as fine a specimen of bookmaking as we have ever seen, and the contents do credit to the head and heart of the distinguished author. Only a few hundred copies of the book were printed to supply his immediate friends and a few others that might wish to procure a copy. Without making any pretentions to being a poet, Brother Moore has written enough poetry at different times through his life to make a volume of 165 pages, and many of these indicate the true poetic spirit and insight.

Dr. Moore's chief work, however, has been that of preacher, editor and author. He has met with success in all these fields, and as a contributor to our periodical literature he has exerted a wide influence among his brethren. He is bold and independent in his views. He has never hesitated to express his thought on any living question. Trained at the feet of the Sage of Bethany, he has filled a large place in our history, and is now, at his advanced age, apparently in the full possession of all his faculties, and never exerted a greater influence nor held a more honored place among us than he does to-day.

THE CHRISTIAN-EVANGELIST tenders its heartiest congratulations to him on his long and useful life and on the prospect of many more years of usefulness.

Notes and Comments.

One of the strangest and, from our point of view, the most unreasonable, propositions which we have known to be seriously proposed for some time, is that the Foreign Christian Missionary Society return to John D. Rockefeller the $25,000 it has received from him for missionary work in foreign lands. The unreasonableness of it, not to use a harsher term, becomes apparent the moment we stop to think what it means. In the first place the society, of course, has not kept the $25,000 hoarded up, but has already put it to work for the purposes for which it was donated. It has gone into college buildings in China or India, or in the building of bungalows for the missionaries, or in paying their salaries. How would the executive committee go about recovering this money from the parties to whom it has been paid? Of course, this would be impossible. But it may be suggested that the same amount of money, coming from other sources, could be used for the purpose of reimbursing Mr. Rockefeller. By whose consent? Who is ready to take the responsibility of giving a single dollar of money which he has to spare for the Lord's work, to be returned to Mr. Rockefeller, against his desire and purpose, when it might be used for the furtherance of the kingdom of God? If any individual has money to spare for that purpose, and can conscientiously so use it, no one need object, except Mr. Rockefeller himself, who would, no doubt, spurn any such offer. It is certain that the executive committee, acting in behalf of the brethren whom it represents, would have no right to do any such thing, except by the unanimous vote of the patrons of the society, which, of course, would be impossible.

Not only would the society be making a wrong use of its funds to recoup one of its donors who does not ask it nor wish it, but even a more serious wrong would be done by the principle that such action implies and publishes to the world, namely: that no man whose money has been secured by non-ethical methods has a right to devote such funds to moral and religious purposes by way of restitution, which, of course, means that they must either use it on themselves or spend it for worldly and non-religious objects. This course would be false in principle and, if carried out by all religious people, would work serious injury, especially to men of large means who have been identified with corporations whose methods, under our present industrial system could not be justified by the highest ethical standards. Any man with an awakened conscience, finding himself in legal possession of a large fortune, must feel bound to make such distribution of it as will best serve the public good, even though he has come to realize that the business methods by which it was made are wrong. To stand in the way of such distribution is to assume a moral responsibility which no society or individual has any right to assume.

There needs to be a much keener sense of moral responsibility for publishing, or writing for publication, articles which stir up division and strife, which furnish excuses to men for not supporting our missionary work, and which propose wild and impracticable schemes. The religious press is a mighty agency for building up the kingdom of God, but it may be, and often is, used, consciously or unconsciously, for the opposite purpose. The best of men may make mistakes, but when they are seen to be mistakes they should be abandoned instead of being clung to through a false sense of consistency. "Offences must needs come, but woe unto him by whom they come."

The defense made by the president of the Foreign Christian Missionary Society of the course of the executive committee in accepting funds from Mr. Rockefeller, against the criticisms which have been made against it, has been complete and masterly. Nothing in our polemic literature has excelled it in cogency of argument, clearness of apprehension as to the principle involved, and in the excellent spirit which has characterized it. President McLean has shown himself a master in logical argumentation, and a pastmaster in the art of putting hard arguments in soft words. The brotherhood will, no doubt, stand by the executive committee in its action, and it would be a sad day for our missionary work if it should fail to do so.

Editor's Easy Chair.

Pentwater Musings.

We are writing these lines in the closing days of August, though they will not appear until September, the first of the autumn months, has made its advent. This means the early termination of our stay here by the lakeside for the present season, though the weather is such as to make us wish that it might be indefinitely extended. A great calm rests upon the lake and on the hills to-day, and the trees stand in reverent silence, as if contemplating the impending change of seasons. Far out along the rim of the horizon the dim haze adds an autumnal tint to the scene. It is one of those tranquil days which come at the close of summer or in the early autumn which, with its softened sunshine and solemn stillness brooding over all the landscape, puts the soul in tune with the Infinite. How good is God to give us such days, in which his smile and benediction seem to rest on land and lake! One feels that it is good to live in such a world, which his heavenly Father has fitted up for the abode of man. Here, where the beautiful woods and the placid lake have brought together their mutual charms in everlasting wedlock, one finds it easy to forget, for a little while, the world's sin and misery, and to think of the earth as an Eden where dwell peace and purity. Sometimes one feels, in such surroundings, that the earth is fair enough to be the everlasting abode of man, if all the sin and selfishness and greed and hatred were removed from it. Who knows but that the heaven for which we all sigh will be much like this earth, redeemed from sin and purified from all its contaminating influences? There may be something far better, of which we are not now able even to conceive, but none of us would feel that life was not worth the living, if we knew the scenes of earth, which we love so well, were to form a part of man's eternal home.



One may imagine that it would be difficult, on such a day as we have described above, to remain indoors all day *musing*. As a matter of fact, we have not done so. Even if we had felt so disposed, the presence of two such old sports as Dr. W. T. Moore and his son Paul, the Assistant Editor, who is spending a week with us, would have made such a program quite impossible. After an early lunch the three of us took the rowboat at our boathouse, lifted our sail to the breeze, which was directly from the west, and sailed away to the upper part of the lake, leaving instructions for a launch to bring the women up in the middle of the afternoon for a fish dinner. That sail up the lake, with just enough wind to fill the sail and make the water gurgle under the boat as we skimmed over its surface, was an event in itself to be remembered. Dr. Moore had captured two fish before we really anchored, and in two hours' fishing we had caught seventeen fish, more than half of them being white bass. By this time the ladies had arrived at the appointed rendezvous. A fire was kindled on the sand, and when it had burned to coals, a sufficient number of the fish having been beheaded and the entrails removed, they were wrapped in paper which was thoroughly wetted, placed in the hot sand and covered with hot embers and coals for half an hour. Meantime, the table was spread, and when the fish were exhumed from the sand there was a feast fit for kings and queens. When one has once eaten fish cooked in this way he realizes that he has never known before the real deliciousness of cooked fish. And then almost any kind of food would taste well in such a magnificent setting. Yonder in the west the sun was painting the evening clouds in gold and crimson, and the little lake lying out before us had become so still that the shore lines and trees and the floating clouds above were perfectly reflected upon its surface. Amid such surroundings and in such associations one renews his youth and gets a new lease on life. In the solemn twilight hour, the launch returned for the party, and, taking our rowboat in tow, we had a delightful ride over the placid lake to our cottages by the lakeside, where we arrived safely, feeling that we had stored away in the hall of memory a beautiful picture which we could recall with pleasure in the days to come.

Transient as these vacation days are, they are thrice enjoyed—once in anticipation, once in actual experience and evermore in memory. Speaking of memory, what a precious storehouse we may make of it by filling it with such acts, associations, friendships and scenes as recollection will be glad to summon before the mind when they shall have passed from the fleeting present into the infinite past! We are writing these sentences in the quiet hush of the night following this day of pleasant memories. It is a night worthy to succeed such a day. The wind which, during the day, blew sufficiently strong out of the west to speed our little boat to the upper end of the lake, is hushed again into silence as if it had fallen to sleep with the birds. The stars which keep their stately rounds in the far-away heavens, shine out like the eyes of angels looking down with eager interest upon a sleeping world. Many beautiful things the night reveals to us, which are invisible during the day. We could never have realized the infinity and grandeur of the material universe without the night to bring forth her starry legions and marshal them upon her wide-extended plains. "Two things," sand Kant, "fill me with awe: the starry heavens above me and the moral law within me." The man who can gaze up into the starry heavens without a sense of awe would probably be unable to recognize within his own nature the majesty and authority of the moral law. One cannot but think that our Lord and Master, during his earthly life, must have often gazed with reverence into the starry depths of heaven and have felt the sublimity and grandeur of the illimitable space filled with shining worlds. With the knowledge which he possessed, of the relation between his Father and Himself, and of all these orbs of light, is it any wonder that he could say, with a broader and deeper meaning than we can know, "In my Father's house are many mansions"?



Elsewhere we have told of a notable event in our quiet Pentwater community, during the past week—the celebration of the seventy-fifth anniversary of our friend and brother, W. T. Moore. It is a great thing to have completed seventy-five years of one's life and to be hale and hearty, in touch with the age in which one lives, loving his fellowmen, loving life and all that is beautiful in life, and looking forward without a tremor of fear or doubt into the great future. Brother Moore has been a conspicuous figure in the history of our reformatory movement for more than half the period of his long life, and his name is known and his influence felt wherever the Disciples of Christ have gone with their plea for a return to Christ and to the purity and unity of the New Testament church. It is not the mere partiality of our friendship, which has been very close and intimate during many years, which prompts us to say that few men among us, if any, deserve more honor and recognition for loyal and loving service rendered to Christ and to our cause, often under circumstances and conditions that try men's souls, than Brother Moore. We congratulate him upon the good he has accomplished, upon the place of honor and esteem which he has won in the religious world, especially among his own people, and upon his ability, as yet unimpaired, to render distinguished service to Christ and his Church. It was the happy thought of the mistress of "The Pioneer" cottage to surprise him and his good wife with a birthday breakfast on the morning of his anniversary. As we stood about the festal board, repeating in unison the twenty-third Psalm, and joining hands while we sang "Blest Be The Tie That Binds," it seemed a fitting expression of our mutual friendship and of our gratitude to God for sparing the life of our dear brother during so long and useful a life. Long may he be spared, together with such honored names as Loos and McGarvey and Briney and Lamar and Tyler and Power, and others like them, to bless our cause by their wise counsel and consecrated lives!

It was a great day with the little band of Disciples here at Pentwater last Lord's day. The hall was well filled, and the sermon by Brother Moore was one of the very best we have ever heard him preach. As he was speaking to us, the seat we occupied in "the upper room," commanded a view of the channel which leads into the great lake whose surface was filled with white-crested waves. It was natural to think of the little lake as the symbol of time, and the channel as the transition which we call death, and of the large lake as the sea of eternity into which we soon shall pass. The beach service in the evening was the largest we have yet held, and all the associations of the place and of the evening served to make it impressive. A farewell beach service was announced for the following Lord's day, which will probably close these meetings for the season. This vesper service down by the murmuring lake, on the sands, has now taken its place as a permanent feature of our summer life here by the lakeside, and will add its sweetening and sanctifying influence to all our enjoyments and relationships here.

GRAFT

By FRANK S. FORD

I believe in Jesus Christ. I was talking with one of our country's great men about the graft situation in San Francisco and in our other great cities. He had asserted that it is but an outcropping of conditions that permeated our whole national life, and had asked what I thought to be the remedy. I replied: "Sir, I believe in Jesus Christ. There are just two working theories of life: The one, 'Get all you can, in all the ways you can, by all the means you can'; the other, 'Give all you can, in all the ways you can, by all the means you can.' This second is the ideal that is exalted in Jesus Christ."

In San Francisco we have three prominent hills, each bearing a symbol of life. Lone Mountain is the Roman Catholic cross, commemorating the work of those heroes of the cross, the first Roman Catholic missionaries. In Golden Gate Park, on another high hill, is the Drake cross, commemorating the service held by Admiral Drake's chaplain in San Francisco Bay. On Beacon Hill is the Sutro Beacon monument, a heroic figure upholding a lighted torch, commemorating the beacon fires kept burning there to guide and warn the coming and going ships.

These are but symbols. If they have become but empty signs, woe to their bearers. There is no saving of men, or cities, or nations, if Jesus be the Christ, if that symbol is not erected as the sign of the limit of service not only on our hills and churches, but in our hearts and lives, and it is a mockery to erect it on a grave of one, whatever may have been the words of his faith, whose life has consisted in self-seeking and self-exaltation.

I remember a few days after the fire standing on Buena Vista heights, gazing at the no longer beautiful view, but at the view of indescribable horror, and I remember that I noticed amidst the ruin of human aims and plans, lying there in their awful desolation, that the crosses and the beacon still towered, speaking their thundrous message, "There is no manhood, there is no civic, there is no national glory but in Jesus Christ"; and I registered a pledge that my life should be invested in that city of my love; that, as far as in me lay, she should be glorified by having her brain pulsations, her heart throbs, her mighty works all constituted in Jesus Christ.

This has been made vivid to my mind by meeting a condition which obtains in almost all our churches—a condition of self-seeking.

We in San Francisco have had our lesson mapped out for us, and by the Teacher's grace we are practicing it as best we can that we may master it and make it ours. There are those in First church who would like to make our losses a plea for self-seeking. We have lost so much as a church, why shall we be called upon for Jamaica, and China and foreign missions and home missions? We have more than we can do and have to ask for help to rebuild our own work.

I have insisted, and the church, as a whole, have upheld me in it, that our calamity can not harm us unless we allow it to center our efforts and sympathies on ourselves, and that the loss and the trial are a real blessing to us in character and personality if, with the effort to rebuild our own, we do our utmost to help and uplift to the uttermost part of the earth.

First Church had been paying $300 toward the support of the Twenty-fourth Street Church. I told them that, in spite of our losses, we must not draw back, and on the first Sunday of last November I asked them to do their best in an offering for this cause. They gave $165. Men who had lost their all except their strength and energy, and who were trying to rebuild their business and their homes, said: "I must give as much to this as before." Others, with tears, said: "I can not do as much as before, but I will give half as much." Others gave their widow's mites.

I read a personal letter received from Sister Moses about the losses in Jamaica. A brother from the audience said: "Brother Ford, we know what that means: we must send something; can we not take an offering next Sunday?" and so it was arranged. They sent $55.

When the time came for the foreign offering I told them that we must do our part and let the Father judge of the amount. They gave a worthy offering. I do not remember the amount.

Before the earthquake our city board had arranged for the purchase of a lot at South Berkeley. We raised some money, borrowed some from the bank, and a brother of Berkeley loaned us $1,000 on condition that it be repaid on demand when he should need it. The time came when this brother must have his money, and he told us of it. We called a meeting and decided to ask our Bay churches for it. All of these churches had suffered severe financial loss, their members having their business or employment in San Francisco, but we said we would try. I remember the feeling when our Dr. Rigdon came into the ministers' meeting on Monday morning and said, "I have some wonderful news." He handed to our secretary a check from Alameda. Her pastor seriously sick, struggling with their own serious financial problems, wresting victory from defeat by heroic sacrifice, their pastor told them of the need of South Berkeley and the necessity of the heroic brother who had given us his help, and they had there given $125. This was the check for the amount. I told my people that we must have a part in the work, and they said, "take an offering." They gave $60.

When we met on the following Monday night we found that we had in cash and pledges from these stricken churches more than the $1,000 needed. It was a glorious meeting.

Again I say, "I believe in Jesus Christ." As long as Jehovah reigns, and as long as Jesus is the Christ, it must be more blessed to give than to receive, for giving is the very life of God and service is the crown of his glory. I know that the facts will bear me out in saying that where cities have met with calamity and the churches have allowed themselves to be helped without themselves helping others, that these churches have been cursed by the help extended, and we have in the place of what were once temples of God, beautiful in the graces of the Holy Spirit, churches that are sepulchres and from which the life of God has departed.

Now this is true, whether the condition of self-seeking has been imposed by calamity or by the apparent importance of the immediate field. The result of self-seeking is the same—death. Whenever we emphasize the "my" to the exclusion of the "yours," we are sowing the seeds of death. The procession is unerring. My country, my district, my state, my city, my church, leads unerringly to that embodiment of anti-Christ—myself. And since God is God, and Jesus is his Christ, the procession the other way is also unerring. Yourself, your church, your state, your district, your country, leads unerringly to that coronation of man in his own true kingship, and bids him rise, Knight of the Order of Companions of Jesus Christ, and king among the kings of the Kingdom of heaven.

Because I believe that Jesus is the Christ, I ask you, for your own sake as well as for the cause of Christ in San Francisco, to help build the walls of Zion in San Francisco.

The Education of Jesus

By W. S. Lowe

Luke's account of the youth of Jesus is brief, yet comprehensive and suggestive.

In the closing verse of the second chapter the system and summary of the education of Jesus is outlined. And in this system we have an example worthy of the imitation of all educators.

This system is quadrilateral. It has a mental, a physical, a spiritual and a social side. There are four words which describe this divine plan, viz.: "Wisdom," "Stature," "God," "Man." Here are the four corner stones of that magnificent edifice which Jesus reared under the instruction of Joseph and Mary, and into which he incorporated his life.

The education of Jesus, therefore, consisted in the development of his mind, his body, his soul and his social nature.

Moreover, this system is natural and cumulative. If the child is properly educated there is, first, the developing and training of the mind; along with this goes the growth and care of the body; parallel with this goes the development of the religious nature, the culture of the soul; while the grand climax is reached in the application of these matured powers in the service which the individual renders to mankind. And this is the proper object of all true education, service. And we behold Jesus as the complete exemplification of his education: He became the "servant of all."

Paola, Kan.

As Seen From the Dome By F. D. Power

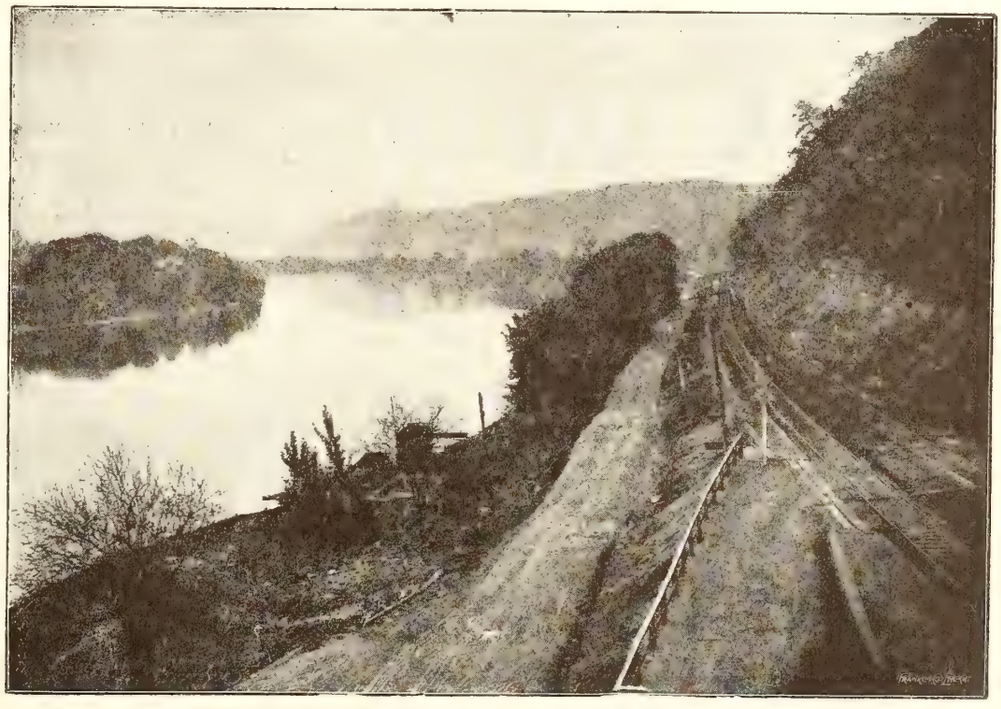
Bethany Beach is as fascinating as ever. The Assembly has been well attended, and the lectures and sermons and other functions and entertainments have been sufficiently varied and instructive. We do not aim to give our friends a crowded Chautauqua program. Time enough for recreation and social pleasure is allowed and there is no instance of over-study or brain storm. Our Sunday services have been our special delight, and on my first Lord's Day here I baptized one man in the sea. All the glory and majesty of the great deep, the splendor of Bethany sunrises and sunsets, the breezes and baths, the songs of birds, the beach flowers, the shells, the dunes, the charming landscape are here in their never-changing beauty and interest. There are some attractive new cottages and the life-saving station since we last came together. The latter is the finest on the coast, a substantial government building with lofty lookout which affords a wide-reaching vision. Why should not a church have this same sign on its front: "Life-saving station"? This is what we would have Bethany Beach to be.

The life-saving service cost the government $1,800,000 last year, less than a third of the expense of a single battleship, and 800 lives were saved and fourteen millions of property. Every five miles along this part of the coast is a station and in some sections they are even closer together where there is greater danger of wrecks. From Maine to Florida Uncle Sam is watching in over 300 of these stations to rescue those in peril on the deep, and every afternoon at 4 o'clock patrols leave the stations and tramp through the heavy sand or along the base of the rocks until the whole shore line is inspected. Wind, rain, snow, sleet—it does not matter—the brawny, bronzed, giant-armed surfmen are on the alert watching for signals of distress. It used to be they would start in opposite directions, meet half way between stations, and interchange tokens; now they all go in the same direction, north or south. Most of the life guards are fishermen accustomed to the surf. They have their regular drills and use the surf boat when it is possible, and if not, the life line and breeches buoy. The life line is attached to the end of a shot which is fired from a small cannon. The line is coiled or "faked" on a set of pegs, the pegs are drawn at the proper moment, and the shot fired carries the line after it. Marksmanship as well as surfmanship is needed. At every life-saving station is a spar with a cross tree, and in the drill one of the crew ascends the spar and a sham rescue is effected. It is a great service. As many as 1000 vessels have been aided through it in a single year. Sunset Cox, of New York, the father of it, told me how the familiar picture of a life-saving crew pulling for a stranded ship, which hung on the wall of his bedroom, enabled him to pull through a hard spell of typhoid fever. Visitors to our seaside resorts will hereafter have the privilege of studying the work of these heroic life-savers, as well as aiding in our higher service of saving souls.

The gentle craft of fishing is one of our sports. The Isaac Waltons are here and the stories that are told of great catches are recounted. I myself have seen with my own eyes millions of the finny tribe gathered in at a single haul. Of course these were the fishing smacks that stand off Bethany Beach every day and have alewives by thousands of bushels for fish oil, but the ordinary angler has his pleasure here. The trout and sea bass, porgies and tints, flounders and mullets are biting, and for an honest man who studies ichthyology, or has a family of eight in his cottage to feed, there seems to be just reason to draw upon the resources of the sea. The Pharaohs fished in the Nile, as one can see to-day in the hieroglyphs of old Memphis. The Romans paid fortunes for red mullet. The church took care of fishing grounds in the middle ages. The apostles coaxed the dwellers in the Sea of Galilee to crown their tables. Old Christopher North and Francis Chantrey, Walter Scott and Humphry Davy, Nelson of Trafalgar, and Archbishop Paley and Zach Sweeney are illustrious examples for city-pent, brain-fagged, holiday-making folks like our beachers. The better angler the better man.

We have good times at Bethany. We have not seen the sea-serpent. We did not witness the terrific battle off the coast of three whales and two sharks recently reported by incoming steamers. We have not the freakish amusements of our American resorts—the loop-the-loop, the leaping car, the submarine, the airship, the Chilkoot Pass, the bump-the-bump, helter-skelter or whirl-the-whirl, which give the thrills of summer to so many jaded thousands. America takes the palm for sensational amusement. Jaded civilization demands extreme effects to rouse it from the disease called ennui. Life is flat, stale and unprofitable without something to thrill the nerves. So after a hard year's labor there must be automobiling at sixty miles an hour, or a shoot-the-chutes or scenic railway, or a plunge down the Chilkoot Pass. Sensation is the great thing. With all your gettings, get sensation.

Now Bethany Beach is for the lovers of the simple life. The only sensation of my three weeks was when Bouncer chased into my wood pile a weasel, shook the bloodthirsty little "varmint" to pieces, and so saved the poultry for the better uses of the ministry. We are here to avoid sensations. Even the excitement over tainted money fails to reach us in this quiet nook. We are a good deal like Tangier Island a little farther south in the Chesapeake. Tangier is a part of this same peninsula and belongs to Virginia; it is an island, isolated from the lines of travel, five



TO THE NORFOLK CONVENTION!

A View From the "Christian-Evangelist Special," Over the Big Four and C. & O. Route.

miles long and one in width with 1500 people and houses built on one street, where intoxicants are not sold and pool-rooms are unknown, with one physician and one minister, where profanity is punished by fine, where religion is the rule and to be outside the church is to be outside the pale of good society, where there is not a jail nor a lock-up, where there is no public cemetery and every one buries his dead near his dwelling. Sussex county, Delaware, where Bethany Beach flourishes, is well-nigh as secluded, yet the best of folks are here. A goodly delegation from Lexington, Ky., and Atlanta, Ga., are the latest, and visitors from as far away as Reno, Washoe county, Nevada. Such is the call of the deep. J. H. Goldner and Mrs. Goldner, J. R. Ewers, J. A. Hopkins, J. H. Craig, J. W. Carpenter and the other "J's" have rendered good service; also W. H. Graham and B. C. Hagerman.

A Characteristic Act of A. Campbell

By Charles Louis Loos

The lives of eminent men—those great gifts to our race—of such as have done great service to the world, should be made the subject of strict observation and careful study by their fellowmen. Their lives are important lessons to us; not only to the men of their day, but to succeeding generations.

This applies with particular force to the lives of eminent religious reformers. The intimate facts of their history deserve especial attention, for these reveal to us the real springs of the actions that constituted their history and explain them to us.

To understand these men of God, who were moved by a divine impulse to seek to correct the errors that had crept into the religious thoughts and ways of men, is of very high importance to humanity, is a duty we owe to them and to the cause of reform to which they devoted themselves. To gain a correct judgment of these men is necessary in order to reach a just conception of their work.

Reformers have not, as a general rule, received the just judgment of the world. Not only have they always been misunderstood and misrepresented by their opponents, but not seldom also by their friends. I know of no great reformer whose life has not been subject to this fate.

It is a good thing, therefore, to scrutinize carefully the history, the words and actions of this class of men; to strive to understand them well and be just to them.

I refer especially to the most distinguished religious reformer of our own times, A. Campbell. It is our duty—the present hour demands it—to study diligently the life of this great man. When I say the life, I mean all that constituted it, all his characteristic words and actions, throughout his long career.

My object at the present is to call attention to an act of A. Campbell that revealed the man at an important hour of his life.

The organization of Bethany College, the starting of it on its career, was an act of great moment with this reformer. He knew what it meant for the great work in which he had been for a long time engaged, and for which he ardently desired success.

With great thoughtfulness he selected the men that were to constitute its faculty; he did the best he could in this respect. It might have been supposed that he would choose for this faculty exclusively men from his own brethren; no one would have been surprised at this. But he did otherwise.

For one of the most important chairs—that of Greek and Latin—he selected a Presbyterian, Andrew F. Ross, a graduate of Franklin College, a prominent Presbyterian institution of learning in Eastern Ohio.

President Campbell frequently declared that this act was done by him that it might be seen that Bethany College was not dominated, as such institutions generally were, by a denominational, sectarian spirit, but that its life should manifest a spirit of large liberality.

I think that this fact in A. Campbell's history should not be forgotten. In a very prominent way it reveals the characteristic tendency of the entire life of this illustrious reformer. The "same mind" was in his most eminent compeers, notably in Thomas Campbell and Walter Scott, and was, as all these men conceived it, the true spirit of the religious reformation to which they gave their lives. May we never forget this!

Professor Ross was a truly religious man. A. Campbell would not have chosen him as a member of his faculty if he had not been devoutly pious. I speak from intimate knowledge when I say that with President Campbell the fear of God, devout piety, was an indispensable requisite in a college professor. A man not well grounded in the knowledge of the Bible, and in the faith which it teaches and imparts, would have had no acceptance with him as a teacher of men.

Professor Ross remained in the college seventeen years, until 1858, when I succeeded him. He finally entered the Presbyterian ministry. This truly excellent man was greatly esteemed and beloved by the students and his fellow professors.

I desire to lay this memorial chaplet on the tomb of this great reformer.

The longer I live, the larger my experience, the fuller my knowledge of the religious history of the world, the deeper I penetrate into the religious teachings of Jesus and his apostles, the more I honor and share the mind and heart of A. Campbell that moved him to this act which I have here recalled from the history of Bethany College.

Let me add here that the long and large activity of Professor Ross as a teacher at Bethany never in the least interfered with A. Campbell's purposes in the creation of his college. Never by word or action did he antagonize what he well knew to be its aims. He, too, was a man of a large, liberal mind.

In conclusion, let me say that President Campbell, to the last hour of his life, cherished in his heart the deepest concern for the students, even after he ceased to be an instructor in the institution. It was very beautiful and touching to notice this in him. As I sat at his bedside, but a few days before his death, he said to me: "Brother Loos, how are the students getting along? Are they diligent in attending to their studies? I want to know all about them." He listened with deep attention to what I said in answer to his inquiry, and was very much gratified to hear the good report I gave him of the students.

Orchard Island, Mich.

An idler is a watch that wants both hands;
As useless if it goes as when it stands.
—*Cowper.*

Labor is life: 'tis still water that faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or the dark rust assaileth.
—*Mrs. Osgood.*

FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher at Media, Kan., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes, but as my vitality increased my eyes became stronger. I never heard of any other food as nutritious and economical as Grape-Nuts." Read "The Road to Wellville," in pkgs. "There's a Reason."

The Spirit of Worship

By H. H. Peters

Man is a worshipful being. Sabatier says man is "incurably religious." Worship is the expression of the religious nature of man. Worship is as universal as man. It may manifest itself in a prayer or a song; in the building of a temple or in the erection of an altar; in the writing of a creed or in the sentiments of the mystic. True worship finds that,

"God is in all that liberates and lifts,
In all that humbles, sweetens and consoles."

The scientist says God is "universal substance;" the philosopher says, "universal mind;" the mystic says, "universal heart." But what's in a name? God is, and he is the rewarder of all who diligently seek him. Seneca says: "Call him, then, as thou pleasest, either Nature, or Fate, or Fortune; it matters not, because they are all names of the self-same God, who diversely useth his divine providence."

It is interesting to observe the unfolding of the idea of worship as we find it in human society. Man's first conception of God was that of his omnipotence or almightiness. Thus man perceived the power of God. Then thunder was the voice of God and lightning was the flash of his countenance. The earthquake was the touch of his finger and the storm was his natural manifestation. The Greeks had their Zeus; the Romans had their Jupiter; the early Germans had their Woden, and the Hebrews had their Jehovah. Man was overawed by the power of God and feared him. That he might appease the wrath of his outraged deity he offered animal sacrifice. Such sacrifices were but the natural expression of man's religious nature at this time.

Later man began to understand that "order is heaven's first law." He recognized the wisdom of God. The heavens declared the glory of God and the moon and stars were ordained by him. Man admired God and his handiwork. His admiration was expressed in praise. The first psalms were praise hymns. Fear as the motive passed into admiration.

Then the mercy of God was realized. The power of God still impressed man and the wisdom of God still appealed to him; but coming to realize his own helplessness, he trusted God as his merciful friend. He expressed his adoration in thanksgiving. Thus admiration passed into thanksgiving.

At last man felt the compassionate love of God. God revealed his love in Jesus Christ. God was in Christ, reconciling the world unto himself. Under the inspiration of this highest sentiment man is moved to love God and to express his love in the service of humanity. From fear, through admiration and thanksgiving, the world passes into service as the highest ritual of the religious life.

God has revealed himself unto us as Almighty King, as Wise Counsellor, as Merciful Friend and as Loving Father. This is the order: Power, fear, sacrifice; wisdom, admiration, praise; mercy, adoration, thanksgiving; love, love, service.

We have been taught that the individual passes through the same stages of development as society. If so, worship begins in fear. This is the lowest motive, but it is all that will reach some people. We strengthen ourselves by admitting this. This period is characterized by a desire to do something to appease the wrath of God. We hear about "hell-scared" Christians. Now, the writer has never been accused of unduly emphasizing hell in his preaching. If anything, the opposite has been true. But it is psychological as well as theological that fear is the lowest motive of the human soul, and that many will be moved by no other.

With the individual, as with society, fear passes into admiration. Wisdom, plan and order appeal to us and we praise God. In this stage of development the sum total of religious exercise seems to be a desire to "scold the devil and brag on the Lord."

Then comes the stage of adoration, in which the individual feels his guilt. God becomes a Friend and his mercy leads us to thanksgiving.

But the climax is reached when, under the inspiration of love, we endeavor to worship God by serving man. When with a loving, living Christ as your altar, as a member of the holy royal priesthood, you give your life in the service of humanity, you have worshiped God in spirit and in truth. This is no effort to lower the standard of worship, but to raise the standard of service. Of course, we still worship in song and sermon, in prayer and praise; in churches and temples; but again I say, our worship reaches its highest manifestation when it ends in a Christlike service rendered.

Dixon, Ill.

THE NEED IN MISSOURI—AND ELSEWHERE.

By JAMES SMALL.

The one great need, speaking in a general way, as I see it, of the great state of Missouri, is the consecration of its immense wealth to evangelism. God is not blessing the churches these days that are not enterprising along the lines of taking the gospel to men.

It is wonderful how a revival can transform a church into missionaries and bring life and opportunities to idle members.

The tent meetings are so popular these days that Missouri ought to have twenty all in use in the summer and as many evangelists preaching the gospel of the Son of God that is still the power of God unto salvation.

I have been delighted at the urgent appeals of The Christian-Evangelist to rich men to give more of their means for the cause of God everywhere. If these messages will inspire the preachers to preach more along the same line they will do untold good.

Christian Union.

(Continued from Page 1131.)

and the contentions of creeds, which once appeared the central themes of human interest, are now regarded by millions of busy men and women as mere echoes of ancient controversies, if not mere mockeries of the problems of the present age. Even the convocations of the churches manifest little appetite for discussions which were once the bread of their life and the wine of their exhilaration."

Looking at this volume on Christian union from the viewpoint of its author, I am bound to say I have no criticisms to make and none but commendations to offer for his work so well done. Using the test applied by a distinguished student, reader and lover of books: "Does the book leave any kind of wholesome and fine feeling in the mind of one who reads it?" I pronounce the book commendable for its plain common sense and simple clear-sightedness with which it helps to resolve the confusions and sophistries with which the subject of Christian union has so long been surrounded.

Akron, Ohio.

FEET OUT

She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in S. Dak. She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast, but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read the little health classic, "The Road to Wellville," in pkgs.

Our Budget

—F. W. Mutchler goes to Panora, Iowa.

—B. W. Pettit leaves Avery for Albia, Iowa.

—The eighth district convention goes to Cairo, Ill., next year.

—John W. Marshall is in a successful revival at Atlanta, Texas.

—The brethren at Centralia, Ill., have voted to erect a new building.

—There is good report of the work of G. A. Gish at Fairbury, Ill.

—Owing to ill health, H. H. Halley has resigned at Kalamazoo, Mich.

—The new church at Colfax, Ill., will be completed, it is expected, by November.

—The work at Griggsville, Ill., has been taken up by E. H. Dollbear, of Hoxie, Kan.

—The minister at El Dara, Ill., will be able to live in a parsonage after September 1.

—A united effort to spread the gospel in the Panhandle country is bearing rich fruit.

—The work at Franklin, Ill., will be taken up by Sheeler Campbell, of Versailles.

—F. P. Arthur, state secretary of Michigan, has been starting a work at Muskegon.

—During ten months' work at Flora, Ill., under C. M. Smithson, there have been 100 additions.

—A church has been organized at Tindall school house, some five miles from Fremont, Mich.

—H. E. Luck is holding a meeting for T. J. Harris and the brethren at Throckmorton, Texas.

—There has been an entire re-organization at Augusta, Ill., where T. R. Hodkinson is pastor.

—Frank A. Higgins has left Dowagiac, Mich., to take charge of the Third Church, New Castle, Pa.

—Brother Hedges, a graduate of Ann Arbor, was recently called to the work at Kalamazoo, Mich.

—Lew D. Hill, who has moved from Benton to Blandinsville, Ill., can do supply or regular preaching.

—J. C. Wright has taken the work at Bayard and Bagley, Iowa, and has moved from Guthrie Center.

—J. C. Mason recently visited Texico, N. M., and reports that F. F. Grim is doing a fine work there.

—There is growth at Lexington, Ill., where the church and the Bible school are doing excellent work.

—The church at Dallas, Iowa, desires a pastor. There is a good parsonage. Address J. W. Brillhart.

—Ralph Callaway, of Texas, has entered upon the work at Atlanta, Ill. He is a graduate of Drake University.

—The congregation at Keensburg, Ill., is looking forward to being in their new house of worship at no distant date.

—W. M. Reeves has been appointed field agent to raise $2,500 for Cotner University, for the completion of the gymnasium.

—There is a St. Louis, Mich., and G. W. Stevenson has just taken charge of the work there. He reports a good opening.

—A new building, it is anticipated, will soon be ready at Walshville, Ill. H. J. Hostetler will lead in an evangelistic campaign.

—During last year there was the largest number of additions to the church at Fremont, Mich., reported for any one year.

—J. V. Coombs, assisted by Professor Dawdy and wife, singing evangelists, are with R. E. Callithan in a meeting at Gallatin, Mo.

—W. L. Morrow, who has re-entered the evangelistic field, is said to be one of the best evangelists in Texas. His address is Center.

—Excellent progress has been made upon the new church building at Brighton, Iowa. C. C. Davis and the people there are happy.

—T. E. Butterfield has entered the field as general evangelist. His first meeting will be at Pleasant Hope, Mo., where he may be addressed.

—C. M. Sharpe, professor of the Bible College, Columbia, Mo., has been preaching for the First Church, Chicago, during most of the summer.

—The brethren at Elkhart, Ill., are planning for a revival this month. Z. M. Brubeck, who has now moved there, preaches for the church half time.

—J. E. Masters, of Dorchester, Ill., is preaching half-time for the Pleasant Hill church. The second and fourth Sundays can be given to other churches.

—We hear that B. M. S. Edwards is to leave the work at Clayton, Ill. There is a new church building here and the membership has had a good increase.

—T. L. Noblett, of the chair of Biology in the Oklahoma Christian University, held services at Enid, Okla., last Lord's day, with five additions resulting.

—M. B. Bruner, who has been filling the pulpit of the Second Christian Church, Terre Haute, Ind., has resigned, and L. N. Aldrich, of Westville, Ill., will succeed him.

—Prof. B. J. Radford has just assisted A. L. Huff, pastor, in the dedication of a church purchased some time ago from the Presbyterians at Deer Creek, Tazewell county, Ill.

—The new church at Walnut, Ill., where Brother W. L. Beshers ministers, is nearing completion. George L. Snively, of this office, will assist at the approaching dedicatory services.

—Oscar Ingold, evangelist, and Will J. Slater, singer, are helping Brother Mark Sexson in a meeting at Straud, Okla. There are encouraging prospects for a great meeting.

—R. A. Thibus has opened his work at Battle Creek, Mich. About $1,000 was raised in cash pedges, and brethren are now hopeful that something will be done there.

—J. F. Quisenberry will be the pastor of the Central Christian Church, Weatherford, Texas, to begin work September 1. He has spent a year at Texas Christian University.

—H. W. Milner, our efficient city evangelist for Birmingham, Ala., has experienced a nervous breakdown, and is compelled to take a few weeks' vacation to regain his strength.

—W. W. Harris, who has been publishing the Chapin (Ill.) "Herald" and preaching for neighboring churches, has sold the paper and is now open for a permanent pastoral engagement.

—Evangelist J. E. Charles is now in a fine meeting at Helper, Kan. This House has gratuitously sent a supply of literature to assist Brother Charles in the organization of the Bible school.

—There were thirty-two additions in the meeting just closed at Long Ridge, Mo., by E. W. Killian, minister, and C. V. Pearce, evangelist. These brethren are students at the Canton Christian University.

—George W. Terrell, of Missouri, recently took his son to Pecos, Texas, for the sake of the climate. He will probably preach at some of the churches in and around that place which are now without preaching.

—Evangelist E. E. Violett preached to 2,500 people in his tabernacle meeting at Fulton, Ky., last Lord's day. Brother Violett is one of our youngest evangelists, but his work is being crowned with remarkable success.

—E. G. Merrill, of the Eastside church, Moberly, Mo., reports seven additions in the last three months at regular services. The lists of CHRISTIAN-EVANGELIST readers are growing and greater progress may be confidently expected.

—Ferd F. Schultz, Beallsville, Ohio, held a brief meeting at Bend Fork, resulting in five additions—two by confession. He is rendering an especially helpful ministry in all the hill country surrounding his home.

—W. E. Spicer, of Pittsfield, Ill., recently baptised L. D. Crandall and wife. Brother Crandall was formerly an Episcopalian rector. He wishes to preach among us the gospel message and call for unity on the sure foundation.

—J. T. Ogle, of Paris, Texas, is in a fine meeting at Detroit, Texas. Clement Few, superintendent of the Paris Bible school, is rendering valuable services through the enlistment of the city's youth in his excellent Bible school.

—W. B. Bass, formerly of Pineville, Ore., began his ministry at Roseburg of the same state, July 14. Since then there have been fourteen additions to his congregation and the work is being greatly prospered in all departments.

—G. J. Chapman will continue with the church at Cherokee, Okla., with a considerable addition this year to his salary. There were eighty-six additions during his last year's ministry, and the congregation begins at once improvements to cost $5,000.

—The Illinois state convention, which is to be held at Jacksonville, September 9-12, promises to be a most successful one. The church there, under the leadership of Russell F. Thrapp, sends out a warm invitation, and is confidently looking for 1,200 visitors.

—The dedicatory service of the new $3,000 addition to the Latonia, Ky., church, to which H. C. Runyan ministers, was conducted by H. W. Elliott, September 1. There have been numerous additions to the church of late, and the work is greatly prospering.

—Walter E. Harman concluded a two and one-half years' pastorate at Rushville, Ill., last Lord's day. There were 140 additions to the church during this time. Brother Harman will enter Drake University this month to further prepare himself for the ministry.

—Evangelist J. T. Stivers, assisted by Singer H. J. Young, has inaugurated his fall campaign at Atwood, Colo. He is expecting a great meeting. He reports the Summer Assembly of the Colorado Disciples, at Pine Cliff, Colo., a great religious and social success.

—Dr. J. R. Northcutt, of Knox City, Mo., speaks in terms of highest praise of Evangelist Davidson, who has held a successful meeting there. The church now wishes a true Christian minister to locate with them and devote all his time to the upbuilding of the Knox City congregation.

—There were ten baptisms at Tuscombia, Mo., during the revival recently con-

ducted by Brother Scott, of Eldon, Mo. He is also serving the church at Eugene, Mo., where a stone church buliding is in the course of construction. There have been 51 additions to his congregation during 1907.

—J. M. Horne, of Midland, Texas, takes up his work as minister of the Grant Park Church, Des Moines, Iowa, the first of September. Brother Horne is a graduate of Drake and took a post-graduate course at Harvard. The congregation which he is leaving is erecting a new building at a cost of $10,000.

—A. A. Honeywell is making a gallant effort to secure a new church building for the worthy congregation at Delphi, Ind. Those who know Brother Honeywell believe he will succeed. Those who know the true worth of that membership, consisting largely of poor Disciples, believe he ought to succeed.

—J. T. Shreve participated in a reception last Tuesday given to thirty new converts in a meeting by F. J. Yoakley at Azen, Mo. Brother Yoakley is a student in the University at Canton, and is preaching in neighboring churches. He is greatly strengthening all the congregations to which he ministers.

—*"Auf wiedersehen"* was the motto of a reception tendered P. C. Macfarlane by about 150 members of his Alameda, Cal., congregation on August 21. Mrs. A. J. Wagner writes that the Alameda people are loaning him to the reconstruction commission. E. W. Darst is supplying the pulpit in the meantime.

—At Lometa, Texas, a good meeting has just been held by E. L. Crystal and wife of Burnet, but late of Lexington, Ky. The Methodist church house was purchased and completely furnished, and our brethren have just met and are greatly encouraged at the outlook. This was made possible by the Texas mission board.

—Brother Ralph A. Callaway recently succeeded Ivan Agee as pastor of the Atlanta, Ill., church. He came to the city last Thursday to meet Sister Callaway, who has been visiting in Texas. Of course, he paid this office a visit. Brother Callaway recently came from Iowa and will add much to the strength of our Illinois ministry.

—E. K. VanWinkle, of Bays, O., instructs us that the Northwestern Ohio Ministerial Association will meet at East Side Church, Toledo, Ohio, Monday, September 9. W. W. Winbigler, of Edon, Ohio, will speak on the "Twentieth Century Application of the New Testament Christianity." G. W. Speer will speak on "Paul's Method of Reaching Men."

—Evangelist William A. Ward, Henderson, Ky., is in an enthusiastic meeting at Alzey, Ky. Last Lord's day evening not more than half who came could crowd into the building. There were seven confessions. A congregation of Christians following New Testament faith and practice will be organized before the close of the meeting.

—Harold E. Monser will have associated with him this year in his evangelistic efforts C. H. Altheide, well known as a conductor and soloist in this kind of work. Miss Pollock, a good soprano, is also assisting with special solos. They have just been at Ellwood City, Pa., and are to be at Fairbury, Ill., September 8, and in October at Carthage, Mo.

—We believe many of our readers will be glad to take a peep at the Panama Canal as seen through the eyes of one of our ministers. Brother Pearn, who was in Jamaica during the earthquake siege, is now in the canal zone. A letter from him appears on another page. He went to spend a month, but he has found his efforts blessed and has prolonged his stay.

—The veteran S. S. Landrum, who has been preaching the Word for forty-two years, has recently conducted meetings at Rockmart, Ga., Palestine, New Bethel and Piedmont, Ala. Though far advanced into the shadows of the years, he has been preaching night and day for many weeks. He sends an urgent appeal for young preachers to come into the Southland.

—W. J. Battenfield, minister of the church at Beeville, Texas, writes of the recent meeting held by State Evangelist W. A. Boggess. A report of this has already appeared in our columns. Brother Battenfield says the congregation has taken courage and feels that there are still greater victories to be won in South Texas. He reports two additions recently gained at Peltus.

—Preachers desiring work in Kansas may write to J. L. Thompson, 3500 Park avenue, Kansas City, Mo. His church at Forest Avenue, Kansas City, has given him a vacation, which he is spending in a tent meeting with the little band of Disciples at Moran, Kansas. There were fourteen additions at last report. This church will need a preacher. Salary, from $600 to $700, with parsonage.

—The church at Cashion, Okla., has been greatly revived by special meetings conducted by Bros. H. H. Saunders and R. G. Smith. The building had been rented to a denominational body but the Disciples are now occupying it after having thoroughly reorganized and having elders and deacons set apart to their sacred offices. Recently there have been 18 additions to the membership.

—The letter of W. M. Taylor and other representatives of the Louisiana brethren speaks for itself. It was understood that New Orleans made way for Norfolk on condition that next year's convention goes to the southern city. As this letter indicates, our brethren in New Orleans could never go to its citizens for favors again if we decline their present purpose to entertain the convention next year.

The "Yell-Oh" Man

And One of His Ways.

To call a man a liar seems rude, so we will let the reader select his own term.

Sometime ago the Manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name to that tribe.

We had understood that the editor of "Collier's" was a wildcat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote in part as follows:—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of 'a distinguished physician' or 'a prominent health official,' persons as mythical, doubtless, as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so that people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long-continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals, and such. These lie in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up, and frequently of a form known as appendicitis.

Now then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long-time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news, and should be an education to the person who writes the editorials for "Collier's," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons, and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back with any amount of money called for.

When a journal wilfully prostitutes its columns, to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly can not force money from us by such methods.

POSTUM CEREAL CO., Ltd.

—As the outgrowth of a meeting at Paris, Ill., during the pastorate of Finis E. Idleman, the Asher Christian church was organized in the country near by. On August 28 their beautiful new church building was dedicated by Brother Idleman. He returned from Des Moines for this occasion. The church cost $4,000, and was dedicated free from indebtedness. It has a good auditorium, gallery, dining room and kitchen, and is well equipped for up-to-date church work.

—J. A. Wharton completed seven years of faithful service at the Niagara Falls Church last Lord's day, and will conclude his ministry with that church September 15. He has accepted a unanimous call to Minerva, Ohio, his native state. During his Niagara Falls ministry the church has paid an indebtedness of $3,150, while $2,500 was given for mission work. The congregation is at peace and ready to be guided into larger service. Volunteers for this ministry may write Mr. Fletcher, president, or Charles D. Barnett, chairman of the official board.

—W. E. Spicer, of Pittsfield, Ill., sends an interesting report of the tabernacle meeting that was concluded there August 25 under the leadership of Evangelists Wilson and Smith. The tabernacle seated about 2,000 people. Two pianos and other musical instruments assisted the chorus of from 75 to 150 voices. Notwithstanding an unusual rainy season, the people were greatly blessed by the meetings. There were fifty-six added—forty-one by confession; thirty-seven were from the Bible school. Brother Spicer pays a glowing tribute to these evangelists.

—The great Roger H. Fife meeting at California, Mo., was brought to an abrupt termination by the sudden and dangerous sickness of the daughter and son-in-law of Pastor Ben F. Hill. L. L. Carter, superintendent of the California Bible school, writes an interesting account of the meeting for the local paper. The number of additions was not reported, but the membership of the church is now over 300. High tributes are paid to both pastor and evangelist. "In the number of additions, large attendance and general interest it was a record-breaker for California."

—Edgar William Allen has entered upon his second year with the Central Church, Wichita, Kan. This congregation is making extensive arrangements to entertain the state convention, which meets September 30-October 3. A splendid program and a half-fare rate on all railroads lead Brother Allen to expect a thousand delegates. During his past twelve months of service there were 125 additions to his church. More than $1,200 was given to missions and benevolence. The Sunday-school has an average attendance of more than one hundred greater than a year ago, and $4,000 has been paid on the mortgage. Prof. T. Dilwyn Thomas, formerly at the head of the music department of Hiram College, has been engaged as director of music for the church.

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Cuticura Soap is a luxury for shaving. It possesses in a modified form all the emollient, sanative and antiseptic properties of Cuticura Ointment, the great Skin Cure, while supplying a firm, moist, non-drying, creamy, and fragrant lather. This up-to-date method of shaving dispenses with the unsanitary shaving mug, is most agreeable and comforting, and makes frequent shaving a pleasure rather than a discomfort. Full directions wrapped around each cake of Soap.

Church Extension Fund

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Will your Congregation be found helping this work, this year?

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Write to the above address about our Annuity Plan.

—In another column we publish an article from a prominent member of our brotherhood at South McAlester, Indian Territory. We had supposed that, as this letter indicates, there was to be a union of the forces at the forthcoming Territorial Convention. Whence or how much opposition there is to such union we know not. It is, of course, a matter for the brethren of the territory to decide upon, but a very large number of the churches all over the country will be interested in knowing the plans of our growing church in this growing Southwest country.

—Earle M. Todd has entered upon his work at Manchester, N. H., in a business-like way. He has put out a little statement about the meeting by Herbert Yeuell, and is seeking to reach all who were influenced by that meeting, as well as, in an independent way, bringing the plea of the Disciples of Christ before the inhabitants of Manchester. He has secured the co-operation of the press, and has made an excellent statement of his purpose of starting another church in the New Hampshire city. As he says, it is one which "aims at antagonizing no other Christian agency, but seeks in largest charity and sincerest fraternity the common interest of the church of Christ in Manchester." Brother Todd has no easy work to perform. Many months have passed since the Yeuell meeting and, in a large measure, the present preacher has pioneering to do. We know that he will have the prayers of all the brotherhood.

—The board of Butler College has taken action with respect to the vacancy in the presidency by creating a position of dean and electing to it Prof. T. C. Howe. This will carry with it the full authority of president, and Mr. Howe will at once dispose of several appointments that have been awaiting the election of a president, and will otherwise direct the educational policy of the institution. Professor Howe was, in no sense, a candidate for the position, and a committee of the college board had to labor with him to make the sacrifice necessary to administer the affairs of the college until such a time as a president may be permanently chosen. Professor Howe is the senior member of the faculty since the retirement of President Butler, with the exception of Dr. Benton, emeritus professor. He is an alumnus of the college, having been a member of the class of 1889. He has studied in Berlin and took his doctor's degree at Harvard University. He has been Armstrong professor of Germanic languages, but is more widely known for his excellent work in completing the endowment fund which Butler recently raised. He is very popular, both with the students and faculty.

—C. H. Winders has entered upon his new field at Irvington, Ind. He has done an excellent work at Columbia, Mo., and left there against the wishes of his congregation and hundreds of town friends. THE CHRISTIAN-EVANGELIST has already expressed its appreciation of his worth. Now we prefer to quote from an editorial in the Columbia "Herald," of which Walter Williams is editor. It says: "We greatly regret the going away of Elder C. H. Winders. He has been a tower of strength for righteousness in this fair town. He has been brave, manly, sweet-spirited. A reformer of aggressive type, he has never failed to be a gentleman. He has been considerate as well as courageous. . . . He is a bigger man than when he came, and Columbia is a better town. Indianapolis may well be congratulated upon securing his services. He will be found to be a student, a leader of men, a preacher of parts, a pastor, and a Christian gentleman who lives the life of which he preaches." A farewell reception was tendered Brother and Sister Winders, and he preached his farewell sermon at a union service held in

the Methodist church, other ministers of the town taking part. His sermon was a strong plea for civic righteousness and in favor of the Pemberton bill and legislation against the saloons. Madison A. Hart has been tendered a call to succeed Brother Winders. Brother Hart is well known in Missouri, having for some years been pastor at Fulton, which place he left some eighteen months ago to accept a call to Pomona, Cal. We believe that Brother Hart has fine qualifications for a pastorate in our Missouri Athens, and that his future work there will vindicate the wisdom of his call. He is a graduate of Kentucky University, and having taken post-graduate studies elsewhere he is well prepared for his ministerial work. His character as a Christian man is without reproach, and we believe him to be sound in the faith of the gospel and sincerely devoted to its proclamation and its triumph in the world.

New England Christian Missionary Society.

The 42d annual convention of the New England Christian Missionary Society will be held in Danbury, Conn., Sept. 12 to 15. Let all our New England churches especially note that the convention meets earlier this year than usual. Please have all your offerings and reports in the hands of the secretary at once. Let each church muster as large a company of delegates as possible and send names of same to Bro. Frank Bailey, Danbury, Conn. We hope to secure rates on all railroads leading to Danbury.

The program has been prepared with care. All our mission and educational interests are represented as well as all New England interests. The historic church at Danbury with its honored and beloved pastor, Brother Teagarden, extends a most cordial invitation to the New England brethren and also to those outside this region to come and enjoy with us this spiritual feast.

Harry Minnick, Cor. Sec.

Worcester, Mass.

An Interesting Stone Laying.

A very interesting occasion, especially to the people of Lanark, Ill., was the recent dedication of the corner stone of a new Christian church there. D. F. Seyster, the pastor, made a wise little speech on this occasion, pointing out that when Christ was here he built no church house nor organized his church, but revealed what kind of timber should characterize this when built, leaving the matter of construction of the church edifice to the good sense of his people. Hence we follow custom and not decree in dedicating the stone which marks the corner of a church house in which to worship Almighty God. Among the things placed in the stone were leaves of the CHRISTIAN-EVANGELIST and "Christian Standard," and a large map of Illinois decked with 810 stars showing where there was a Christian church, and who the minister was at the time of its dedication. We are glad to know too, that our "Year Book" was also included, which goes to show that those who are interested in this particular building have the great wide world interest in their hearts too. Brother Seyster in conclusion said there were three books indispensable to a model church; namely, the pocket book, the hymn book and the book of books—the Bible. The first is necessary to perpetuate the gospel, the second to praise God in song and the third to be the rule of faith and practice of our lives. Miniature copies of a hymn book and the Holy Scriptures were accordingly put in the box and a pocket book containing a few coins, one of them bearing the date of 1809 was included. As the preacher pointed out, this was the birth year of our Reformation when several Christian men of as many denominations, growing tired of multiplicity of God's people, sought to unite and abandon human creeds and turn to Christ and the Apostles, away from decrees and councils and confessions of faith, simply taking the Word of God and interpreting it for themselves and laboring for the unity of all God's children. We cordially commend this style of corner stone laying.

Great Progress at Champaign, Ill.

University Place Church of Christ of Champaign and Urbana some few weeks ago voted to rebuild the present edifice to make room for the growing work. The present house has been occupied only four years and the contemplated change will provide about double the present capacity. On August 4 plans for the work were approved by the church. The plans give especial attention to the matter of the Bible school; some forty class rooms are to be provided, all grouped with reference to thorough classification in distinct departments of work; a unique feature of the rebuilt plant will be that with but few exceptions every inch of space on two floors can be utilized for auditorium purposes when desired and will provide for seating of about 2,200 people. University Place congregation passed the 1,000 mark in membership during the Brooks brothers revival in January and February and the enlargement is a result of having thus outgrown present quarters.

Stephen E. Fisher, the minister during the last four years, has been asked to continue his work indefinitely with the congregation, and his salary was recently increased $600; in addition to this the University Place congregation has shown its appreciation by presenting him with an automobile which both lightens his work and makes possible some delightful vacation expeditions.

At the regular board meeting for August recently a young newspaper man, Roy Skinner, a member of the University Place congregation, was elected official church reporter for the several church papers and instructed to furnish such news items as might be of general interest among the churches at least once every month.

A Blind Baptist Preacher Joins the Christian Church.

T. R. Gliderwell, a blind preacher of the Baptist church for some years, has taken membership with us at Hazel Dell in Knox County, Mo. He is a neighbor to me in Kirksville, and after several talks together on the Scriptures, he decided to go with me to my appointment and hear me preach. Then he was fully satisfied that our position was correct. On Wednesday night following he told his church that worships in the south side of Kirksville what he had done, and stated that I would preach for them Thursday night, which I did. At the close several of the members of the Baptist church came forward to take their stand with us, and so we just changed it from a Baptist to a Christian church worshiping in the south side of Kirksville. The next Wednesday night Brother Gliderwell and wife took membership with the old First church here, and he was ordained as a minister by the pastor, D. A. Wickizer, W. B. Green and myself, assisted by the elders. He is now fully identified with us and ready for work as a pastor or evangelist. He is a regular graduate of the St. Louis school for the blind, and is a fine preacher, of extraordinary memory and knowledge of the Bible, and says he can quote nearly all of it by memory. He is a real walking Bible and very successful as an evangelist. He is a very happy man since he has found his way into the true light where he can preach a full gospel. He is thirty years old and has a wife and four bright little children. He is a hard-working and industrious man and is trying to support himself and family. He lost his eyes when sixteen months old and does not remember ever seeing anything. His character is above reproach and I am glad to recommend him as a brother preacher worthy and well qualified.

J. W. Davis.

Kirksville, Mo.

A Religious Victory.

A hotly contested local option campaign closed in Fulton and Callaway county yesterday. The county went dry by 702 majority, the city of Fulton by 169. The kingdom of Callaway thus sustains her reputation for sobriety and righteousness, and we predict greater progress among the churches and schools of Fulton for the absence of the two saloons. Patrons of our educational institutions need no longer fear the dangers arising to the boys and girls from the saloon. We purpose that it shall be easy for them to do right and difficult for them to do wrong. On election day yesterday in Fulton the W. C. T. U. and the women of the town held an all-day prayer-meeting and the church bell was rung every half hour to remind the voters of their duty. When the victory was announced there followed an enthusiastic praise service, which will be followed by another at a union prayer-meeting service Wednesday evening. What Callaway has done other counties can do, and why shall not Missouri follow other states in overthrowing the liquor traffic?

W. A. Fite.

The Prudential Changes Its Plan of Doing Business.

The Prudential Insurance Company of America has just announced an important change in its plan of doing business, and it is issuing a new life insurance policy, which the company states is unexcelled in its attractive features. The Prudential will issue policies on a non-participating basis exclusively hereafter.

Former United States Senator John F. Dryden, president of the Prudential, in discussing the subject, said:

"The new Ordinary non-participating policy of The Prudential eliminates all question as to dividends; nothing is estimated.

"The new policy has been put in such plain English that it can be understood by any one, and every rate, value and feature is absolutely guaranteed. The policy, furthermore, is sold at a reduced rate, which will make it popular.

"An entirely new feature, which we believe will commend itself, is that the loan value of the policy may be used automatically to keep the insurance in force should the policyholder be unable to meet the payment of premiums. When the policyholder is ready to take up the policy again he will not have to pay up back premiums, but may, if he wishes, have them charged as a loan against the policy.

"One month's grace, without interest, is allowed for the payment of premiums. There will be no restrictions after the policy is once issued, as to where a policyholder may reside, or where he may travel, or what occupation he may follow.

"Should the insured at any time desire to accept a paid-up policy, or one on which he will have to pay no further premiums, this paid-up policy will contain one of the newest provisions in life insurance—a definite cash value. The new policy also contains the entire contract, which means, in a broad sense, that everything in it is absolutely guaranteed. It is non-forfeitable after one year's premium has been paid, and has liberal cash loan, cash surrender and extended insurance values.

"The company will be pleased to send a specimen of this new policy to persons who will write to the Home Office, Newark, N. J., stating age and the amount of money they would like to invest in life insurance each year.



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NEW ORLEANS IN 1908

For the information and consideration of the brotherhood at large, the Soniat Avenue Christian Church, of New Orleans, wish to publish the following communications addressed to the convention at Norfolk next October:

"To the International Convention of the Christian Churches assembled in Norfolk, Va., October 11-17, 1907:

"We, the Christian Churches of Louisiana, assembled in convention at Jennings, do join most heartily with the Soniat Avenue Church of New Orleans in inviting the International Convention to assemble in this metropolis in October, 1908.

"We believe that your visit to New Orleans would awaken a deeper interest in missions on the part of our great brotherhood, and would give a prestige, power, and permanency to the cause of Primitive Christianity in the South which could not be gained in any other way; therefore, we earnestly pray our brotherhood to come and accept of our hospitalities, bringing spiritual blessings with you and doing us incalculable good."

Signed,
F. M. McCARTHY, Pres.
OTIS E. HAWKINS, Sec.

"To the General Convention of the Churches of Christ in America, assembled:

"Knowing of the great work which your broad-guaged society is doing in the world of religion and the cause of humanity, and appreciating the great benefits to be derived by the influence of personal contact, and sensible of the more material advantages likewise to be derived, the New Orleans Progressive Union begs to extend to your body a cordial invitation to hold your next convention in this city.

"Our esteemed Mr. W. M. Taylor, of this city, will bear this message to you, and in compliance with his suggestion, as well as complying with our own desires, we beg to say that we will provide an assembly hall and committee rooms sufficient to care for the needs of the convention.

"I trust that the old southern city of New Orleans will have an opportunity to display its hospitality toward the members of your body, and you may rest assured that nothing will be left undone to make your stay here both pleasant and profitable."

Signed, M. B. TREZEVANT, Sec.

"To the General Convention of the Churches of Christ in America:

"Gentlemen of the Convention: I most cordially join the mayor of the city of New Orleans and the Progressive Union of that city in inviting your society to hold its next convention in the city of New Orleans.

"I have requested Mr. W. M. Taylor, of New Orleans, to convey this message to you and to say, in my name and behalf, that the State of Louisiana and all her people will be delighted to have your convention come to us. Mr. Taylor has been requested by me to assure you that if you will thus honor us, a most cordial reception awaits you."

Yours very truly,
Signed, N. C. BLANCHARD, Governor.

The accompanying cut is a representation of the magnificent building which we have already engaged for the convention; it will comfortably seat about four thousand people and is well equipped with committee rooms, lavatories, parlors, exhibit rooms and banquet hall; it is up to date in all its appointments, and is well ventilated and lighted; it is new, having just been completed last winter at a cost of one hundred and twenty thousand dollars; it is well located, on St. Charles avenue, in walking distance of all the hotels and scores of good boarding houses.

This auditorium has been engaged for the crowning of the "Rex" of the next Mardi Gras. A month ago F. M. Rains stood in the auditorium of this building and said, "No doubt, this is the finest building of the kind in the South."

The citizens of this city are planning to make our convention of 1908 the most representative, best entertained, and most profitable convention ever held by our brotherhood.

Last year we went before the convention in Buffalo with an invitation for the convention to meet in New Orleans in 1907, but in deference to our brethren of the east coast and in consideration of an agreement between the committees that New Orleans is to have the right of way before the Norfolk convention for the year 1908, we did not urge the invitation, as we intended. The following is the report given of the action by the Associated Press, which I clipped from a daily paper:

"Buffalo, N. Y., October 17, 1906. The International Convention of the Churches of Christ will meet in Norfolk, Va., next year. This question was decided in the committee this afternoon, and ratified by the convention. The supporters of New Orleans carried the contest up to the last moment, and only withdrew when a general understanding was reached that the convention of 1908 would go to New Orleans."

We fully expect the convention at Norfolk to ratify that agreement, and are making every arrangement to meet all the obligations devolving on us as a result of the acceptance of our invitation. Our cause is weak in this city, and we are depending upon the citizens to help us, and they are responding most generously to our call, but we could never go before them again with such a proposition if our invitation for 1908 should not be accepted. Therefore, it is now or perhaps never with us, and we do hope that our churches in other cities will give a brotherly consideration to our claims and not enter into a contest over next year, but bide their time.

Our cause here is already gaining prestige at the prospect, and all our future plans are based upon the realization of this hope.

Yours for the advancement of Christ's Kingdom, W. M. TAYLOR, Minister,
Soniat Avenue Christian Church.
R. M. Denholme, Elder.
J. J. Zigler, Elder.
E. S. Ferguson, Deacon.
Albert Magnitzky, Deacon.
John F. Charlton, Deacon.
Hunter Charlton, Deacon.



New Auditorium at New Orleans.

Carondelet Centennial Building.

Carondelet, an older town than St. Louis, but incorporated with the larger city thirty or forty years ago, lies along the western bank of the great Father of Waters. Between the majestic Mississippi on the east and fine undulating country on the west, it is "beautiful for situation" and suitable for factory and business purposes, and at the same time makes a most desirable residence location. The Christian church, on Virginia avenue, is the only congregation of our brotherhood in all this southern section of 40,000 or 50,000 people. Started several years ago under the auspices of the City Mission Board, it has also received help from state and national boards. It has held its own and steadily grown amid local conditions of peculiar difficulty. Handicapped by very unsuitable premises and covered by a mortgage, the City Mission Board, with the congregation, have determined on a new and vigorous start, by making plans for the new building adopted. The design shows the perpendicular Gothic style of two stories, with all modern church equipments. When completed it will allow of all rooms being opened into one and will then have seating capacity of from 800 to 1000. It will not be begun until next spring, but a tabernacle will be put up on the site for a protracted meeting this autumn. This enterprise, in a new and rapidly growing part of the community, marks a distinct forward movement for our cause in this southern part of St. Louis.



Carondelet Christian Church (as planned).

G. E. Ireland.

A Generous Proposition.

At a meeting of the Garrison Park Association, recently, it was voted to offer a reduction of 25 per cent on the very moderate prices fixed on the lots, to purchasers who will close the contract for such lots before January 1, and who will agree to erect a cottage during the coming autumn or the following summer. As these lots are bound to enhance in value, now is a rare opportunity for brethren to secure a summer home at reasonable rates. Prices range from $100 to $300. Address Garrison Park Company, Pentwater, Mich., or 2712 Pine St., St. Louis.

A DISCIPLE AT THE PANAMA CANAL

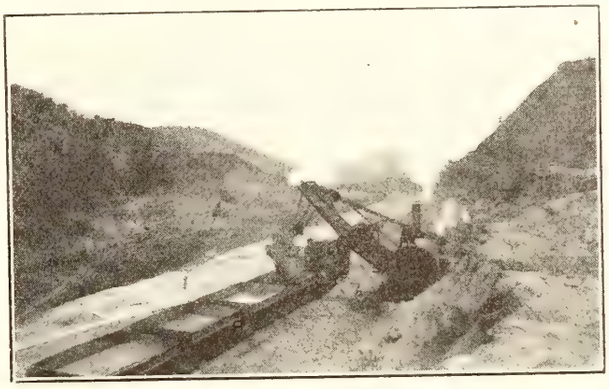
Six weeks ago, after spending six months in Kingston, Jamaica, assisting in the C. W. B. M. work on that island, I came to the Isthmus of Panama, for the purpose of seeing the great work that had been undertaken by the government in connecting the Atlantic and Pacific. Across the continent is a long journey in the minds of the average American, but here we are so far



Y. M. C. A. Secretaries in Conference at Empire.

Reading from left to right—J. Floyd McTyier, Empire; A. Bruce Minear, general secretary; M. J. Stickle, Cristobal; Wm. H. Barclay, Culebra; Ralph R. Wolf, Gorgona.

ahead of things in New York or Frisco that we can breakfast at eight o'clock on the Atlantic coast and dine at noon on the Pacific. This I have done several times during my stay. From magazine articles and newspapers it is difficult to learn the actual condition of things here. One is led to believe that it is not a fit place to live, and that fever and other tropical diseases would claim, sooner or later, most of those who attempted to work on the canal. I came with grave misgivings, but after six weeks, during which time I have visited all important places on the Isthmus, and seen a great many things of interest, I have come to the conclusion that the commission has succeeded in not only making the canal zone a place where it is possible to live and work, but a place where it is very desirable to be at work, and that from a health standpoint. In one of his monthly reports recently Colonel W. G. Gorgas, chief sanitary officer, writes: "In our force of 5,554 white Americans we had only two deaths. . . Among our 900 American women and children there were no deaths." I have seen audiences of American men and women at each point along the zone I have visited, and they compare in robust health, appearance and every other way with any audiences I have ever seen in the States. Of course there is some sickness, but taking the situation as a whole, there is a wonderfully healthy lot of people here. We read of the excessive heat our friends in the States are suffering from, and we pity and wish they were here to share the cool air we enjoy. In visiting I have come across quite a number of our own people, and they have formed a very appreciative part of the several gatherings I have been privileged to speak to. Yesterday, at Gatun I was the guest of Brother T. H. Lockhart, son of J. J. Lockhart, evangelist, of Texas. At another place one of the boys told me he had studied at Lexington Bible College, and another that he was on the Isthmus to make money to enable him to go to Lexington and prepare himself for the Lord's work. He is succeeding, and Brother Roper, of Macon, Ga., will "deliver the goods" in good time. To-day I met the manager of the United Fruit Co. in Colon, a member of the Christian Church at Independence, Mo. He was baptized by good old Brother Proctor. These and many others are a credit to the brotherhood. The commission is doing excellent work in providing for the moral and religious welfare of the people. There are four club houses under the direction of five picked men, Y. M. C. A. secretaries from the States. These are as fine a set of men as it has been my privilege to know anywhere. The clubs are furnished with every attraction and convenience, just as the Y. M. C. A. buildings are in the States, and the fact that over



Culebra Cut, with Steam Shovel.

fourteen hundred members have been enlisted within three months speaks for itself of the way the men appreciate this new work. The picture enclosed is one of the five secretaries in conference at Empire. They meet once each week to plan for the work. In each of the club houses I have addressed large audiences of American men and women. In addition to the club house, the commission has erected several large halls, which are used for religious work. There are several preachers—less than a



Y. M .C. A. Clubhouse at Culebra.

dozen—representing various denominations, but I believe all have come to the conclusion that denominational work on the zone must fail if attempted, and the work done now is on union lines and this is recognized by the commission, the preachers and the people as the only way to succeed. You can call this federation, or what you will, but we realize that it is the way to bring blessing to the people here. The number of workers are altogether too few. There are in the employ of the I. C. C. and the Panama Railroad, with their families, about twelve thousand Americans, as well as about thirty thousand laborers of various nationalities. To minister to these there are about a dozen men. As a people, we ought to share in this great work, and to meet the great need men should be sent. America is building the canal, yet the religious organizations of the States have scarcely given the canal problem a thought, seeing that only five men, including myself, giving their whole time to religious work are Americans, and representing American church organizations. For the next fifteen years there will be a large working population in the zone, and it rests with our own people in America to look after their spiritual interests. The government is doing all and more than can be expected, and all the members of the commission, with Colonel Gothals as chief engineer, are in full sympathy with all religious work. They can be counted on to assist the work and workers here, if they are only sent to do the work.

Wm. Pearn.

Cristobal, Canal Zone.

New Building for Eugene Divinity School.

The time has come for enlargement. The foundation of a new main building is now being laid. It is to be 60 by 80 feet, three stories high, giving room for class rooms, library, offices and commodious chapel. It will be built of Phoenix building stone from Oakland, Ore. All parts and every feature will be of the best possible.

There were 92 students enrolled last year, and more are expected this year. We hope to use the new building at the opening of the second semester, February 4. The old building will be used for a young men's home.

The confidence of the brethren of the Pacific Northwest, and the growing interests of the school, indicate that it is not an experiment now, but destined to be a great Bible College. The brethren are making a fine response to the financial needs. The endowment fund has grown and the year closed, as every other year has closed, free from debt on current expenses.

The school breathes the spirit of our centennial awakening and has resolved to respond to the increased educational demands. Let every preacher in the great northwest select a Timothy, and every church a Phoebe, and the Eugene Divinity School will gladly help to train them for service. Let our young people that desire a general education attend the Oregon State University and supplement the course, as it should be, by the study of the Bible in the Divinity school, that stands adjacent. The first semester will begin September 24.

For catalogue address,

J. M. Morris, Secy.

To Help Build His Church by His Evangelism.

It affords us much pleasure to announce that S. D. Colyer, of Orangeburg, S. C., has been persuaded to enter the evangelistic work. He is a man with a strong and impressive personality—endowed with experience, education and grace that help to make a great evangelist.

He enjoys the respect and confidence of all who know him. He has letters of commendation from our leading citizens who are not members of his congregation, such as editors, doctors, bankers, etc., as well as from the best men of our state and elsewhere. His sacrificial spirit, his courage and resolute faith in and under trying circumstances, his implicit confidence in the power of the gospel and his supreme trust in God and his hope in man will be an inspiration to and a benediction upon any church or community.

Brother Colyer was born in Kentucky and educated at Lexington. After traveling south and west and preaching three years in California at Artesia, he returned to the College of the Bible at Lexington, was professor of music there, chaplain in Hamilton Female College and chorister of the Broadway church, where he was ordained evangelist by brethren Mark Collis, Robert Graham and others.

Besides holding himself some of the best meetings ever held in our state, he has had some of the best men in our brotherhood hold meetings for him, such as J. B. Briney, James Small, S. M. Martin and the Brooks Brothers, now a twenty thousand dollar building is looming up on the horizon at Orangeburg, S. C. This church holds him in the highest esteem. You need not fear to risk his sermons and you need not fear to trust the man. Any church in need of a meeting will make no mistake in calling him. Address him at Orangeburg, S. C., Box 333.

W. D. Sturgeon, Clerk.
W. H. Harley, Elder.
L. E. Riley, Elder.

[We understand that Brother Colyer has himself sacrificed much for this church, even to the giving of his portion of his old homestead. He takes the field to raise by his services a thousand dollars for the building. He accepts from the church a salary of sixteen dollars weekly, so that all the money he may raise by these meetings will go to build the church.—EDITOR.]

"The Rise of the Current Reformation."*

BY F. C. MACFARLANE.

Here is a book that will be read with more than passing interest. In writing of the movement begun by Alexander Campbell it has generally been the aim to study it in its relations to the dry ecclesiastical roots among which it suddenly appeared as an exceedingly young and tender shoot. This book makes an effort to comprehend the shoot by studying the seeds cast into the soil as well as the soil which produced the plant. In fact the chief difference between this work and a number of other meritorious ones will be found to lie in the fact that most of the others contain a history of the current Reformation after it began, while the volume in hand gives a history of it before it began. It is a fundamental of the new psychology that there shall be no psychology which is not genetic. The value of the genetic study is to-day everywhere apparent. We cannot know a man till we know how he became a man. Neither can we know a movement until we know how it became a movement. Better still then to know how the man became who originated the movement—what books he read—with what schools of thought he came in contact—what dominating ideas formed those schools of thought, etc. It is just such a history that Prof. Van Kirk has given us. To range through the wide and complex fields of scientific, philosophic and theological activity during the period of three centuries succeeding the Protestant Reformation, understand them, sort out those which contributed to the making of Alexander Campbell's theology, and relate them on the one hand to historical Christianity running back to Pentecost and on the other to what its friends loved to call the Current Reformation, issuing in the great religious body known as the Disciples of Christ, is a task requiring broad reading, profound study and keenly analytical treatment. That this has been accomplished and the results presented within the compass of 143 quarto pages is apparent from a most casual survey of the book.

The method is to begin with a chapter on the Essence of Christianity, succeeded by brief analysis of Greek, Latin, Scholastic and Protestant Theology.

The Covenant Theology comes in for a full and informing chapter which closes with a few ringing sentences which your reviewer cannot forbear to quote:

"Thus the influences of Mr. Campbell's covenant theology is evident:

"1. He appeared with this doctrine on the frontier of America, among the Presbyterians and Baptists, the strong supporters of Calvinism in this country. It was only natural that his teaching of the progress of revelation, of freedom from the law, of the importance of baptism, should awaken intense hostility. Its issue was inevitable.

"2. He also represented the time-spirit (Zeitgeist), of the American Republic. He came in line with the great social and political movements of his day. He was the voice of democracy, of individualism in the religious sphere."

The Philosophy of Locke, the Doctrine of Inspiration, the Holy Spirit, each receive treatment in chapters devoted to them, and one of the interesting parts of the book is that on Precursors, dealing with the petty movements in revolt against ecclesiasticism which arose in Great Britain in the 18th century with all of which Campbell was familiar and many of which embodied principles and practices now inseparably linked with our movement. If I mistake not the concluding chapters on the principles set up our plea on the widest horizon possible to it, and in this particular does the fullest justice to the man whose ideas and ideals are a chief subject of scrutiny in the book. The book is a contribution both to history and theology. Its subject matter is such that it will doubtless receive a wide reading outside our own people. It deals with no subjects that are matters of controversy within our ranks and will doubtless have a wide reading among thoughtful people, for which class alone the book is intended. Although the careful syllabus which comes first in the volume and the severely analytical form in which those lectures are cast will perhaps alarm the lay reader he may calm his fears. The book is forcefully written, is free from technical language, and easy to read.

*By Hiram Van Kirk. For sale by Christian Publishing Co. $1.00.

Rests by the River

This book of devotionals, by George Matheson, is to the drooping heart as showers to the wilting flowers. These are some of its meditations:

Light Before Shadow, What Makes Life Worth Living, Worship Under the Shadow, The Silence of God.

Price $1.25, post paid.

We have an excellent line of this class of books from which you may select. One of our favorites is The Divine Artist, Sermons of Consolation, $1.00.

Christian Publishing Company.

St. Louis, Mo.

The Diamond Jubilee of Kentucky Missions.

According to our history we met for the first time to plan for co-operative work in September, 1832, at Lexington, Ky. This is the first meeting for such purpose, as far as I have heard, in the history of our movement anywhere. It is fitting that we should emphasize this important anniversary. We are proposing to do it by making a departure as to place of meeting. Latonia is to take care of our convention and that is a mission of the state board. When we began the work there about eight years ago with a half dozen members it seemed almost a forlorn hope. Our membership now numbers nearly 300. They are extending a cordial and state-wide invitation to the convention, September 16-19.

The Southeastern Passenger Association, including all roads save C. & O., have given us a rate of one fare plus 25 cents for round trip ticket plan to Covington, Ky. Rate is made to Covington because C. & O. touches that city and Latonia is contiguous to Covington. We expect to get the same rate from C. & O.

"One thing thou lackest," Kentucky Disciples, of being ready for that meeting. That great lack is the absence of fellowship of so many churches in the support of the thirty men at work. Help us now. Do not put it off until the last hour before the 75th convention. H. W. Elliott, Sec.

Sulphur, Ky.

Christian Endeavor and the Centennial.

The training school of Christian service should give its members practice in every form of activity. Christ makes giving fundamental. He anticipated modern conditions and our manifold use of money. After we have extended our personal labors to the utmost we can send our money out in a hundred other ways to glorify his name.

A special Christian Endeavor Named Loan Fund has been auspiciously started. We must bring it up to $5,000 by 1909. A thousand societies can send in five or ten dollars each this September without interfering with the duty of their members toward the church offering for the same cause. How many will do it? Notify G. W. Muckley, Secretary, 600 Waterworks Building, Kansas City, Mo.

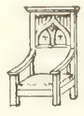
If for any reason your church is failing of its privilege in church extension, let the Christian Endeavor Society step into the breach and redeem its name for the annual report to be made at Norfolk in October. The associate members who do not feel any responsibility for the church offering will share in this and so be trained to co-operation with the Lord's people.

Not only at the Centennial in 1909, but for all time it will be a source of pleasure and encouragement to all Endeavorers to watch their Named Loan Fund building churches and being returned to go out and build others in perpetual succession.

Remember, these will all be modern as well as apostolic churches, and each will have its Young People's Society of Christian Endeavor.

W. R. Warren,
Centennial Secretary.

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Oklahoma and Indian Territory Disciples Uniting Their Work.

To the Editor of THE CHRISTIAN-EVANGELIST:

In our last annual convention of Christian churches of Indian Territory, held at McAlester, August 28-30, 1906, the question of union with the Oklahoma brethren was carefully and fully discussed and, with but one dissenting vote, resolutions to that end were adopted, reading, in part, as follows: "That it is the sense of this convention that the church and missionary interests can and will be best subserved by continuing the present independent and separate organizations in the two territories for the ensuing year, and that said merger should and shall be effected at, and culminated in, a great common convention of the Disciples of Christ, to be held during the summer of 1907, at a place and time to be mutually agreed upon by the respective official boards of said territorial organizations." Pursuant to said resolutions a committee of five was appointed and they met with the Oklahoma convention at El Reno, September, 1906, which convention adopted like resolutions and appointed a like committee to cooperate in the matter of preparing for the joint convention, which is to be held in Oklahoma City, September 5-9, 1907.

Since there has recently been some suggestion—I am assured, however, it is very slight—that the matter of union is not only an open question but one of doubtful wisdom and propriety at this time, and the date being near at hand when we are to meet jointly for the purpose of consummating that union which was begun a year ago, it seems wise to call attention to the above action of both territorial conventions of 1906, and to other matters, as well, which have since transpired, and seem to make a union of our work, henceforth, not only expedient but imperative.

Possibly it might, by technicality, be contended that we are not, by said resolutions, irrevocably committed to union, and that we could, when we get to Oklahoma City, meet separately and reverse the decision made a year ago. But, surely such a view and contention is contrary to the spirit and purpose of such resolutions, if not in violation of the express wording thereof, for it was, by all the churches of each territory in convention assembled, decided, by solemn resolution, that "said merger *should and shall be effected*" at this time. The writer was the author of the resolution adopted by the Indian Territory convention, and heard and participated in the discussion of same, and, in his judgment, it was not contemplated that the wisdom or propriety of uniting with Oklahoma should again be considered but only that we should meet in 1907 to effect the union definitely decided upon in 1906.

There is, also, the logic and force of events as well as of words. The question of union had been frequently discussed in former years, but, so long as the two territories were politically separate with the possibility of continuing separate, permanently, the uniting of our church work was conceded to be undesirable. In June, 1906, congress enacted the statehood bill, thereby forever sealing the political union of Oklahoma and Indian Territory. It is true that statehood is not yet a fact but it is a coming event. Eight days after the close of our joint convention the election will be held and the constitution will be overwhelmingly adopted. That President Roosevelt will proclaim statehood a few days later scarcely any one doubts. Moreover, even if, for any reason, we should fail in getting statehood just now, Congress has demonstrated that the two territories shall form but one state. The last hope of the most optimistic for separate statehood is forever gone. And none doubts the expediency and wisdom, yea, the necessity for union of our church and missionary work when we are one politically.

There are other reasons why we should effect our union at once. The Disciples of Oklahoma are, comparatively, much stronger than we are in Indian Territory, and they can and will make us strong where now we are weak. They will strengthen the work on our side but will not be weakened by the union. The liberality, devotion and work of the Oklahoma brethren, already manifest, prove that this will be the result. The intimation that has been made by some—it is pleasant to recall and to note that this charge, made at the McAlester convention last year, was instantly and quite unanimously repudiated as unworthy a Christian—that the Oklahoma brethren, outnumbering us, will control affairs to their advantage and to our detriment, ought not to find a moment's lodgment in a Christian heart. It ought not to be repeated. It makes one blush with shame to write it. Is it possible that all other churches, and all the professional, fraternal, labor, economical and political organizations of the two territories can unite on fair and friendly terms, as they have done, while we, who call ourselves Christians only, and urge with emphasis the union of all of Christ's followers, must continue separate church and missionary organizations lest some be selfish, unfair and unchristian towards others!

Again, in our last annual conventions, and as, perhaps, the most important work attempted, we undertook the founding and maintaining of an institution of learning, to be patronized, supported and controlled by the Disciples of Oklahoma and Indian Territory, in particular, and by the brotherhood at large, in general. This school is to be opened September 20, 1907. Good faith on our part, not to mention Christian fairness and duty, towards all concerned and interested in this institution demands that we perfect the union of our work and forces as promised by our word and conduct.

In the light of the foregoing facts, can any loyal Disciple of either territory hesitate long enough to question the expediency of union? Whether we willed it or not, destiny, events have settled the matter, and it is "union now and forever, one and inseparable."

Then let every one that possibly can be at Oklahoma City to have a share in that great convention. Let us come with hope and prayers in our hearts that we may have the grace and courage needed to carry forward the great and incalculable work God hath given us to perform. Very truly yours,

Thos. R. Dean,

Member of Joint Committee and one of the Trustees of Oklahoma Christian University, McAlester, I. T.

An Ohio Convention.

The twentieth district meeting held at Sullivan, O., August 23-25, was a pronounced success. Many of the churches of the district maintained their reputation of sending large delegations.

Brother Sims, the new pastor, is winning the hearts of his paopel.

The opening sermon "the Lamb of God" was delivered by H. F. Reed, of Wellington. Bro. John A. Armstrong, who is a new man among us won many friends in each of his three addresses "The Vision of the Holy Waters," "The Power of God's Word," and "The Crisis in Life." Bro. A. M. Jenkins, of Chesterland, preached twice to a delighted audience. His deeply spiritual address "The Leadership of Christ," of Sunday afternoon was especially appreciated. The closing address "Our Common Problems," by Bro. S. M. Cooper, of Cincinnati, was worth going far to hear.

We again lived through the early days with Brother Coole in his reminiscences. Sunday morning was a delightful occasion as we sat around the table of our Lord. Brother Cooley assisted by Brother Moody, of Medina, took charge of the table. The table. The presence of the Lord seemed very real as we remembered him. The officers for the coming year are: President, John A. Armstrong, North Eaton; vice-president, H. F. Reed, Wellington; secretary, Garry L. Cook, Lorain. H. F. R.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Los Angeles, Cal., September 1.—Greatest meeting in history of Southern California. Sixty-six additions in eight days. We continue. S. M. Martin, evangelist.—Willis S. Myers, pastor.

The I. C. C. S. W. District.

The convention convened at Logan, Ia., August 20-22. Was called to order by its honored president, J. D. Corbitt, of Snarpsburg. F. C. McCallon took charge of the devotional and Nelson Gardner of the music, which was followed by an inspiring address on "Civic Righteousness," by G. A. Henderson, of Shenandoah.

On Wednesday morning the devotional was led by Ira E. Carney, of Audobon, and was followed by a strong and clear address on "Improved Bible School Methods," by D. J. Elsea, of Creston. Brother Elsea made a beautiful plea for every member of the church in the Bible school. This was followed by the president's address, which was full of enthusiasm and courage to the followers of Christ. We listened to the report of Secretary W. T. Fisher, of Clarinda. It showed that some good work had been accomplished but more should be done. We have sixteen counties with 100 churches and a membership of over 12,000, who gave only $627.62 to I. C. C. work, being about 5 cents per member. Only 36 out of the 100 churches remembered Iowa day, and it is hoped to have the entire 100 wake up to the call for help and on the first Lord's day of November swell the offering fourfold.

The new preachers of the district were then introduced by B. S. Denny, who gave a glowing address with the main thought of the "Completion of the Reformation."

The C. W. B. M. reports were full of life and it was easy to be seen that work was being accomplished. The Junior work is full of life and enthusiasm. Prescott received first place in the Junior. A full report of Junior and C. W. B. M. work will be given our next papers by Sister E. E. Mack, of De Soto.

The C. W. B. M. period was followed by reports of committees. The report of the nominating committee was read and adopted: For president, J. C. Corbitt, Sharpsburg; vice-president, E. V. Mc Cormick, Tabor; secretary, W. T. Fisher, Clarinda; Bible school superintendent, D. J. Elsea, Creston; C. E. superintendent, Miss Mabel Searl, Clarinda.

The committee recommended that the time of our next southwest district convention of the I. C. C. be left to the district officers and that said convention be held in Osceola. This was adopted.

On Wednesday evening the devotional part was led by L. A. Boswell, of Modale, and H. H. Utterback, of Malvern, was in charge of the music. Brother McKenzie gave a strong address. He brought before our minds the fact that the home board guarantees an addition for every $5 paid in but that last year the I. C. C. report was an addition for every $2 paid in.

The Thursday morning devotional was conducted by E. E. Mack, of De Soto. A symposium on "Church Problems" was conducted by J. A. Rickel, Anita. Subjects and speakers were: 1. Prayer-meeting, G. A. Gillette; 2. Church Finance, M. C. McClellan; 3. Loaning the Pastor for Evangelistic Meeting, E. V. McCormick; 4. Sunday Visiting, O. M. Pennock; address, W. S. Johnson.

Next followed the reading and adoption of a fine resolution to the effect that the Christian Endeavor of the southwest district should support a living link evangelist in the state board. B. F. Hall, of Woodbine, then read a paper, which was requested by the convention to be printed.

The afternoon devotional was conducted by Brother Terrens, of Modale, and the report of the committee on courtesies adopted.

Then the best part of the convention came to pass, after the following addresses: "Christian Endeavor—Its Work." W. T. Fisher; "Christian Endeavor—Its Relation to the Church," Nelson Gardner; "Christian Endeavor—Its Purpose," E. E. Mack; "Does it Pay?" J. A. McKenzie; "Shall We Employ an Evangelist?" Lew C. Harris.

The Christian Endeavor of the southwest district raised the necessary $300 to employ a living link evangelist. May God bless his work and the work of the Christian Endeavorers who thus support him.

The evening service was conducted by Brother McCallon to the pleasure of the convention. We can not help saying a few words of those who had the convention in charge. B. S. Denny's presence was an inspiration to the entire convention and a blessing to all.

The district officers have labored long and hard to gain the victory and our men are full of love and faith. Much of the enjoyment of the convention was due to Brother Harris and his good people who so ably entertained.

The enrollment this year was the best but may we next year go to Osceola with at least 200 delegates. Nelson Gardner.

Prescott, Ia.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

NEWS FROM MANY FIELDS

Kansas City Notes.

Louis P. Kopp has offered his resignation as pastor of the Ivanhoe Park church, to take effect in September.——E. J. Lampton, of Louisiana, Mo., has been in Kansas City for about a month for medical treatment. His attendance at the various meetings at the First Church has been greatly enjoyed by all.——It is not too early to have in mind that our state convention next June will be held in Kansas City. Already the Kansas City churches are beginning to plan for it.——W. F. Richardson, of the First church, will exchange meetings with L. J. Marshall at Independence this fall.——L. S. Cupp of Hyde Park church, with his family, spent August with his parents near Hannibal, and J. T. Sharratt supplied during Bro. Cupp's absence. ——D. Y. Donaldson, of South Prospect church, has returned from a vacation spent in Kansas. ——A very active worker in the First church and a Christian Endeavor leader, Neil B. Dieterich, has removed to St. Louis to reside.—— An echo meeting of the Seattle Christian Endeavor Convention gave the Kansas City Endeavorers a good taste of the convention, upon the occasion of the local union meeting here August 13.——Nelson H. Trimble, assistant pastor of the Independence Boulevard church, has been preaching Sunday mornings at Liberty while R. G. Frank has been taking his vacation.—— With the aid of a singing evangelist D. Y. Donaldson will hold his own meeting at South Prospect church beginning October 13.——O. E. Hamilton, evangelist, will hold a meeting at Hyde Park church in October.——W. F. Richardson and wife have been at Sayner, Wis., during August. During the time no evening service has been held at First church. The assistant pastor has been carrying on the work in the pastor's absence.——The brethren of the Jackson avenue church, whose building was recently destroyed by fire, are perfecting their plans to build a modern structure at a cost of about $25,000. The location of the new building will be on the old site at 17th and Jackson or within a few blocks to the east and south. The work of this church is going forward in their tabernacle. On a recent Sunday there were present in the Sunday-school 410 persons and the offering was $171. ——F. E. Meigs was present at a recent meeting of the Kansas City preachers. His words concerning the work in China were very much like those uttered by Paul, which we read in Acts. His mission to the homeland at this time, namely, that of securing funds for a college in China for the children of misionaries, appealed to all present at the meeting.——Prof. E. C. White, for more than thirty years principal of the Kansas City high school, was laid to rest August 4. He had been declining for about two years, and died at the age of 77. Distinguished citizens along with many other friends attended the funeral and his life-long friend, T. P. Haley, came from Macatawa Park to conduct it. He had been a member of the First church for many years. His service to Kansas City marks him as a singularly useful citizen.——The Linwood Boulevard church, formerly Springfield ave., or South Side church, will welcome its new pastor, Burrus A. Jenkins, some time during the coming month. It has before it a very auspicious future. Up to this time T. P. Haley has been its only pastor. When Bro. Haley left for his summer vacation he said to the brethren that they must find a successor for him, as he could no longer carry the responsibility of such a pastorate. That the Linwood Boulevard brethren should have secured one so highly acceptable to all concerned is a matter of gratification to the brethren here. In coming to Kansas City Brother Jenkins is coming back home, for here he lived until called elsewhere to labor.

Barclay Meador.

Pioneering in New Mexico.

I have just been on a trip through Luna and Sierra counties, in New Mexico, looking after the work of the Disciples. At Cooks I held a meeting of nine days, with eleven additions. At Lake valley I found that a Methodist brother had agreed to hold a meeting, so I went to Hillsboro, and preached two sermons in a Union house, and one night for a Methodist mission among the Mexicans. I went then to Kingston and preached two sermons, being rained out the remainder of the week. Returning to Hillsboro for Sunday I then went into the neighboring camps on a missionary trip and returned to Hillsboro to organize a Christian Endeavor. At Lake Valley, and at Hillsboro, and Kingston they have a Union house, but no preacher of any kind, and had heard no one preach for over a year. At Cooks they had had no preaching for more than eight years. The man who asked me to come to Cooks had not been a Christian before, but made the good confession and obeyed the master during the meeting. They would be glad to have some one to preach for them one-fourth time. There are some of our people at Deming and I hope to hold a meeting there soon and get others. At Silver City there are twenty members with no house and no leader. During this trip one young man has pledged himself to attend the School of the Evangelists and to make a preacher out of himself, and another young man is going to the same school for the same purpose, but he is young yet, and I do not know what his views may be later on; the former is a very earnest and consecrated young man and he was of great help to me in my work at Cooks. We need many such men for the pioneer work here in New Mexico, and we hope some day to have a board of missions so that we may do some effective work. At the present time we have no territorial organization or help from the outside and we have to work only as we can, make tents a while and then preach a while. We hope, however, to see this great, growing country won from sin to Christ ere long and to do all we can to bring it about. I organized a Sunday-school at Kingston, and a Christian Endeavor at Hillsboro. We need consecrated, earnest and fearless men and some money to help in this country. There is no place where a few dollars spent will be the means of saving more souls.

Dr. W. M. Moberly.

Silver City, New Mexico.

Chicago Missions.

The following is submitted as a summary of work done under direction of the Chicago Christian Missionary Society for the year ending July 31, 1907:

1. Mission churches receiving appropriations from city board are Armour Avenue, (colored), Ashland Avenue, Chicago Heights, Douglas Park, Garfield Boulevard, Harvey, Maywood, Sheffield Avenue (North Side), South Chicago, West End and West Pullman, eleven in all.——2. In three of these—West End, Maywood and Douglas Park—ministers have been located who give full time to the work, instead of student supplies as formerly.——3. The city evangelist has visited Humboldt, Logan Square, Aurora and Antioch, and counseled with them about the work.——4. La Grange, South Oak Park, and Morgan Park have been visited with a view of opening missions in these growing suburbs.—— 5. A Scandinavian mission was opened by Julius Stone, of Chippewa Falls, Wis.——6. On the recommendation of the city evangelist, a plan to raise a Centennial fund of not less than ten thousand dollars was inaugurated, and already a fine beginning has been made to realize the amount.——7. All the missions have had additions, and most have improved their buildings. ——West end, where city evangelist, Sumner T. Martin, ministers, has added over 50 members, bought a church house, made the first payment of $500 on it, paid for extensive improvements on building and raised over $200 for missions. ——Ashland Avenue, with W. R. Moffet as pastor, has improved their house of worship and are planning an addition to it.——West Pullman, where Guy Hoover preaches, has painted and repaired the church, after paying off the debt that has been a burden since the organization.—— Logan Square has moved into a first-floor hall, and is prospering under the ministry of C. W. Cummings.——Chicago Heights with the generous, unselfish assistance of Englewood church, and the inspiring leadership of W. S. Lockhart, as pastor, is planning a splendid church to cost $25,000 or $30,000.——Harvey has dedicated, with expense paid or pledged, a $10,000 building under the ministry of W. S. Buckner.——Maywood has moved into a better hall in a better location since Victor F. Johnson came in March.—— Douglas Park is talking new church since their new pastor, C. M. Schoonover, began his labors. ——Sheffield Avenue (North Side), has greatly prospered under the ministry of Will F. Shaw. He suffered from a severe case of typhoid fever which has taken him from the field for a season of rest and recuperation.——South Chicago has moved into a hall in the center of the city and is busy gathering a building fund while developing in all good things under the guidance of Estes M. Haile.——8. The funds to carry on the Chicago mission work come from Chicago churches, and $2,000 each from the A. C. M. S. and the Illinois C. W. B. M. through the national treasury.

Sumner T. Martin,
Cor. Secy. and Evangelist.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Irvington.—Since our Santa Cruz convention I was called to Elliott to baptize a deaf mute. She is a pupil of the Berkeley school. A few years ago I baptized a few ladies in the same neighborhood. They took part in the meeting reciting quotations and giving the Lord's prayer. The services were very impressive and interesting. They commit the Scriptures readily and will enter a course of Bible reading.

Colorado.

Meeker, Aug. 25.—The church is fairly prosperous for a new congregation. Concluded my pulpit supply here last night. There have been three additions here since June 9—one by confession and baptism.—Jasper Bouge.

Georgia.

Oconee, Aug. 26.—Just closed a meeting here with Pastor J. C. Jensen, of Antioch, with six confessions. One confession was at Toomsboro, not yet reported. Brother Jensen has been called for another year's service with the Antioch church. He is now assisting Bro. T. G. Linkous in a meeting at Poplar Springs.—J. W. Smith.

Conyers, Aug. 29.—I held a seven days' meeting at Antioch, Butts county; no additions. Went thence to Hopewell and preached 10 days with seven additions. The eleventh day I collapsed and have been in bed ever since.—E. Everett Hollingsworth.

Illinois.

Washburn, Aug. 26.—One addition by letter here yesterday. We are getting ready for church extension.—Rochester Irwin.

Rock Falls, Aug. 27.—Two additions here last Lord's day. Work going well here.—C. F. Ladd, minister.

Eureka, Aug. 27.—One confession August 11, two confessions and five baptisms August 25, at Pittswood, Ill.—J. K. Walsh.

Chester, Aug. 2.—Our meeting has been conducted three weeks and we have had 36 additions, 34 by confession and baptism. This is our only church in Randolph county. It is a country congregation and has been without a minister for several years. We are looking for many more additions and hope to locate a minister here soon.—R. L. Cartwright.

Iowa.

Pulaski, Aug. 27.—One confession and baptism at Stiles since last report.—D. Dunkleburger.

Kansas.

Leroy, Aug. 26.—Evangelist Charles A. Finch, of Topeka, and Jessie Bader, of Lawrence, are with us in a meeting; three confessions at the first service Lord's day morning. In the evening he addressed a great audience in the city park.—F. H. Schmitt, pastor.

Osage City, Aug. 26.—I just closed a 22-days' revival at Pleasant Ridge. There were several additions and the church greatly strengthened. C. C. Atwood was the evangelist. The new converts presented Brother Atwood with some gold cuff buttons as a slight token of appreciation.—George M. Read, minister.

Kentucky.

Hayden, Aug. 27.—A correspondent omitting his signature reports 15 additions to the membership during a brief meeting, 12 of these by confession and baptism. H. P. Manning, of the College of the Bible, ministers to this congregation.

Corydon, Aug. 26.—John T. Brown and H. T. Hoggett have just closed one of the most successful meetings at this place that has ever been held. Forty-eight additions, 38 by confession and baptism.—C. L. King, superintendent Sunday-school.

Missouri.

Middleton, Aug. 27.—J. M. Rhodes, of Macon, assisted in a meeting here resulting in 10 baptisms. One man 77 years old was baptised. He had been an avowed infidel all his days.—N. E. Ridenour.

Moundsville, Aug. 26.—I have resigned the church at Jasper, Mo., and have accepted a call to Moundsville for half time. Two confessions yesterday at the regular service.—W. G. Hearne, minister.

Canton, Aug. 26.—Just closed a very successful meeting at Liberty church, Lincoln county, with 11 additions by primary obedience.—H. Hargis.

Dearborn, Aug. 28.—C. M. Chilton, of St. Joseph, closed a successful meeting at Dearborn August 23, with 30 additions, 12 being by confession and baptism. Brother Chilton is a man of especially strong personality and his sermons are forceful and convincing. The church has been wonderfully strengthened.—Frank Richards.

Plato, Aug. 26.—We closed a two weeks' meeting at Plato with 32 additions, 25 confessions. E. H. Williamson is our evangelist. Mrs. C. A. Hicks led the singing.—Levi Jarvis, minister.

Springfield, Aug. 27.—Three additions to the church this week, two by confession. Meetings under Charles Reign Scoville will begin next Lord's day. A tent that will seat 1,000 will be used.—N. M. Ragland, pastor.

Eldon, Aug. 27.—We have just closed a four weeks' meeting with Clyde Lee Fife, of Kansas City, as the evangelist. Fifty-five were added to the church, 37 by confession and baptism. Evangelist Fife is an able and tireless expounder of the Gospel.—J. F. Bickle.

North Carolina.

Belhaven.—Meeting closed here with 45 additions. Brother Wade is doing an excellent work. I am in a meeting at Plymouth.—E. B. Barnes.

Oklahoma.

Payson, Aug. 22.—Evangelist J. A. Tabor and wife have just closed a splendid meeting here. Fifty-two were added. We are thinking of having them hold another meeting next year.—J. G. Cansler.

Tennessee.

Alamo.—Our protracted meeting closed here last night. There were 44 accessions, 24 by confession and baptism. N. O. Wagner did the preaching. He is one of our strong young pulpit men.—R. L. Mobley.

Texas.

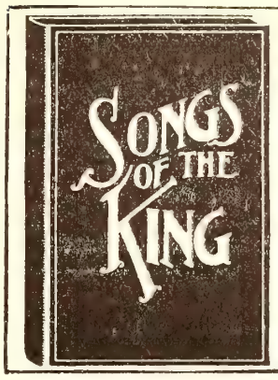
Gainesville, Aug. 26.—Hamlin and Daugherty are with us in a most promising meeting of eight days. There have been 28 additions. Large audiences gathering nicely.—G. L. Busn.

Manor, Aug. 26.—Closed a meeting here August 25. Six additions by baptism, two restored. Large crowds each night. I was assisted by J. E. Martin, Methodist minister, who led the singing.—John M. Talley.

Virginia.

Kala, Aug. 23.—Just closed a meeting of 10 days with 20 additions, 10 by confession and baptism, two from the Baptists. All were adults.

* * *



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Sunday-School

September 1, 1907.

Moses Pleading with Israel.—Deut. 6:1-15.

Memory verses, 4-7.

Golden Text.—Beware lest thou forget the Lord.—Deut. 6:12.

The name of the book of Deuteronomy indicates that it contains either a restatement of the law or a second installment of the law. As a matter of fact, it is more than a restatement. A repetition of the law at a critical time in the nation's history might be very useful, but it would not be worth while to have such a repetition recorded at length. It is, in reality, much more than a repetition. It is a new code containing much of the old and much that was not in the old. For example, it includes a new emphasis upon the centralization of worship, prohibiting the establishment or use of any place of sacrifice except the one central place which was to be established.

In the critical study of the Old Testament, the place of Deuteronomy in the development of Israel's religion is one of the most important problems. There are those who accept the book for what it professes to be, namely, the farewell words of Moses, giving his last admonition to Israel, recapitulating their history, reminding them of God's miracles hitherto, exhorting them to faithfulness, and laying down certain new commands, including the command to offer sacrifice only at the central place of worship when that place should be established some centuries later. Others think it more reasonable to assign the book to that period in which this centralization was actually accomplished, namely, the period of the reforms under Josiah.

In the fifth chapter the ten commandments are restated, and in the sixth there is a general exhortation to the people to remain faithful to Jehovah. The connection between righteousness and prosperity and between apostacy and calamity was much emphasized throughout the early history of Israel. Later on their wise men became aware, to their confusion, that suffering is not always the punishment of sin. The book of Job records the dawning consciousness of this fact. The philosophy of human life is not quite simple enough to be condensed into "Be good and you will be happy." Nevertheless it is, in general and in the long run, true, that personal or national righteousness is a good investment even from the worldly standpoint. So now, Israel is again urged to be faithful "that thy days may be prolonged," "that it may be well with thee," "that ye may increase mightily."

Verse 4 was, and still is, considered by the Jews as containing the very heart of their religion, the Golden Text of Judaism.

The words and principles which contained the heart of their religion were not only to be learned, but they were also to be taught. "Thou shalt teach them diligently to thy children." There are excellent people who appear to feel that their responsibility is limited to the preservation of their own faith. They do not teach religious truth to their children because they want the children to "think for themselves." This sounds pleasantly liberal, but it is wholly fallacious. People learn to think correctly for themselves only as they know those truths which have been transmitted from generation to generation. A child who knows the multiplication table is much more apt to think for himself correctly in mathematics than one who does not know it. The great truths of religion must be taught to children while they are yet children, and one excellent way to do this is not to depend wholly upon Sunday-schools, but to "talk of them when thou sittest in thy house."

Midweek Prayer-Meeting

By Charles Blanchard.

A Friend of Christ.

Topic September 11. John 15:12-16; Jas. 2:23.

Friendship has been called the noblest passion. Its basis is pure, unselfish love. Hence the Master's commandment "that ye love one another, as I have loved you." No love was ever more completely unselfish than his, "who having loved His own, loved them to the end." There is something deeply pathetic in the language of Christ to his disciples, at the time when many went back and walked no more with him.

Turning to them he inquired, "And will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and known that thou camest forth from the Father and that the Father sent thee." * * *

There is something peculiarly tender and altogether heart-breaking in his words to Judas, in the momentary recognition in the garden: "Judas, betrayest thou the son of man with a kiss?" Even then he would have taken him to his heart in forgiveness.

"He bore our sins. I charge you this
Remember, with the shame of Judas' kiss!"

The shame, the double shame of it, the unspeakable infamy of it, was not only that he "betrayed innocent blood," but that he betrayed unselfish love. Still, despite the Master's knowledge of the infamy of this Judas, he loved him also to the end. He loved him, but lost him. Did it ever occur to you that some of the agony of that night watch in the garden was over the failure of his love for one of the chosen disciples, this betrayal in the house of his friends?

The supreme proof of love is the laying down of life for our friends. Yet Christ laid down his life for his enemies. That love is worthy to be called "the greatest thing in the world." * * *

It is possible to talk in platitudes about love and yet be loveless. God forgive us! "Ye are my friends if ye do whatsoever I command you." This swept away all our platitudes and put friendships on a practical basis. It is the need of most of our lives. Friendship is a matter of everyday demonstration. Some one to love us every day is what the heart craves. And this is about the only sort worth having. The heart is always saying: "If you love me, help me—let me help you also."

Friendship is mutual, confiding. "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." Friendship is always saying (perhaps not in words, but in self-revelations, in little intimacies, revealed in many ways), "show me yourself, tell me all that is in your heart, and let me tell you the very secrets of my soul, let me lift your load, let us share our griefs and joys."

As the friends of Christ, we are the called and chosen. We are his representatives. "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Our enrichment is the end of all service. He wants to do for us exceeding abundantly above all that we are able to ask or think. It is the generous nature of friendship—of love such as his. And, lest we forget, He added: "These things I command you, that ye love one another."

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri,
311 Century Bldg., Kansas City, Mo.

The two following letters are in response to a suggestion recently made in this column that we have a discussion of the question, "How to Hold the Boys." Their suggestions are practical. Read them and then write me what has been your experience or what is your judgment in regard to this vital difficulty. It is worth while to note the conviction, here expressed, that the enlisting of the men is at least one of the important factors in enlisting and holding the boys. Let me hear from others.

"How to Hold the Boys," has always been an interesting question to me as superintendent of various Bible schools. Let me remind you first of all that children are great imitators. "As is the parent, so is the child," is as true in many cases as gospel. We have been working at the wrong end of the line. We have been trying to build and hold our Bible schools among the children. Let us look to our work from a different viewpoint. The adult Bible class is working a wonderful revolution in many places. Let us get every MAN in the community into this class. The father interested, the mother, if not already, soon will be interested. The mother interested, soon the children will be interested. Men are easily held if interested. Everywhere men are hungering and thirsting for knowledge and entertainment. Why not give it to them through the Bible school? If the father is interested and enthusiastic over Bible school work, he will talk it on the street and at his work. The children will soon take it up on the playgrounds and last, but not least, the daily press will talk it. In place of football and baseball and the prize ring, why not have a page in every daily paper devoted to Bible school. It can be done. There is a way. Let us all pull on the other end of the line for a while and see the results.

H. A. Greening.

St. Joseph, Mo.

Dear Brother Hardin:

I have been reading with much interest your articles on the "Adult Classes in the Bible School" of late, and desire to inform you that I believe it is the only remedy to bring the whole church into the Bible school, and unless the whole church can be enlisted the greatest good cannot be accomplished.

I was elected superintendent of the Woodson Chapel Christian Sunday-school the first of July, and am making a desperate effort to get the school on a basis upon which we can do a more efficient work for the Master.

We have already increased in attendance and contribution, and added two classes and teachers; but the main point that I am striving for now is better deportment and more spirituality —the thing much needed in many of our Bible schools.

I have the promise of our pastor, Brother Capp, to preach a sermon in the near future on the subject, "The Whole Church in the Bible School and as many More." For I fully believe that the only solution of this problem lies in bringing more of the older members into an active service with us in the school.

Now if you have any printed matter that will be of service to us along this line please send it to us at once.

In regard to "Getting and Holding the Boys." I can only give you the plan that we have begun to work upon. The boy wants to be noticed and trusted and by appealing to these instincts, you can often capture him when other methods will fail. I have asked each pupil to single out a boy, that is not a pupil of any school, and make him an object of his prayers and efforts for a week, visit him every day, and if he should not come to the school on Sunday to inform me. My plan then will be to get his address and send some one else the next week. We commenced this plan last Sunday, and cannot give you the results as yet. But should we fail on this method, we will not give up trying but watch your columns, and adopt some one's plan more feasible, for we must have the boys for Christ.

We have also begun a teacher's meeting for the training of our teachers, and find it well taken by them, and much good has resulted from our study of the lesson and comparison of plans.

S. Moser.

Now that vacation is over and the people are back in their places, the leaders in the Bible schools ought to be undertaking great things for the fall and winter campaign. It is destined to be the season of the greatest activity in the Bible school world ever seen. The advanced steps planned for a few years are now becoming understood and are being taken up in earnest. Especially will there be an agitation during the next year, of the movement to bring the whole Church into touch with the Bible studying service.

In Missouri our State Bible school work will be pushed with renewed vigor. Already the superintendent's engagements extend through most of the winter. Our other field workers are active. The force will be increased as the demands and the means justify. Let it be remembered that the earnest co-operation of every minister, superintendent and worker in the state is necessary in order that our great undertakings may be accomplished.

In this connection let me urge all of our schools to send in promptly the means necessary for the support of the work of our association. The support accorded it so far has been loyal and liberal; let such support continue. Send to the address above.

The book, "The Bible School To-day," will help you in your work, and you can get it by sending 35 cents to me or to the Christian Publishing Company. It is an institute brought to your home. If you are conducting a training class, use it for a text-book on the practical part of the class work.

J. H. HARDIN,
311 Century Bldg., Kansas City.



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People's Forum

Getting Down to Bed Rock.

To the Editor of THE CHRISTIAN-EVANGELIST:

In looking over the book advertisements in the CHRISTIAN-EVANGELIST one week I was impressed with the number of debates in the list. As you say, "the era of debates may be passed," and yet to my mind there is a decided loss to the cause of truth because of this fact. Think of the immense advantage to our preaching the Campbell and Rice debate has been, or that other masterpiece, the Campbell and Owen debate. The Campbell and Purcell debate is a compendium on the differences between the Papal and Protestant systems, the fault of the work being that the disputants attempted to cover too much ground, and were compelled merely to touch some of the subjects and pass on. Our contribution to the question of baptism has been voluminous, and satisfactory. Take for example, "The Form of Baptism," by Brother Briney. Where can be found a better argument for New Testament baptism than he has given us? And where could be found a more characteristic reply than that of Dr. Tucker, who states the Episcopal side? I think he gives as strong a statement for his side as can be given. It embodies the knowledge of a prominent teacher in that church, and reveals the Episcopal disdain toward the Baptist dissenter. A vein of scorn runs through his essay. If there is anything more admirable in the English language than Brother Briney's "rejoinder," I should like to know where it can be found. After reading it, one feels that here is a baptism that needs neither an apology nor a defence. The plain statements of Scripture are sufficient. On the other hand, when one has to violate the simplest rules of interpretation, and to deny the plainest meanings of our language, as well as to dry up the waters of Jordan, the springs of Enon and to make "a certain water" become an uncertain water, in order to make out his case, he ought to conclude that there is something wrong with his form of baptism. I wish some of our brethren of means would make it possible for every student in our Bible Colleges to have these standard works at a nominal price, and to provide a fund whereby these books could be put into the hands of those who are seeking light on the points of difference between us and others at a minimum cost, or free. That would enable the donor to do evangelistic work of a high order during his life time, and for generations to come. The Gallios, now as ever, are impatient with everything but indifference. They have their reward; but the truth-seeker welcomes information from any source and is impatient of delays. The strength and weakness of any claim is more likely to be discovered in the midst of discussion than in the results of one-sided investigation. "Hear the other side" is a good motto, and in a debate the best arguments on both sides are advanced. The preachers among us are few who do not acknowledge their indebtedness to the masters of debate from Alexander Campbell to the present. E. B. Barnes.

There can be no question, we think, that religious debates have, on the whole, served the cause of our reformation, in time past, in spite of some of the evils attending them, but we believe their usefulness is largely in the past. The world to-day is demanding a different kind of proof of the advocates of our cause. It is asking, and with reason, "What type of Christian character are you producing?" "What are you doing for the conversion of the heathen abroad and the Christianization of our own country?" "How does your plea for Christian union work among yourselves?" On our answer to these questions, in deeds, not in words, our future success depends.—EDITOR.]

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Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HARLOW.

The home of W. E. Harlow and wife is bowed in sorrow by the death of Clyde, their eldest son, who at twenty-three years passed from this life, August 12, 1907. Clyde had a special gift in vocal ability. His musical training had rendered him uncommonly useful. He had a passion for gospel songs. He loved men's souls and reached many by his songs and his own Christ-likeness. Beginning in Wichita, Kas., for two years he was his father's soloist and chorus leader in their evangelistic campaigns throughout the states. This partnership between father and son was the outgrowth of years of hope, prayer and preparation. In Shelbyville, Ind., he sang in his last complete meeting, taking cold on his road to the next engagement and later, about the middle of March, after the week's preparation and one night in charge of the chorus, he left his father and closed his active work in the church at Parsons, Kas, where on his tenth birthday his father while pastor there, had baptized him. Shortly he went to Albuquerque, New Mexico, where in May his father went to him, and his mother soon followed. Relief seemed hopeless from the quick consumption and in early July they brought him home and there he closed his sufferings. He was one of those sons of whom the most exacting parents may well be proud, brothers and sisters reverence, and friends emulate. Though suffering was intense at times, he was always patient and kept a clear mind to the end, naming who should conduct his funeral and where his body should lay. Within very few minutes of the close he said, "Get a tablet and write," then dictated three songs to be sung, "Jesus Saviour, Pilot Me," "Lead Me Gently Home Father," and "Lead, Kindly Light." We added one of his own favorite duets—"Unanswered Yet," sung by two of the three young men who came over from Parsons to the funeral. He named his pall-bearers, dictated three telegrams and every detail of the funeral, besides disposing of all of his property and personal effects. When he hesitated his father said, "Is that all, son?" He said "yes" and Clyde had passed into another life. In the Central Christian church, where his father was formerly the pastor and where the family church altar is kept sacred, we held the last service August 13, 1907, in the presence of a throng of friends. His grave we literally hid with a thick covering of beautiful flowers. Because of the father's prominent life and work there will be general regret. But Clyde's beautiful, helpful life will be remembered by all.

Springfield, Mo. F. F. Walters.

HARLAN.

Marion E. Harlan, one of the best known ministers of the Christian church, fell asleep Saturday afternoon, August 3, at Oxford, Ohio. In his departure both the family and the cause of Christ sustain a great loss. He was born at Kokomo, Ind., in 1859. His training for the ministry was secured at Drake University, Des Moines, Ia., where he spent seven years, graduating in 1891. His activities in the church were varied, his abilities rendering him equally capable, whether as pastor, evangelist or superintendent of the Kansas State Missionary Society. He did splendid work in Wellington, Atchison and Topeka, the capital city. Deserved success attended his seven years' ministry at the Sterling Place Church of Christ, New York City. During the New York pastorate in 1903 his alma mater recognized the value of his services by conferring upon him the honorary degree of Doctor of Laws. He was prominent in Christian Endeavor work. The cause of missions was near to his heart and as life director of the American Christian Missionary Society and the Foreign Christian Missionary Society he was a loyal advocate of their interests. He was a man of broad sympathies and sterling quality. His acquaintance with men and things and his knowledge of the Scriptures accompanied by a natural vitality of life growingly capacitated him for the larger fields to which he was called. The prayerful faith which characterized his services of Christ remained with him to the last hour. About one year ago complete nervous prostration obliged him to close his labors in New York, and his health steadily declined despite the competent care received at the Oxford Sanitorium, until there came the sudden but not unexpected end. His funeral services were conducted at South Haven, Kas., Thursday, August 8, by J. M. Morris of the South Haven church, L. T. Faulders of the Wellington church, and Prof. W. C. Payne of the Kansas Bible chair. His last resting place is in the midst of the quiet scenes of his earlier labors. His wife, Mrs. Jennie G. Harlan, corresponding secretary of the Christian Woman's Board of Missions, and two sons, Earl, aged 21 years, and Paul, 11 years, survive him.

WHITE.

Ann Arminta Adams was born in Cass County, Mo., August 10, 1845. She became a Christian a few days before her marriage to John R. White, November 8, 1866. She was the mother of seven children, all but one of whom are living and were present at her death, which occurred at her home near Kingsville, Mo., July 25, 1907. She leaves also a sorrowing husband, who for many years has been an elder in the church at Kingsville. Sister White was a good woman, devoted to her church, her family and her friends, and is universally mourned in the community where she so long lived.

Holden, Mo. J. W. Boulton.

Dependable Books

We recommend each of these to our patrons.

—**The Pacific Islanders.** By Delavan L. Pierson. $1.00. In a series of fascinating articles the story is told of the progress of these far-away people from the depths of savagery to the heights of sainthood. It is a most important contribution to the missionary literature of the age. 354 pages.

—**Between the Testaments.** By David Gregg, LL.D. 75 cents. This deals with the times of inter-Biblical history. The 500 years between the two canons constitute a large but neglected chapter of religious history. It is really a period of thrilling interest. We heartily commend it to our patrons.

—**The Saloon-Keeper's Ledger.** By Louis Albert Banks. There must be a new education of the American people with reference to the drink-evil. Too many pulpits are either silent or speak "with bated breath." Temperance ballots are not self-made; they are the result of education. This book helps give it. Price 75 cents.

—**A Hundred Years of Missions.** By D. L. Leonard. $1.20. This is an inspiring story of the incidents and lessons of missionary work in every land since Carey began his labors more than 100 years ago; achievements of wonder and heroism thoughtfully and thoroughly told. It is arranged to meet the wants of the general reader.

—**The Burial of the Dead. Duffield.** This is a beautiful morocco-bound, funeral manual. It contains Scriptural selections, topics, hints, suggestions for special occasions, such as the funeral of a suicide, a public man, sudden death, a repentant criminal, a "sporting man," a sailor, and in time of penitence. $1.00.

—**Forward Movements of the Last Half Century.** By Arthur T. Pierson. $1.50. Dr. Pierson has written an accurate and interesting description of the conspicuous missionary, philanthropic and other religious movements during the past fifty years. The volume aims to give not only a valuable record of these progressive steps, but to present incentives for future efforts in the same direction.

Most of the above are listed as "net" by the publishers, but we will send them to readers of THE CHRISTIAN-EVANGELIST postpaid at prices named.

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The Home Department

"Not as the World."

By E. A. Child.

Chapter XI.—A Modern Warfare.

This age is the battlefield in which the soldier of Christ is to fight.—*D. L. Moody.*

The weapons of our warfare are spiritual.—*Paul.*

I'm glad to think I am not bound to make the wrong go right, but only to do with cheerful heart the work that God appoints.—*Jean Ingelow.*

✣ ✣ ✣

The judge found in his restored son all that his heart had wished, both from a business and a social standpoint. He was himself again plus the world-wide experience which he had acquired during his wanderings, and all this was graciously modified and blended by the new strong life which had been taken on through his conversion.

He also found the helper that he had sought for him in his editorial duties, in the person of Miss MacBride, the trained nurse of whom we shall hear more anon.

It has since been estimated that not less than twenty-five hundred people in Eaton were quickened into a new and deeper Christian life, and that they were convinced of the genuineness of the healings that had taken place there before their eyes; for more than a score had claimed the new way and whether through fanaticism or because they had the real healing, many had thrown down crutches, canes, spectacles and medicines, and were going about giving God the glory. The Gordons had arrived and nothing would do but that Mrs. Gordon should appear in public and teach the doctrine which she had introduced at the time of her son's trouble in the winter.

This was the beginning of the end to what had seemed so promising an opening for an organization that should prove to be the restoration of the primitive faith and the conservator of all that one might expect toward advancing the material kingdom of earth.

Not that it was a mistake to ask Mrs. Gordon to teach, as she was a widow of three score years, and well fitted by natural and acquired talents and eminently spiritual. She was also very ardent and her teaching was deeply scriptural and most convincing; but above all other considerations her teaching bore fruit in the healing of soul and body, since she knew how to pray.

But the enemy of all righteousness and of every good work, goeth about continually to destroy and to deceive the very elect if possible. A red flag in a bull's face could not have resulted more certainly in an encounter with its possessor, than did such teaching and its faithful delineation in the *Morning Sun*, as the judge's paper was called, result in opposition from a sin-loving community. For Mrs. Gordon and President Brown both taught that clean living was a necessary concomitant to attainment of the divine health for soul and body. Nor did they spare to expose sin and iniquity in high places. Some most unsavory cases being uncovered right in Doctor Tipler's church as well as in other circles of elite society in that city.

The whiskey ring had slunk away quietly and appeared to be subdued, but it simply took the attitude of the serpent in the grass, to abide its time and chance to strike.

The race track men and society women, together with many unspiritual and unbelieving church members, gave their pastors to understand that such teaching could not be tolerated and yet retain their patronage. Now to lose the support of such classs was a serious thing to the official boards of the churches, for they had money to spend freely and much of it came into the church coffers to make up the delinquencies and to boom the fairs and festivals in their season. In fact we might say that the churches of Eaton were well-nigh controlled by such people, for nothing could be said to offend them, lest they should withdraw their support; at least no one church dared to do it lest the others might profit by their error.

So their mouths were closed to such things as the world objected to. Had they not been dependent upon such money and people for their church administration, it might have been different, but they always had done so and it was now out of the question to do without it. Such a course would necessitate an entire revolution of methods and a change of heart on the subminded people who retained their places in the churches insisted upon these things being heard, and many who claimed to ject, which was impossible as the church stands organized in Eaton.

On the other hand many spiritually have been healed and blessed under the new teaching, insisted upon teaching and testifying to what had been done for them at every opportunity. Thus the social meetings, Sunday-schools and even congregations were constantly under the influence of these zealous people, who went everywhere teaching and preaching their new-found joys. Something had to be done and that quite soon, for by this process the churches were being ground between the upper and the nether mill stones.

The newly converted were discouraged in their holdings of these truths and requested not to mention it in the social meetings, nor to lay them to heart too much, lest they should find themselves fooled by designing people, which they insinuated these new teachers were. Many were offended at a woman being allowed to teach and much was made of it by the opposition.

The time had come to act and the pastors, by concerted plan emanating from Doctor Tipler and the professors at the college, began to teach a counter doctrine and to make light of the healings, attributing them to "hypnotic power—mind over matter sort of influence, which was nothing more than magnetic healing that had been practiced and held for ages."

This failing to discourage the spread of the teaching as set forth by the opera house people, they clubbed together and brought in a reputed lecturer on hypnotism, mind reading and magnetic healing, and set him up for a month's siege against the prevailing sentiment.

The *Morning Sun* began a strong protest and expose of this sorcerer and it would seem that it might stand a chance to prevail, but the interests of the churches as also the sentiments and backing of the unbelieving, the abominable and what not mentioned in the

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category of Revelation, were pitted against it. The result was a withdrawal of patronage from the paper of a certain class of advertisements and subscribers and the beginning of another paper, called the *Phoenix World*.

This proved to be a veritable modern weapon, which with others of both modern and ancient invention, was effectual in the attack. The editor of the defunct *Times* was called to the chair and there was money and support for this new enterprise that the *Times* did not have before.

A new enterprise, having a popular backing of a worldly people, carries a momentum that a purely religious one cannot command, no matter what its fruits may be. Many seemingly pious people will flock to the popular side with the wrong cause, leaving the true one to shift for itself. Such was the case at Eaton when the lines were drawn by the new adjustment.

One night a heavy storm prevailed and President Brown took Mrs. Gordon home in his private carriage, there being no other vehicles upon the streets; but that was enough for green-eyed envy to lay hold upon for a story, which the *Phoenix World* was more than ready to publish, with most despicable coloring of a scandal. Rumor soon flew in all directions with a distorted and padded-out story that grew in heinous proportions at every exchange.

We draw the veil upon it for it was as false as the pit from whence it sprang. Not a vestige of suspicion could have honestly attached to either, but such is Satan's method and we should not be ignorant of his devices, but we are, since we believe the things we like to believe, and nominal Christian people often find themselves his most pliant tools in this line.

The Morning Sun would have corrected the story and put things to right before those who had ears to hear the right but for the sad fact that that very day an explosion occurred in the opera house, burning it and the printing office to the ground, with a total loss of all the printing material and the investment which the Judge owned in the business, and Charlie was so badly burned and overcome with the exertion of trying to save some others that he was unconscious for many days and perilously near death. Many of the employees were killed in the explosion and the printing force was not organized again.

It might have been supposed that the Judge with his good hard business sense, would have attended to the insurance transfer when the paper came into his hands, but he did not, and it was allowed to lapse. It has never been ascertained whether it was because he had so much to attend to, together with the joy of his new-found faith and the return of his son, that he forgot it; or whether he made it a part of his faith to trust that also to the same system with his spiritual and physical renewal; but the fact is that one hundred thousand dollars was swept out of existence in a few minutes and the judge was left in his old age with nothing but his little home, his faith and his children; a fortune, to be sure, if rightly appreciated; but the new congregation was left without a house of worship and its leaders were under a scandal deep-dyed and diabolically told with a view to stamp them with the mark of the beast and destroy their influence and scatter their following. This opprobrium had the desired effect, to scatter the flock and create a revulsion of feeling that should be effectual in turning the faithful away from the teaching and from such leaders. The better public sentiment of the distinctively religious class was so shocked by the stories of the scandal that they were led to look upon the destruction of the opera house and the paper as a judgment from God's hand, and when sympathy was most needed and the bond of brotherhood should have strengthened weak hands, there was neither, but havoc and mockery for the new movement, until many of those who had allied themselves with it, like Peter, were found denying and cursing it like the rest. However, the leaders got together after some delay and published a denial of the stories and some strong statements to the effect that there had been foul play in the burning of the opera house and printing plant, but the *World* met this publication with another vilification and a threat to bring the "faith healers" (as it called them), to justice for the crime.

To add to their discomfiture Mrs. Brown was taken seriously ill from the nervous shock that had come upon her through such false accusation of her husband, and she was even reported dead by the *World*, by which another shock was dealt to the faith for the time being.

Following upon this came the election, and, for the first time in twenty years, Judge Taylor had to relinquish his seat, and that to a man of mediocre ability; one who would not offend the whiskey interests nor anything else, unless it was the class of men whom he had been put there to defeat and offend.

This with the burning of the opera house and the destruction of the printing plant and paper, was without doubt sweet revenge for Schlitz and his ilk, but it was not without its compensation, and what is there in this world of loss, sorrow and pain, that has no compensations? Much more to the true Christian all things work together for good, for he is called according to a divine purpose, and the very flames must bear blessings for him even in this present life. While God's plans are yet in process, these things are hard to see, for we are prone to look at the things that are seen and to count upon material gains as all important. In fact the temporal kingdom and earthly reign of the Messiah have always occupied men's minds. The disciples spent much of their time and bent their imaginations to discern their Lord's purposes for a restoration of the kingdom of David, of which they supposed they would be-

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come the actual participators and chief officers, and they were offended and disappointed when a visible dispensation could not be promised them in their day and age; one that would overawe and control the world. Probably their primitive plan after Pentecost was not in accord with his last instructions concerning the kingdom, but rather a communistic tendency of the time, which formulated itself through the occasion of their coming together, under the intense interest and spiritual awakening by the Holy Spirit. That it did not continue and prosper to the overcoming of all opposition, is sufficient reason for the above supposition. Had it been the divine plan, are we justified in the expectation of permanence and perfection? Many have been the expressions of what has been taken devoutly to be the Master's plan for an organized form of Christianity, but alas! their history and destiny tends to the earth, earthy, while the Master, whom they have sought to follow, is the Lord from heaven. The affections are thus to be set on things that are above and not on things that are upon the earth. Conformity to the world follows closely with power that comes from organic expression of even the most sincere purpose, to follow a supposed plan for the setting up of the Kingdom upon earth in material form. "Not as the world," rings down the ages, and yet man still seeks a Kingdom and a church expressed in worldly terms and material things. Like the raven he is not content until he finds another footing than the divine and heavenly ark, tossed and buffeted by the billows of a worldly flood.

The persecution that arose with the stoning of Stephen scattered the church abroad, and only thus was the command of the Lord Jesus carried out, for they then went everywhere preaching the Word. Here we see the tendency in man to misinterpret the Master's purpose, and we also see how he would correct the error of the zealous propaganda builders by permitting a most terrible scourge of persecution to come upon them. The only way the Church, as organized to-day, can evade such scattering persecution is to conform to the world, cease to be a peculiar people and cease to reprove the world of its sin. So long as the world can have a comfortable feeling in the Church, about its condition, it will continue to tolerate the Church and even support it. But let true believers teach and live the true Christian life and accept no other as satisfactory evidence of discipleship with Christ, and they will find themselves out of harmony, and even accounted enemies of progress and inimical to the best interest of the world, hence persecution will follow, as certainly as the leaven will cause a disturbance in the meal.

What could be gathered together of the fragments of that congregation, that had met from time to time in the opera house were mustered in a small hall by James Gordon on the Sunday morning following the disaster. President Brown was kept at his wife's bedside constantly and the judge could not be asked to leave his son; while Doctor Reid and Mother Gordon were kept busy with the suffering ones on both sides, including the printing force that were rescued. Even Miss MacBride had not escaped quite serious injuries, but was able to give directions at the hospital where she was carried with the rest.

James had persuaded some fellow students to join him; those whom he knew to be faithful and who had from the first believed and known the truth and also who had seen the mystery of iniquity in its workings through all these months. They armed themselves with some clarinets and song books and stood on the balcony overlooking the street and sang "Jesus saves," "Go tell the World" and some other thrilling songs until the hall was well filled, then they went within and began to tell the simple story of the cross, interspersing their short speeches with prayer and songs. This they repeated from Sunday to Sunday, with varying success, until they became quite proficient preachers and were known in the college as the "Homiletic team,"

(To be Continued.)

Saving in the Kitchen.

It has often been remarked that what is thrown into the garbage-can in our rich country would feed all the poor. I have seen this proved many a time, and it is not the well-to-do, but those who ought to economize, who either know not how to utilize instead of throwing away things, or are too lazy to do so.

There are half-loaves of white bread—what a number of good dishes could be made from them if people knew how good this bread is when dipped in water and put back into the oven for a little while; and why do we have anything like cracker dust when we can have fine grated bread?

Just a few creamed potatoes and a few peas left, "not worth saving"—but they make a delicious soup.—*Harper's Bazar.*

"Do This Deed."

"We live in a world of law, of God's law, which finds its expression in cause and effect," says Lida A. Churchill in the June "Delineator." "Note that the call is to those who have their muscles trained—the muscles of the heart, the brain, the understanding. The reason why a certain man repairs your pipes is that he is equal to, educated in, ready for, plumbing. His knowledge and fitness for the required work are the cause, the call, the effect.

"When a thing is to be done in politics or painting, science or sociology, cooking or chemistry, there is looking around to see who is best fitted for the required task. 'I'll get ready and perhaps something will come of it,' said Lincoln, as he read by the light of the pine knot and worked out examples on the newly sand-papered wooden shovel. In an hour of critical experience and crucial need the nation said to this best-equipped, nearest-ready man, 'I find thee worthy. Do this deed for me'."

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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

On the Limited Across Mexico.

March 30.—All last night and all to-day our train carried us homeward from Mexico City. And all to-night and to-morrow and to-morrow night we will be riding on this train, which is due at Texarkana about 4 a. m. on April 1. We are delighted with our Pullman. At one end of it is what Jebly and I call the gentlemen's drawing-room, though the gentlemen who haunt it give it the less worthy name of "smoker." It is in this drawing-room that Jebly and I pass the day. As Jebly can not walk, it is very satisfactory to place him where he can reach over the back of his chair and turn on the ice water, and reach over the arm of his chair and wash at the basin ever so many times a day. Very hot and very dusty, these waste lands of Mexico. Much ice water drinking and using of towels, of which there are at least a dozen to each traveler. The drawing-room is all one could desire. There is a huge leather-covered bench across the end that will accommodate four men, and two thickly-stuffed, easy-backed and softly-armed leather chairs, not meanly fastened to the floor, but free as the air. It is true the room is so small that when there are twelve masculine feet upon the floor little space is given for the moving of chair legs; still, it is better to be able to hitch your chair a couple of inches this way or that, than to have no liberty of motion. There are two large windows on the side, a real waste in the matter of mirrors, and little buttons to press which ring far away in the other section of the car, and sometimes brings the porter, and oftener not.

I was awakened last night by something like a chill, although it was not particularly cold. I suppose it was when the train reached the highest elevation. The sensation passed in about a minute, but while it was on hands it seemed that one might never be warm again; and this was in the torrid zone! One might as well not live in the torrid zone when he is 8,000 or 9,000 feet up in the air. It is like going down South to live and getting on top of a mountain out of reach of the heat. While watching the natives from the car window, one is struck with their manner of carrying burdens. They fasten the weight upon their backs, and pass around it a leathern strap, which is then secured around the forehead of the workman. Thus the weight comes chiefly upon his brow. Considerable burdens can be sustained by one's forehead without a very marked ducking forward of the head. The men carry loads of wood in that way. More sticks than could be borne in the arms are stacked up in the strap, lifted to the back and sustained by the forehead. In the City of Mexico I saw a corpse borne that way. The Mexican had a chair fastened to his forehead from over his shoulders, so the back of the chair was against his own back. In the chair was tied the body of a woman; there was a cloth over her head. As he passed along through the gay mourners of Good Friday nobody seemed surprised or interested in his burden. I should have liked to have asked about it, but there was no real satisfaction in talking to the Mexicans. The only instance in which I was perfectly understood was during my afternoon in the Zocola Plaza, when I got on good terms with a Mexican dog. He had heard nothing but Spanish all his life, yet he understood me perfectly, and showed the same fondness for having the small of his back stroked that his kind exhibit north of the Rio Grande. Also, he wagged his tail in English.

As has been indicated, the gentleman's drawing-room could seat but six, of which number Jebly was always one, hovering over the ice water. There were four other men who made this parlor their daily resort. I think there were only about seven men on our Pullman. The rest were mere women. One gentleman, a very pleasant magnate, was H. W. Whedon, of Chicago, who travels in behalf of a real estate company of which Diaz is president. It is his work to sell Mexican land to Americans, with the understanding that they will cultivate it. There is no duty on any up-to-date agricultural implement going into Mexico, because Diaz realizes that his country will never reach its highest possibility as long as they plow it with sticks. Diaz is eager to welcome all progressive Americans into his private republic. It would seem that he is broad-minded beyond the ultimate triumph of his own people, and rather than suffer his race to sink into barbarism and romance, he prefers to build up the country for the Americans to own. The Americans already own the mines and control the railroads, and it would seem that not long after the death of Diaz the whole country might be quietly rolled under the stars and stripes. Mr. Whedon has a tract of 800,000 acres and another of 400,000 which he is commissioned to sell at a few dollars per acre. The ground is very rich. It is in the tropics, where one crop pushes the preceding one out of the ground instead of waiting for the ripened grain to fall. Mr. Whedon at one time owned two million acres in Texas, but he cut it up into say five and ten mile tracts and sold it out. He says Mexico is now the only country where you can buy land at from three to five dollars an acre, stir it up with a plow and sell for fifteen; plant in grain and sell for twenty-five. I asked him about the Dakotas. "The Dakotas?" repeated Mr. Whedon, "why, I sold them out years ago." I had never expected to want to see again the traveling man of Gravette, who advised me not to cross the Gulf, but to sail in "deep water." But I would have liked to put old Knows-it-all against Mr. Whe-

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don, to see which would come out ahead. Another thing that Mr. Whedon said impressed me profoundly. He said the only reason he traveled on a pass was that it saved him the trouble of stepping up to the ticket offices to buy tickets. The only thing that made Mr. Whedon seem at all human was an injured foot which had been mashed by a falling trunk years before, and which, as pious folk say, had forgiven, but could not forget. The magnate had to ride with his shoe off, and as he swathed the injured member with hot towels, always keeping good-natured though suffering extremely, he almost seemed a man.

Another magnate, whose card I have, was general agent of a colonization company. It is his work, not so much to sell large tracts to Americans, as to induce American families to settle in Mexico on smaller strips. He, too, is under the wing of Diaz. He thought favorably of taking one of Whedon's 400,000 acre-meadows off his hands, and of settling it with discontented Oklahoma and Kansas and Illinois farmers. Of course he, too, traveled on a pass. He was a jovial, loud-voiced, room-filling man, who, however, stood somewhat in awe of the magnate who had once sold out the Dakotas and owned Texas. There was an engineer, also riding on a pass, and a Mr. Carter who had lived six years in Monterey, disliking it more and more as he did so. He was going back to his old home at Columbus, Ohio, and he was simply bubbling over with glee. While at Monterey he had been visited several times by his wife; but every time her health suffered so severely she was obliged to return to the states. And now he was returning with her; no more Mexico for him! Yes, it is a pretty good place to make money, but it is that many years lost out of one's life. Money—that's all. And there are other things better than money; for instance, living with one's wife and children is better; and being hailed by one's name from street corners. And besides, some people can't live in the high altitudes; and as for Monterey, it's too low. Yes, there are a good many Americans there; but they don't pay much attention to one another. There's no social enjoyment. Each is so bent on getting money so he can move out, that he has no inclination for genial intercourse. Thus Mr. Carter in a low voice, whenever the magnates paused in their booming of Mexico. The colonizing magnate was a living example of a part of Mr. Carter's discourse, for he had not dared to go to bed the night before; I had wondered at finding his berth not made up; and all the morning his nose bled; it must have bled at least 300 miles.

The engineer was a very agreeable man, but he looked up to the colonizer, just as the colonizer looked up to Mr. Whedon. He bought cigars for the colonizer, and kept him supplied with as much beer as he would take; and when Jebly and I declined a bottle of beer, the engineer, looking upon us as aliens, went off with the colonizer to a corner and talked to him in a low voice, but the room was so small he couldn't go off to any corner where Jebly couldn't reach out his hand and touch him. When the engineer left the train, the colonizer bought cigars for Mr. Whedon, and would have supplied him with beer, but Mr. Whedon simply said with quiet greatness, "Get me some more cigars instead." On the other hand, I suspect that Mr. Whedon rather looked up to Mr. Carter, because that ex-Montereyan was so superior to all things Mexican, and so jubilant over returning to Ohio that he felt as if he owned not only the Dakotas and Texas, but even Arkansas.

Jebly and I were doubtful about the connection we were to make at Texarkana, and about which train we had best take for Gravette. So, when the engineer had come out of his distant corner and the two magnates were in a pleasant mood, we sought their advice. There was a railroad guide on board—a book as thick as a dictionary, set up in all sorts of columns, giving the time-tables of all the railroad lines on earth and a good many of the steamship lines. We found Texarkana and Gravette and Bentonville and Mena in ever so many different places, with "Lv" and "Ar" mixed up in the fine print, and the magnates and the engineer started a good-humored debate over the train we should take. The more we looked at the Guide the more bewildered we grew. At last, however, we agreed on the train that leaves Texarkana at 7 a. m. (which we found, on reaching Texarkana, was the train going south or some other irrelevant direction). In the meantime we admired the Mexican ladies washing their garments before their adobe houses. The magnates, who make this trip every two weeks, assured me that they were nearly always to be seen doing the washing. I do not know if they wash their garments every day; if so, it is not often enough. One handicap they suffer is sitting down in the dust and gravel as soon as the clean clothes are donned. But, however often they wash their clothes, I know they let themselves go for indefinite periods.

There is a buffet on the train, but the magnates got off at the stations to eat, preferring that, as they said, to embalmed food. We had late breakfast at San Luis Potosi, which is said rapidly and lightly until you reach the last syllable—that is hit hard; thus, San-Looie-po-to-see. About noon we passed the heavy stone column which marks the Tropic of Cancer, but I felt no difference in passing into the temperate zone. We had supper at Saltillo, and a splendid table is spread there, with "all you can eat for your money." We had stopped at a small station after dusk when an excursion train passed us, bearing Mexicans toward the capital for Easter celebration. The cars were jammed, and men and women clung to both ends. Nobody was sitting down within the coaches—there wasn't room. As they slowly passed us every man, woman and child shouted something at us in Spanish. It was as unlike an American yell as can well be imagined. It sounded like the sharp, quick explosion of thousands of packages of little firecrackers. Still later, as we stood taking water, I saw what I considered the last of the two pretty girls discovered in Mexico. There was a crowd at the side of the car. It was dark except for the moonlight sleeping on the mountain ridges. The young lady wanted to climb up on top of the passenger coach, and her young gentlemen friends were encouraging her in the attempt. She climbed up their backs and stood upon their heads, and gave a leap and clung to the car, laughing and saying things as fast as possible, while the spectators laughed even louder. When we pulled out from the place she was still leaping and laughing and looking pretty and picturesque—certainly a vivacious soul.

At 9 o'clock Mr. Carter, with a supreme independence that made nothing of land tracts and Mexican colonies, said that he was going to bed. The magnates, evidently impressed, said: "Yes, they might as well, as they would have to get up early in the morning at Laredo to be inspected by the custom house officials." That reminded Jebly of paying $17 duty on his tricycle the last time he had seen Laredo, and he went to bed, too, wondering if another tax experience awaited him in the morning.

(To Be Continued.)

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

In the meantime, while this ice cream social for our orphan is being prolonged by the fashionable habits of the guests in coming late, you might like to hear a word from Charlie himself. First we will have a few remarks from Mrs. T. R. Ayars of St. Louis. I trust it is unnecessary for me to introduce either to this large and intelligent audience; but, just in order to have something to say (and those who introduce speakers nearly always have more than they know what to do with), I will add that Mrs. Ayars is the President of the National Benevolent Association of the Christian Church which has our orphans under its wing; and that St. Louis is a town in Missouri down on the river.

Mrs. Ayars, please speak loud; we do not share the popular impression that the public platform is a place where a lady is to be seen and not heard.

Mrs. Ayars says: "The ladies found it not advisable to move the orphan home this summer (Charlie was to have helped in the moving), so we are going to wait until the new building is finished, and then move. Charlie had an offer of a position in a printing office at $8 a week to begin with, and he was determined to try it. He said he didn't want to be on charity always, but wanted to earn some money and save it, and in late years have a home for himself and his sister. His ambitions were all right, and after discussing the question, the ladies decided to let him try this position. He is boarding with one of our dearest church members. We will make arrangements for him to go to work in the fall at some place where he can earn his bread and attend school. He wanted to work for himself this summer that he might care for his sister later, and we thought he might be learning something in the printing office. We cannot thank the Advance Society enough for their kindness in the boy, and trust he may in time repay all this care."

We will now hear from our orphan Charlie: "Why wasn't the orphan home moved as expected? Well, to begin with, the home which they intended to move to is not near large enough, so they have to build an addition to it. So we can't move until some time next year. They bought this place because there are several acres, pleasantly situated, for the children to play upon, while where they are now, they have very little ground to play upon. I am still copyholder at the printing office. After the type is set up, we read it to see if it is like the original copy. I have been working over a month. I am sorry to say I have not as much money laid up as might have been expected. This month I spent $16 for board, $3 for shoes, $3 for a hat, $1.30 for underwear and handkerchiefs, $1 for laundry bills, $3.10 for car fare. I buy at least 10 cents worth of lunch each day. Then my crutches, which I bought lately, cost $1.50 and the rubber tips 50 cents. I have a little laid away. I am willing to stop work at the printing office if you have the least objections. I doubt if it is doing me very much good. I think they will be willing to keep me at the home this winter so I can go to school, and of course I will help there all I can. My sister expects me to come down there this month, but I suppose it cannot be managed this summer. I received a letter from the superintendent of the orphan home in Indian Territory, where I was put when I was a little boy; he says he is going to give me $25 to help me buy an artificial limb."

I fancy very few boys of those known to the reader, if suddenly thrown upon the world, with only one leg, and bereft of parents, would conduct their affairs wisely and economically. But the world naturally expects an orphan to do better than a boy with a home of his own, and is more inclined to find fault with him; therefore an orphan must do much better and act more wisely than our own children are expected to do. As to the car fare, Charlie has to ride when we might walk. But I think a $3 hat is a tremendous luxury and as to spending that much for shoes, of course one does not do it unless in the orchard business. Charlie might say he earned all this money; but if a person spends more than he need spend, it is much better for him not to have the money to spend. Of course when I say "person" I mean the kind of people we go with; those who haven't bought their automobiles yet, but are just dreaming of them. And yet, it may be a good thing for Charlie to have had this experience; I don't know. Anyway, I'm glad he is to stop it and go back to school. And now we'll see how his social is going on, for I'd like to raise enough money to give him that business education he so much needs.

Here is Mrs. Bessie Ryman of Liberty, Mo., with a picture card representing a creek over which swings a footbridge. Mrs. Ryman inquires, "Does this look like a moreau?" She will have to ask the Clover Dale Farm.

Belle F. Romweber, Akron, O.: "Sorry we are late to the social, but perhaps the cream will improve with age. Please let me have four saucers. I am praying that God will bless Drusie, Charlie and the Av. S. Margaret, age 6, wishes to write.

And here is Margaret's letter, written by her own hand. Well, there's no use talking, I can't find that letter anywhere. I was so sure that it was in the same envelope with Belle's, that I just stuck my finger in after it with my eyes shut. I am very sorry, for I enjoyed that letter extremely when it came. I remember it enclosed 11 cents for Drusie and 5 for Charlie. If Margaret will write to me again, I will tie her letter to my desk, but up high enough to keep Felix from playing with it.

Bald Knob, Ark.: "Please find inclosed 10 cents for the social. I enjoy the Av. S. and the continued stories so much. Mother has taken THE CHRISTIAN-EVANGELIST since its beginning."

H. Jasper Dewees, Wilcox, Sask, Canada: "I have finally arrived at Charlie's party. This is a Canadian dollar willie. I guess you can use him as he is fresh and fine, and I have no Yankee-doodle dollar. This is to get ice cream for my father and mother, J. L. Dewees and wife, Caldwell, Ark., Mrs. M. R. Gooding, Varnville, S. C., and myself; 20 cents is for you and Felix, each a small saucer; and Mrs. H. P. Jones sends 30 cents for herself, Mr. Jones and their four-year-old Alberta Montana Jones." (I hope he is as sweet and juicy as our Arkansas albertas.) "May Charlie live to a ripe age, and prove himself worthy of his friends' interests."

Edith Slightam, Spokane, Washington: "$1.50 for ice cream and cake. 'Ag-

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Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

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JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

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HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

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THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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nes' is a sweet story, but I am sorry you let poor Clem die. I am enjoying Jebly's trip around the Gulf. I think Felix a naughty cat to bring a live mouse into a room full of ladies. We teach our cats to stay in the barn when company comes. But a common cat is not very teachable; I believe you said Felix is a Missourian." (Yes, he is a Missourian; and when it comes to tales of cats smarter than he, you will have to show him!)

Mrs. W. E. Dunbell, Iowa City: "Willie and I intended being on time at Charlie's Ice Cream Social—but—I don't believe in making excuses. I had thought to have a social on our lawn under the evergreens with Japanese lanterns, etc., and send the proceeds to Charlie; but sickness prevented. So here we come for two saucers, and I hope all A. V. S. readers will bring their 15 cents and lots of kind wishes,—for good words do count. Willie is in the country with his mamma now, and his little sister, Clarissa, is with me. Our quarterly report will be ready soon. May God richly bless the A. V. S. for brightening lives all over the land."

Elizabeth Latham, South McAlester, General District of Indian Territory: "I send 25 cents for two dishes of Charlie's ice cream. I don't belong to the A. V. S., but want to help the orphan."

Ruby Lacy Taylor, Rushville, Ind.: "I have kept all the rules of the A. V. S. I have a book to keep my questions in. I am visiting in Indiana with my Grandma Jones at the old home place. I am having a fine time. My cousin and I read a chapter of the Bible every night."

Mrs. J. H. Byram, Pasadena, Cal.: "I send $1 for Charlie's social, and Drusie, our brave missionary. I am trying to interest my Sunday-school class in Charlie, and may have some later to send for ice cream, but thought 50 cents now would help a little."

Murray, Neb.: "I am afraid I am late to the social, but here is $1 with a prayer that the Lord will ever keep our orphan and missionary; 50 cents for each."

Mrs. J. A. Bland, Gower, Mo.: "The invitation to the ice cream social for Charlie came duly to hand. I suppose we are not too late. How nice to have one social event await one's own pleasure and convenience. I should think all society people would be glad to come on account of the novelty." (August 3 is a very elastic date.) "This money represents the H. F. Bland and the J. A. Bland families, and as there are ten of us, you may use the extra 50 cents for Drusie, if you wish." (Total, $2.) "We think the A. V. S. is doing a noble work and pray God's blessings upon its undertakings. I am going to send my brother in Mexico the last articles of 'Around the Gulf to Mexico'; I'm sure he will enjoy them. Please remember me to Felix."

E. E. Harriman, Mooresville, Mo.: "Couple dishes that ice cream, please; I never like to eat alone."

I am glad to announce that the late guests are coming in a good crowd; some are now standing at the door; already we have taken in $40.20; and now don't you want to help make that an even $50?



A gentleman had an occasion to ship a mule by train, sending it to the station in charge of a darky. When the freight was put on, he looked through the bars, and saw the donkey eating the tag on which its destination was written. He at once ran home and said:

"Massa! massa! dat mule's gone and eat up de place where he's gwine to!"—*Spare Moments.*



Women trade unionists at a meeting in Chicago a few days ago proposed establishing a fund to promote weddings. One of the speakers said: "Marriage should be looked upon as a dignified profession, and as unionists we should encourage it. In England the sensible union women are not so foolishly sentimental as to pooh pooh the endowment idea, and it is now being practiced in a satisfactory manner. The same may be said of Germany, where it is customary to pay the young woman who leaves the union to become a wife the dues which she has paid into the organization." A fund of this kind would no doubt help some men and women to begin their married life earlier; but what they need more than this fund is teaching which will keep them from wasting their money before and after marriage. It is not the money spent for useful and necessary things that makes people poor, but what is squandered on the unnecessary and harmful. A fund would help temporarily, but right teaching and practice would afford permanent relief.



Hearing with the Muscles.

Maurice Dupont, a French scientist, reports an interesting experiment to enable deaf persons to hear by means of their muscles. A series of vibrations, corresponding to musical tones, was produced by alternating currents of electricity passed through the body. It is said that the effect of hearing is produced, the currents acting on the auditory nerves. However, the method is scarcely practical for enabling the deaf to hear under ordinary circumstances.



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There are individuals whose very presence is a silent radiance from above and a benediction. There is something about them that inspires fresh courage and new hope to many a disheartened soul. The atmosphere they bring is that of faith and spiritual uplift. To be one of these faith inspirers is the greatest blessing of life. "It is not merely what he said to a man about eternal verities that convinced them. It was something in himself, an atmosphere surrounding him, and a silent radiance shining from him, that made it easier for them to believe in their own spiritual nature and in the divine existence and presence."

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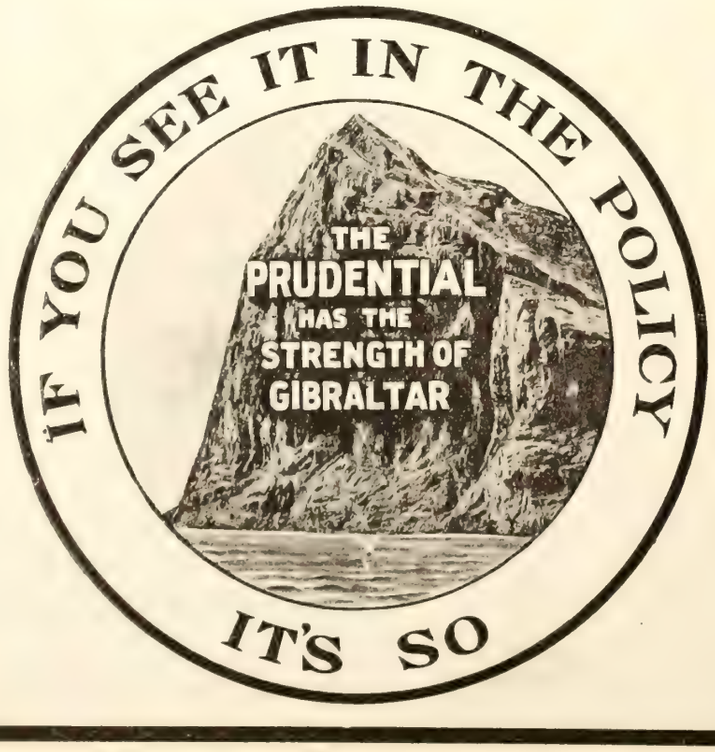
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Volume XLIV. Number 37.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 12, 1907.

An Autumn Prayer

GRANT that these autumn days may be our harvest season; that our lives may reap the fruitage of a well-spent year. Let us be happy with the joy of the flaming hillsides, with the glory of the Indian Summer, with the ecstacy of the ripening grain; happy in the harvest of our high hopes, in the garner of sweet memories, in the ripening of true friendships, in the reaping of bounteous blessings of the buoyant spring and brimming summer; happy in the knowledge of some little kindness done, some great good gained; happy in our new strength, our surer hope, our wider lives and loftier vision. Let these be our jubilant days, the days of our rejoicing.

Edwin Osgood Grover.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER,
E. B. TYLER, } Staff Correspondents.
W. DURBAN,

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News Items, evangelistic and otherwise, are solicited, and should be sent on a postal card, if possible.

Subscription Price, $1.50 a Year.

For Canada add 52 cents and for other foreign countries $1.04 for postage.

—N. J. Nicholson, of Linneus, is in a meeting at Breckenridge, Mo. A preliminary was ordering a baptismal suit. That is an evidence of a sanguineness that assures success.

—There will be some radical changes in our Bible school literature for the new quarter. We are receiving many compliments on improvements already made, and these are only earnests of others to come.

—We hope to have a special train into Norfolk over the picturesque Big Four and C. & O. Roads. We will if 100 of our friends will, within the next few days, write us it is their intention to go with us.

—Do not postpone another day ordering your supplies for the fourth quarter of the Bible school year. Our mail facilities are excellent, but we can not insure that Uncle Sam will give a bundle of papers as prompt delivery as a letter on which appears the picture of his crony, George Washington.

—In two and a half hours, George H. Ellis, minister to the Core, W. Va., congregation, secured twelve subscriptions to THE CHRISTIAN-EVANGELIST. He will bring this up to at least twenty-five in short order. Brother Ellis highly appreciates this paper's freedom from litigiousness and its devotion to the real interests of the Kingdom.

—Any paper with prospects for long-continued usefulness depends chiefly on that steady stream of subscription orders containing one and two new names. In that way most of ours come. We are pleased, however, to report the following new clubs received last week:

Amarillo, Texas, Howard Jewell, pastor..... 3
California, Mo., B. F. Hill, pastor..... 5
Marion, O. 5
Akron, O., George Darsie, pastor..... 5
Core, W. Va., George H. Ellis, pastor.....12
Jefferson City, Mo., E. B. Widger, pastor.....13
Sedalia, Mo., W. F. Hamann, pastor.....16
Sedalia, Mo., J. M. Rudy, pastor.....54

—In the recent September meeting of the board of directors of this Company it was learned that during the previous month we had transacted the largest amount of business of any August in the history of this House. There had been a net gain of 55 in the number of Bible schools we are serving, while our literature had increased in circulation nearly 10,000. THE CHRISTIAN-EVANGELIST and "Our Young Folks" have a much larger circulation than ever before, and our merchandise department is doing a greatly increased business. On account of the increased cost of paper, labor and other items of expense we are not being as well paid for our labor as formerly, but we are all rejoicing in our enlarged opportunities for service.

—We hope the following letter from one of our representatives will indicate a duty and a privilege to thousands of our preachers. Few of them, indeed, can serve themselves and the Cause better than by helping to introduce THE CHRISTIAN-EVANGELIST into the homes of the people:

"Sedalia, Mo., September 3, 1907.—Arrived here 2 o'clock this morning. Brother Rudy helped me this afternoon. We called at ten homes and took a subscription at each. You may talk about agents going after subscriptions with hammer and tongs—he has the heaviest pair of tongs obtainable and then uses a triphammer. You spoke yesterday of his sublime enthusiasm, he uses it the same way as he does in his pulpit pleadings. The benefit, however, is not all one-sided. He is visiting members whom he has not seen at their homes for a long time and so is finding out a great many facts about them and theirs that he did not know or had forgotten. He is greatly beloved by his membership and is a remarkably useful man.

"Geo. H. Morrison."

We will send a capable representative into all our larger churches where the minister will accompany him in his calls on the membership. J. M. Rudy is one of our most eloquent preachers, but such ministries as above contribute to his splendid successes.

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Matter for publication should be addressed to "The Christian-Evangelist" or to "Our Young Folks." Subscriptions, remittances, and all other business matters should be addressed to The Christian Publishing Company, 2712 Pine street, St. Louis, Mo.

—New Commentary on Acts. J. W. McGarvey. $1.00. President McGarvey is one of our ablest commentators, and in this role never appears to better advantage than in Acts. We would like to know that this book was in every Disciple library.

—Paths to the City of God. By Frank W. Gunsaulus. $1.25. Dr. Gunsaulus is pastor of one of our largest American churches. He is president of Armour Institute. He has many rare gifts and among them is an eloquence manifest in his writings as in his speech. Here are fifteen inspiring sermons by one of the great masters of sacred oratory.

—The Reformation of the Nineteenth Century. Edited by J. H. Garrison. $2.00. This is an interesting historical resume of our great Restoration movement. Some of the ablest writers among us contribute to "The Introductory Periods:" "Period of Organization;" "The Turbulent Period;" "The Transition Period." The Editor's "Lessons from Our Past" is worth many times the cost of the book.

—The Practice of Prayer. By G. Campbell Morgan. 75 cents. The great evangelist confesses the aim of the book is purely practical. He contends that "Teach us to pray" relates to the cultivation of the habit rather than the manner of prayer. The work is a serious effort to make more universal the "morning watch," the "still hour" and the family prayer circle. It is a very pertinent message. It ought to be communicated to all our people.

—The Development of the Sunday-school—1780-1905. This is the official report of the Eleventh International Sunday-school Convention, held in Toronto. This book sold for $1.50. We overstocked and will sell the next one dozen copies at 75 cents each. It has 716 pages and contains some remarkable addresses in addition to a great deal of valuable statistics and historical data.

—A Typical Mission in China. By W. E. Soothill. $1.50. This is an exceptional book. Secretary Corey says this is the very best book on the actual work of the mission stations. It tells of evangelization, types of converts, native sermons, medical work, temples, and the various religions and their founders, including Christianity. The introduction alone is worth the price of the book.

—The Pedagogical Bible School. By Samuel B. Haslet. Introduction by G. Stanley Hall. $1.25. This book presents concisely a description of the mental characteristics and needs of the pupils at each stage of development. It indicates, too, the pedagogical order of the Bible books, suggesting sections adapted to the various grades of the Sunday-school scholars. It is not only adapted to all Bible school workers, but also for parents, teachers and all engaged in religious and mental training.

Union Gospel Songs

With the assistance of singing Evangelist Leonard Daugherty and J. H. Rosecrans we have prepared a new song book that constitutes one of the best offerings we have yet made to the psalmody of the church.

It is called Union Gospel Songs because it unites in itself the best of the best old songs, as well as the most helpful and popular of the newer candidates for popular favor—234 in all; and also because it unites features making it equally valuable for regular church work as well as for the Bible school, prayer-meeting and evangelistic services.

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY, = = ST. LOUIS.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, SEPTEMBER 12, 1907. Number 37.

THE COUNTRY CHURCH

By J. S. Cheavens

In pillar'd aisles of vast cathedrals old,
Ablaze with splendor, garish gilt and gold,
Where clouds of incense ever seemed to dwell,
And rhythmic waves of music rose and fell—
I've heard the priest, in pomp of vain attire,
Prate ancient prayers that did no soul inspire,
Nor reach God's ear. Religion's whited tomb,
Appalling in its cold sepulchral gloom!

How far removed by all vain rules of art,
Yet deep enshrined within my loyal heart,
Is that plain building, simple, unadorned,
Loved by a few, although by many scorned—
Unknown to those who seek wealth, power or place,
But very dear to those who seek His face—
The Country Church! O holy, holy ground,
For there the Lord Himself is sought and found!

Its aged walls have vic'try often won
From winter's storms and summer's burning sun,
And overhead the honest shingle roof
To driving rain is still found waterproof;
Through unstained windows sunlight softly falls
Against the dead white of the plastered walls—
The house, 'tis clear, was never built for show,
But why they built it, those who built it know.

Most worthful men those builders, staid and strong,
Whose life is worship, and whose prayer and song
Are vibrant with a consecrated zeal,
They seek to do what God wills to reveal
Of his deep plans. Cast in heroic mold
These farmer folk, they toil through heat and cold,
And think their toil is more than worth the while
If through the clouds they see their dear Lord smile.

The pastor of this noble little flock
Stands firmly planted on the Written Rock,
The Holy Word of God, nor seeks to trim
Its solemn truths to satisfy man's whim—
No cruel critic, schooled in cunning craft,
He knows his God, and deeply has he quaffed
At that perennial fount of waters sweet,
The spring of grace, the glorious Mercy Seat!

With all his heart and soul he tries to win
The wayworn wanderer from the paths of sin;
He knows the way that leads to life and peace,
He knows the place where Jesus grants release
To weary ones whose hearts are faint and ill—
He points them to a cross that crowns a hill—
The selfsame place upon the selfsame road
Where Bunyan's Pilgrim lost his heavy load!

How sweet the mem'ries that I now recall,
Their mystic chains still hold my heart in thrall!
'Twas there I told the story of my joy,
How Christ had saved the wayward, headstrong boy;
'Twas there I felt upon my youthful head
The hands of holy men—and tears were shed—
I went forth from those doors to publish wide
The old, old story of the Crucified.

And thou, dear Salem, blessed name of peace,
Its tide flow deeper as thy years increase!
Thy sons salute thee from far distant lands,
In dreams we yearn for one more clasp of hands—
Across the valley made by passing years
We see thy walls but dimly through our tears,
In all thy joys and sorrows we, too, share,
Remember us, we pray thee, in thy prayer!

Torreon, Mexico. —*In Central Baptist.*

Bonnie Brier Bush Blooms

By Edgar D. Jones

"Ian Maclaren" is dead. He died far away from the land of his birth, but not from home. English-speaking people everywhere claimed him and America loved him much. In the life of this genial minister there are many incidents well worthy of mention. Of the many two occur to me as deserving of special notice.

First, Dr. Watson was well into the forties before he had any literary reputation at all. Then came his "Beside the Bonnie Brier Bush" and somewhat after the manner of Byron the good doctor awoke to find himself famous. This fact is significant. All through the years of silence Dr. Watson was busy. He was preparing, he was reading, he was writing, but not for publication. Best of all he was thinking. He made his reputation as a preacher before he made good as an author.

Second, Dr. Watson's ministerial labors were confined largely to the big city church. Glasgow and Liverpool were the scenes of his greatest pulpit success. But it was his obscure country charge that made the lasting impression on him and to which he gave immortality in his best-known work. This is also significant. The large city congregation has its fascinations. There is something mildly hypnotic in the very multiplicity of its duties; the complexities of its services, the transient character of its congregations, so that a spell is cast over the pastor even though he is frequently overworked and half the time "hustled out of spirituality." But the halo hovers about the country and village church. There everybody knows everybody else. Few charges are made of coldness and unfriendliness on the part of the people. There the minister usually comes close to his flock and gets an understanding of human nature that is of much use to him later in his career. To be sure the country and village church has its problems. Like every other field it is "peculiar." Usually such churches like their city sisters have a generous sprinkling of "sour saints and sweet sinners." But the ministerial fledgeling who goes direct to the city without the experience of a country or village pastorate has missed something rich, tender and inspirational —something he can get nowhere else.

First Church, Bloomington, Ill.

Current Events

Alcohol and Heredity.

Modern science recognizes that the sins of the fathers are visited upon the children unto the third and fourth generation. The constitution of the United States declares that "no attainder of treason shall work corruption of blood," but in the constitution of man it is ordained that drunkenness *shall* work corruption of blood. An eminent French physician, quoted in the "Literary Digest," points out the fact that there is an important class of diseases which attack only persons who are predisposed to them by reason of some physical degeneration, and that the inherited effects of alcoholism form one of the most potent causes of such predisposition to disease. Dr. Joffroy—who, it must be remembered, speaks not as a temperance lecturer but as a scientist—concludes: "I repeat again that, in the creation of these new morbid aptitudes, this hereditary predisposition which dominates almost all pathology, alcoholism stands pre-eminent, doing more harm and counting more victims than tuberculosis. Alcoholism, in fact, not only affects the individual, but its effects are continued to his descendants. One can not be, with impunity, the son of an alcoholic. Alcoholism begins with the father and strikes down his children; and generally its action continues until, in the fourth and fifth generation, it has destroyed the family. But before the final result is reached, the alcoholics and their descendants are, according to circumstances, hurled into disease, madness or crime, filling our hospitals, asylums and jails."



Freight Schedules.

The writer has had two recent experiences with freight rates. In one of these the freight bill was based on a rate of 59 cents per hundred. A protest at the obvious exorbitance of this charge produced a reduction of the rate to 32 cents. The saving amounted to $54. The other case was exactly similar, except that the reduction amounted to $75. Thus is illustrated the familiar saying that, sometimes at least, "it pays to kick." These were not rebates. They were overcharges, entirely unintentional we presume. But the point is that it seemed to be a matter of great difficulty and some uncertainty for even the freight agent to find out from the published schedules just what the rate should be between two important points, on a perfectly common and familiar class of goods. The law requires that schedules be published, but what good does a published schedule do to the occasional and inexpert shipper when the railroad men themselves can not tell what it means?

Education of the Blind.

A convention was held in Boston last week to consider the problems connected with the education of the blind. It was agreed that one of the most important steps in this movement is to convince people who can see that those who can not see are not necessarily permanently helpless. Every one, whether blind or not, is helpless so long as he is untrained, and efficient in proportion as he is trained. The blind, like the seeing, simply need training, only, of course, they need a different sort. Industrial education for the blind has long been recognized as practicable and important. More recently the value of higher academic training has come to be admitted. An interesting experiment is being tried in New York where, under the provisions of the Brough bill, which recently became a law, every blind person who becomes a student in a college, university, technical school or professional school, is to receive $300 annually from the state, this amount to be used to employ a reader. It is believed that this plan of opening to the blind the resources of existing institutions and libraries by hiring eyes for them, is better than the long-discussed university for the blind would be.

Investigation of Tuskegee.

A special examiner, appointed by authority of the Alabama legislature, has made a careful investigation of the finances and business administration of Booker T. Washington's school at Tuskegee. The state of Alabama, as a generous supporter of the school by appropriations, wanted to know the condition of this institution which is managed almost wholly by negroes. The investigator takes occasion to praise the educational work of the school, but what is more important for the present purpose, he says: "The business organization of the Tuskegee Normal and Training Institute, looking at its purely business side, is a model of perfection." In the twenty-seven years of its history, it has grown from a little school with ten acres of ground and an appropriation of $2,000, to an institution with 1,500 students and 150 teachers, owning 2,000 acres of land which, with the buildings, is worth $700,000, and having an endowment of $1,400,000. To keep the business affairs of such an institution in perfect condition requires no small degree of administrative ability.



The Wonders of Coal-Tar.

Among the true fairy-tales of science, none is more marvelous than the story of coal-tar and its marvelous transformations. The production of a whole spectrum of aniline dyes out of black coal-tar would seem enough of a miracle. But it is not all. From the versatile coal-tar come also delicate fruit-flavors and odors. A writer on pure food in the "World's Work," after recounting some of these surprising achievements, sums up as follows: "Coal-tar, the black refuse of the retort that lights our homes, is the parent stock of these sweetest, lightest, fairy perfumes of the synthetic garden. Coal-tar, that crackles in the cannel-coal, can destroy the infesting germs and slay as readily as it can save our lives; it can paint the lily and the rose in a thousand shades of dye; it can redden the faded ketchup, green the sallowed pea, sweeten the acrid coffee, saffronize the pale oleomargarine, rainbow the peppermint stick, emeraldize the white *creme de menthe*. Coal-tar that chokes us with its asphaltum stew-pots and smooths the path for the flying automobile, helps to vulcanize its tires, to paint its body, to light its lamps, and to run its engines." The same writer assures us that, since all food is essentially a chemical compound, the garden does not necessarily have an advantage over the laboratory. A "synthetic strawberry essence" made from coal-tar and deriving therefrom its color, taste and odor, may not necessarily be less desirable than that which comes from the berry, for the berry itself is only a sort of chemical compound. This may be true, but for our part we prefer nature's synthetic chemistry, especially when strawberries are the product of her laboratory.



The President's Courage.

Faults Mr. Roosevelt may have, but a statement that one of his is the lack of courage, makes us smile. But John Brisben Walker, magazine editor, says the President is lacking in courage. It is now in order to have a new definition of that word. There is no courage required to hunt grizzlies in these days, despite the fact that a well-known Philadelphia physician had his arm crushed last week by one. Spanish bullets never did find a mark, surely. And men like Harriman and Rockefeller are, of course, mere puppets, without any power or influence. At least one would suppose so, seeing that Mr. Roosevelt, a "coward," has dared to get after them. It looks to us as if Tupper's words—"the iron will of one stout heart shall make a thousand quail"—fit the occasion better than Mr. Walker's judgment.

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Editorial

Some First Principles.

V. Means of Growth.

We have already found that life is the first and essential condition of growth. Assuming now that this new life has been begotten by the Holy Spirit, through faith in Christ, and that the duty and privilege of growing up into him who is our living Head, even Christ, have become apparent to the renewed soul, it remains to study some of the means of such growth. Before passing on to that phase of the subject, however, we cannot refrain from saying that the condition of self-satisfaction with the very mediocre, or low stage of Christian development, so prevalent among professed Christians, is one of the saddest and gravest facts with which Christian teachers and leaders have to deal. In other spheres of life men strive to excel, and nothing short of the highest excellence attainable satisfies their ambition. In Christian living, however, how many are satisfied even with the "name to live," while others, who undoubtedly have "passed from death unto life," are satisfied with very meager attainments in the elements of Christian character. If in anything man should strive after the highest, it is in character-building, for, after all, the character we form here is the only thing we can take with us when we go hence. Nothing could give us more satisfaction than to create in our readers an earnest desire to be and to do all that our Lord and Master expects them to be and do; in other words, the desire to fulfill the purpose of Christ in their redemption.

The first and most important means of spiritual growth is that same element of power by which we become children of God, namely, faith. We are too apt to think of faith as having to do chiefly, if not wholly, with our conversion, but faith is an abiding quality in the Christian life. It creates the only atmosphere in which a Christian can live and grow and bear fruit to the glory of God. Its supreme excellence lies in the fact that it is the power of discerning spiritual values; the power of weighing, sifting, discriminating and wisely choosing. The new-born soul at every stage of its development needs to be fed on heavenly food and to be led into spiritual activities. Faith is the power which appropriates such food and inspires to such activities. "The things which are seen are temporal, but the things which are unseen are eternal." Faith sees the invisible and, therefore, the eternal. It is only the permanent and enduring things of life that build up a permanent and enduring character. Men without faith are the victims of their appetites and passions, and are led by low ambitions to devote their lives and energies to transient and unworthy objects. They do not apprehend the spiritual and the eternal. Think of the infinite difference in the outlook of the soul to whom faith has opened up the spiritual world with all its mighty forces and enduring realities, and the soul that is imprisoned in the narrow world of the senses, with power only to apprehend the material and the sensual. The measure of our faith, other things being equal, is the measure of our Christian attainments and achievements. There is no better way of increasing our faith than by a loyal obedience to the duties and obligations which the faith we have perceives.

There is a significant rendering of a familiar passage in the letter to the Hebrews, concerning faith, which has an important bearing on this phase of our subject: "Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11:1). We should do no violence to the meaning of this passage to render it, "Now faith is the giving substance to things hoped for, and the testing of things not seen." The following verse, however, contains the new rendering to which we call attention: "For therein [that is, in faith] the elders *had witness borne to them.*" This rendering, which occurs four times in this celebrated chapter on faith, takes the place of the old rendering, "obtained a good report." The elders had witness borne to them. Abel "had witness borne to him that he was righteous." Enoch "had witness borne to him." All these three heroes of faith mentioned in the chapter "had witness borne to them through their faith." What is the truth taught by this rendering? Is it not this: that these believers in God put to the test God's promises by their obedience, and in such obedience they had borne to them witness from God of the truth of his promises? Here is reciprocity between the believing soul and the faithful God. The soul trusts and obeys; God fulfils his promise and bears witness to the soul of the truth and reality of the things believed and hoped for. We are not required to wait until some future world to know the truth of the promises made to us in Christ. In our very obedience to him there comes to us a witness from God—an answering response to the soul's quest—which satisfies its deepest longings, so that "we have the witness within us" that God is true, and that Jesus Christ is his Son and our Saviour.

Do we not have here both the cause and the remedy of the weak faith which troubles so many Christians? They are not putting God's promises to the test by actually doing the things on which these promises are based, and consequently they have no witness borne to them of the reality of the things hoped for. It is right and proper that we pray, with the man in the New Testament who had an afflicted son whom he desired Jesus to heal: "Lord, I believe; help thou mine unbelief." The Lord did help his unbelief, because the man was putting to the test Christ's power to heal, and the Lord will help our unbelief just in proportion as we trust him by being obedient to his teaching and following the light of what faith we have. It is a mistaken idea, popularly held, that faith is going it blindly, a leap into the dark. On the contrary, as we learn from the passages referred to, faith is conforming to the scientific principle of testing Christianity by actual experimentation. "Come and taste, and see that the Lord is good," is the invitation and the challenge which God makes to us. Is Christ divine? Put him to the test; commit your soul to his keeping, and see if he can keep you. Is Christianity better than infidelity? Try it, and see. "Can anything good come out of Nazareth? Come and see." Does love for our fellowmen and unselfish service for others bring the soul more real happiness and satisfaction than living for self, and envying and hating our fellowmen? Try it and see. In so doing, like the heroes of faith mentioned in Hebrews, you will have witness borne to you that God is true; that Christ can save from sin; that love is better than hatred; that Christianity is the highest ideal of life of which the human mind can conceive.

It is only under the power of the world to come that a Christian can attain this moral development and realize the divine ideal. It is only by faith that we apprehend the spiritual world which is the "world to come," and be brought under its uplifting and transforming power. Otherworldliness, as this apperception of the spiritual world has been called, rightly understood, does not unfit one for the proper use of the present world; but, on the contrary, it is only in the light of the world to come that we can understand the meaning of this present world, and get out of it the greatest good. This is why the apostle says "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." All worlds belong to God. That which fits us best for the world to come puts us in a condition to enjoy most the world that now is. Faith does not despise the material, but it knows how to subordinate it to the spiritual and the eternal. We are saved by faith. We are justified by faith. We are transformed into the image of Christ by faith. We win our victories over self and sin by faith. We come to an understanding of life's true meaning and goal, by faith. We enter into a new and larger world, and come under the spell and power of glorious and eternal realities, by faith. "This is the victory that overcometh the world, even our faith."

An Old-Time Friend.

She is a mother in Israel. She has borne many children. She hails from the country, and her manner and apparel are somewhat plainer than those of her urban sisters. In recent times, however, she has taken on more of the modern ways than was her custom aforetime. She remains still, however, the old-fashioned mother which we all love so well. Her place has been a most influential one in the past. She has been simple and unsophisticated enough to believe in the Bible as the Book of God, and out of her loins have come many preachers of power and influence in the life of the Church. She has been useful in the past, and we can not well dispense with her in the present. Her children, many of whom live in the cities, must see to it that she has care and support, not alone for the good she has done in the past but for the good she is doing at present and will do in the future.

We refer to the country church. She is our old-time friend. Her face may be a little wrinkled with age and her hands hard and calloused in long service, but on her face and in her eyes is seen the light that never shone on sea or land. Her name may be "Antioch," or "Salem," or "Mount Zion," or "Pleasant Hill," or "Cane Ridge," but no matter what her name, the very mention of it calls up sacred memories out of the distant past. We are again in the midst of one of her great congregations gathered in from the region round about. There are aged sires and dames, stalwart young men, fair maidens and little children. They have come in on foot, on horseback, in wagons, and a few, perhaps, in carriages. We hear again the old-time melodies floating out on the summer air, as the people sing "Coronation," "Martyn," "Antioch," "Refuge," and such hymns as "Safely Through Another Week," "How Firm a Foundation," "Jesus, Lover of My Soul," "Since I Can Read My Title Clear," "Am I a Soldier of the Cross," etc.

Our hearts are lifted heavenward by the simple prayer and we hear again the old-fashioned sermon, which was plain, didactic, and always closed with an exhortation. We see the young and old coming forward to confess Christ, and a little later they are gathering yonder by the stream for the solemn baptismal service. We recall the ample dinner in the grove, the social hour when neighbors met and greeted each other, and the afternoon service, with a repetition of the scenes we have mentioned.

Such was the old-time country church, the very memory of which is sacred to many of us. It is by no means yet extinct, though many of its kind have gone out of existence through removals, change of population, death and the encroachments of the city. But we still need the country church. Conditions have vastly changed within the last half century, and, no doubt, there must be modifications in the manner of conducting these country churches. The problem of the country church is a very important one and requires the best statesmanship in the church. In some way, through the grouping of churches and their co-operation in sustaining a proper ministry, these churches must be cared for and become the nursing mothers still of men and women who are to fill important positions both in church and state.

Long live the country church, and may many thousands more in the future, as at the present, both in time and eternity, rise up and call her blessed!

Notes and Comments.

One of our prominent state secretaries writes us that the taking up by THE CHRISTIAN-EVANGELIST of the country church problem will be of far more value than the discussion about Mr. Rockefeller's money. This secretary believes that the salvation of the country church, and all other weak churches, rests almost entirely with the state societies. While we would not go so far as to say that—for we believe selfishness of many of the well-to-do country people is a strong reason for many weak country churches—we are in cordial sympathy with the work of the state boards, and we have given far more attention and space to this work than all our newspapers combined. Yet some of our state secretaries do not seem to appreciate this fact.

There is urgent need, on the part of many who write for our papers, of a new sense of responsibility for their utterances. The reckless manner in which some writers go into the public prints, regardless of the reputation of their brethren, or of honored institutions and organizations, is enough to cause alarm. Of course, publishers of papers, as well as the writers of these reckless statements, share in this responsibility. We have no press censorship among us, except the readers themselves, but it is in their power to put a stop to that sort of writing, or at least to its publication. We owe it to our good name and standing in the religious world, and we owe it to our colleges, our missionary organizations and to individual brethren of blameless lives and Christian character, that we hold our writers and publishers to a stricter account for their printed statements. The evil has been tolerated until it is becoming intolerable; and it is time the outraged sentiment of the brotherhood should find expression in some practicable way to remedy it.

Just on the eve of his departure from Pentwater last week, Dr. Moore suggested that we write an editorial on "Stringing the Bow." The meaning is very obvious, and the topic is timely. The bow that is not unstrung occasionally loses its spring and twang. The same thing is true of the human mind. If held at too great a tension for too long a period, it suffers loss of energy and vitality. By common consent the summer season has been chosen by most people as the period of suspension of hard and exacting duties. Now that the vacation season is ending, it is time for "stringing the bow," or girding up the loins of the mind for its best efforts. It is not too much to expect that every one who has enjoyed the benefit of a vacation in which he has unstrung his mental bow, shall now give evidence in the quality and quantity of his work of renewed vitality and power.

In every department of human labor and activity there is need for renewed zeal and the very best efforts of mind and heart. In matters religious, there was never a greater need on the part of Christians to make full proof of their high calling by the sincerity and wisdom of their efforts to advance the kingdom of God, which means the happiness and welfare of mankind. It is not enough that we be sincere and honest, but our efforts should be directed by enlightened judgment and by the wisdom which cometh down from above, if we would commend the Christian religion to the world. Christianity does not dispense with common sense, but sanctifies it to the highest uses. Neither does it discredit intellectual attainments, but consecrates them to the carrying out of the purposes of God. It is as much a man's duty to keep his mind in good working order, that it may do its clearest and best thinking, as it is to keep his heart pure. God has use for both of them in carrying forward his great enterprise of subduing the nations in submission to his beneficent reign.

As Disciples of Christ carrying forward a religious movement which we claim to be both rational and evangelical, and which commends itself to the intellect as well as to the heart and conscience, we have problems confronting us that challenge our best efforts for their solution. Confusion of thought leads to divided efforts and wasted energies. Every leader among us has reason just now to pray that he may be purged of all motives and aims and ambitions that would bias the judgment and cloud the mind, and prevent him from seeing what is God's will concerning us. Every one of us, too, should be prepared to sacrifice any personal opinion or preference on the altar of unity of faith and of effort for the advancement of the cause we love. Our national convention, soon to assemble, will call for the consecrated wisdom of all our leaders, to the end that our action may commend itself to the world for its catholicity and loyalty to New Testament ideals. Let us, therefore, "string the bow" and see to it that every arrow that speeds from it shall be aimed at the enemies of God and of men, and shall serve to hasten the triumph of truth over error and of right over wrong.

Editor's Easy Chair.

Pentwater Musings.

Nature is continually springing her surprises upon us here by the lakeside. She has here an assortment of elements and conditions which she can throw into different combinations so as to create new and startling results. Last evening the sun went out of his western gateway formed of ominous clouds which portended rain on the morrow. Old king of day often makes his bow for the night in a tabernacle of clouds which he glorifies with his parting beams. This morning the sun rose clear and bright above the eastern hilltop in the rear of "The Pioneer," and shot his rays through the trees and out upon the lake, at the same time that a cloud was advancing nearly all around that part of the horizon where the lake and sky meet. Pretty soon there burst upon our vision a scene of splendor which one is seldom permitted to see. A brilliant rainbow arched the western heavens, each end of it seeming to set the lake on fire with its glowing colors. In a little while, as the rain advanced, the rainbow was formed across the bosom of the lake from each end of the arch, in brilliant paths to the lake shore. Meanwhile, all the lake became dark green, save the white crests of the waves, which could be seen through and beyond the rainbow far out to the limit of the horizon. The scene was indescribably grand, and baffles all power of description. There it lingered for several minutes before our eyes, as if to impress us with the unlimited possibilities of the divine Artist in painting scenes of beauty and grandeur, with his combination of sunlight and cloud and lake and falling rain. If He who painted the scene for us on the lake and in the western sky can make the earth, the transient home of man, so beautiful, what will He not do to make glorious that other home which is to be the eternal abiding-place of man?

The past week has witnessed a thinning out of our population here by the lakeside. The beginning of the school term, the cooler autumn days, and the quickening pulse of business life in the cities all contribute to the exodus from our beautiful northern park, whose summer charms have held its population under their spell during the heated term. But nothing could exceed the charming weather we have enjoyed here during the past week. The air has had a new tonic in it, and the blazing pine-knots in the fireplace give an added charm to the longer evenings and the cooler mornings. The Easy Chair confesses that no days spent here on the lakeshore seem more delightful than these quiet, restful days following the departure of most of our transient population. One may meander through these quiet woodland ways without fear of disturbance by the intrusion of others, listening to the very stillness of the woods and noting how Autumn is already touching, with her magic brush, the leaves of the maple and imparting to them her brilliant hues. From the heights of Garrison Park one sees now only here and there a rowboat skimming the surface of the little lake nestling so quietly in its land-locked security. Out upon the larger lake one may nearly always see the smoke of a passing steamer along that great highway of travel. One has time and opportunity during these days not only for his routine tasks, but for quiet meditation and for trying to "think God's thoughts after Him," and to look at this old world, with its sins and its sorrows, its joys and its hopes, as God sees it, that he may work with Him in trying to make it a better world. Oh, to be purged of all selfish aims and ambitions, and to be willing to be used of God in any way He chooses, and to suffer reproach for Christ's sake, if we may only advance His Kingdom—that is a spiritual altitude to which every true soul aspires to attain. Amid such scenes, when God seems so near and to be seeking entrance to our souls, how utterly worthless seem the trifles of wealth and worldly fame and honor with all the fashions and follies for which the world is striving! In this clear moral atmosphere, where the map of human motives and ambitions, with their relative values, becomes clear to one's vision, it is seen that the only thing worth living for in this world is to be the faithful servant of God's will and seek to co-operate with Him in advancing His Kingdom over all the earth.

The rainbow has faded from the sky and from the lake, but we know that the sun, which has now hidden his face behind the clouds, still shines on. Clouds are evanescent things, as is also the rainbow, but the sky still arches the world and the sun makes his daily circuit. It is a great thing to be able to discern between the permanent and transient things in life. What fatal mistakes are made here! When children, we used to make soap-bubbles, and blowing them from our hands see them float away on the air with their iridescent colors, and burst into nothingness. Like those bubbles are many of the objects which men and women are pursuing with all their energies, as if they were things to endure forever. When the great Apostle looked out over the world and saw that men were chasing these transient things, he exclaimed: "Now abideth faith, hope and love." Other things may come and go; empires may rise and fall; earthly joys and pleasures are fleeting things; riches take wings and fly away; but faith, which apprehends the spiritual and eternal; hope, whose rainbow hues arch the throne of God; love, whose transfiguring power turns sorrow into joy, sacrifices into pleasure, duty into delight and earth into heaven—these abide forever. Let others, then, who will, strive for the fleeting and the transient, but let us, who believe, seek the enduring riches which come through the abiding principles of faith and hope and love. He who sees the invisible and enduring world, whose future is spanned and his present cheered by hope, and who loves God and his fellowmen, he alone is possessed of enduring riches.

The farewell beach service was held at the usual twilight hour down on the sands on last Lord's day evening. Some of the resorters had already taken their departure, but there was a good representation of our Park population, with a number of visitors from the village. The theme suggested by the leader was, "Impressions Received During Our Vacation at Pentwater." If these hills and lakes had possessed consciousness, they would have blushed at all the nice and beautiful things that were said about them. Dr. Moore, whose travels have been quite extensive, declared he had not found so ideal a resting-place in either the old world or the new as our beautiful shore here by Michigan's unsalted sea. Others confessed themselves equally in love with the place. But it was not simply the impression of physical beauty and comfort which was spoken of, but the healthy and helpful associations here found, and the opportunities here enjoyed for improving both the mental and the spiritual nature. When several had spoken and many of the old, familiar hymns had been sung, the little group of worshipers stood and sang, for the last time during the present season, our parting hymn, "God Be With You Till We Meet Again." Judging from the number who have already secured lots and intend erecting cottages the coming season, it will soon be necessary to prepare some temporary auditorium in the woods, near the beach, for an afternoon service. All signs point to the coming of a much larger number of our friends here during the coming summer than have hitherto visited this place. A number of improvements will be made by the opening of the season, or early in the summer, which will add to the attractiveness of the Park. Already we have in mind the formation of a reading circle, the members of which shall meet say once a week to talk over the books they may have read, exchange books, perhaps, and exchange ideas concerning them. We hope to make this a place where the mental and moral atmosphere shall be as helpful and inspiring as the pure breezes which sweep over the lake and through these pines.

The departure of the Moores, the early part of the week, has left a large vacancy in the social life of our Park, and being our closest neighbors they are missed the more. The sound of the saw and the hammer on the Snively cottage, on the opposite side of us, keeps away any feeling of loneliness. We had a visit, one day last week, from Professors Willett and Gates, of the Disciples' Divinity House of the University of Chicago, and their wives, who are here looking after the interests of "Campbell Park," as they call it, lying about as far north of the pier as we are south of it. Several of those interested in that summer colony from Chicago expect to erect cottages there the coming year, so it is safe to predict unwonted activity both north and south of the channel during the coming season. As the Methodists have taken possession of the shore north of Ludington, at Epworth Heights, and have made it a headquarters for Methodism, so Pentwater bids fair to become the center of a large summer colony of Disciples, who will come hither both for physical rest and recreation and for social and religious enjoyment. There is no purpose to make it the center of any sectarian propaganda, but rather to make its religious life as broadly catholic and undenominational as the spirit of the New Testament, and therefore a factor in bringing about that mutual understanding and good will among Christians which will lead to a closer unity of Christ's followers. It is expected, in the nature of things, that those who make this place their summer home will most likely share in this spirit and in the desire to realize this end.

The Country Church By C. A. Freer

In college days, by the sickness of a city pastor, I was invited to preach my first sermon in a city pulpit. During a Saturday evening call on the sick man, this was said: "Brother T., I have never preached in a city, and I am greatly scared." "Well, young man," said the sick preacher, "when you go to the city, put on your best suit of clothes, and when you go to the country, take your best sermon and you will get along all right." I met the condition in that incident nobly, because I not only had on my best suit, but a borrowed overcoat and hat. There is much philosophy in the sick preacher's reply. City people like fine linen, china and cut-glass, but the country people think first of the beef, beans, bacon or bread. The parallel is not wholly lost in religious matters. No people detect sham so quickly or appreciate real worth so readily as country people.

To discuss the country church among us is to discuss some conditions and tendencies. Under present conditions our country churches are for the most part losing ground. Why? Three things may be mentioned among the reasons:

1. Our infernally extreme congregationalism. We have magnified independence and liberty in Christ so much that almost any kind of co-operation is looked upon as the "entering wedge of ecclesiasticism." A few years ago a resolution was offered in our Ohio convention recommending an advisory committee on pulpit supply. Quicker than double-geared lightning a good-intentioned brother was on his feet, and not having time to even address the chair, said in thundering tones, "You pass that resolution here to-day, and in ten years we will have a pope in Ohio!" We get frightened into hysterics at the thought of co-operation. It is very hard, seemingly impossible to get churches to work together. Overdevelopment of the bump of independence and selfishness must be lessened among country churches before there can be any efficient work done among them.

2. A false pride among preachers is much to blame. Preachers are measuring each other and themselves altogether too much these days by the population of the town where they preach. We are going insane on bluster and boom. Most preachers are breaking their necks almost to do something big enough to send a telegram. One man did get ninety in the Bible school and a collection of $3.20 one Sunday, and telegraphed it to the papers. All this is fostering false pride. You can telegraph anything from a city and it will be read, but from Jones' Crossing it cuts no figure. Many a preacher is living on Elijah's manna and wearing patched underclothes and fretting his life away in some wicked city at $900 or $1,000 a year, who could do a better work, study at least one day a week and live like a king in some country town or with some country church. But his pride keeps him in the city tread-mill. But, says one, what about his children—they cannot get good school advantages in smaller places or the country! Very sad, that. Well, if 95 per cent of all our great men came from the country, is it not possible for a few more to come out maintaining their self-respect? The advantages for children are in the country, all things considered. The only thing a man really sacrifices in going to the country is his pride, and from the number of letters that came to this scribe from a note in the Ohio letter recently regarding the country churches, many men are willing to sacrifice it. There is a growing tendency among many of our good, strong preachers to seek quieter country-like places. The preachers feel that it does not take much of a man to run a country or village church. But to do it successfully takes just as good a man as the city. As Mark Twain would say, "Let preachers pull a few feathers from the tail of their pride and stick them in the wing of their judgment on this matter," and many more will go to the country.

3. The most serious thing we lack in this matter is competent leadership. The churches lack it. In one instance in Ohio one man worked three years to get three churches to co-operate. They have now had a preacher for nearly two years, and all are doing well, and the preacher living like a prince. What we need in every state is a "grouper"—a man who would give all his time to working up contiguous churches and locating a man with them. Our state boards could well afford to pay a man what the field would not pay him for such work. I am sure a good man in Ohio could make a magnificent field for twenty-five preachers in one year in this way. If we save our country churches, we must do a few such things as suggested herein. We must get over our extreme congregationalism. Preachers must sacrifice pride and feel it an honor to serve the country church. We must go at it in a business-like way that means system and thoroughness. These are only a few hints. A volume could be written on the subject.

It Is a Problem By T. A. Abbott

Corresponding Secretary of Missouri.

Has the country church a problem? Or, is the country church itself a problem? Certainly, it would seem, that there must be some difficulty, for not only our own people but other religious bodies as well, are, in conference, convention or association, talking about it and trying to reach a solution. Do not, for an instant, imagine that this difficulty is peculiar to our own people; it is worrying "other folks" as well as it is us. It may be that our Methodist brethren, with their strong centralized ecclesiasticism, are not troubled as we are, but certainly every religious body that has a congregational form of government is finding the country church problem a large one.

What Is a Country Church?

A failure to have a clear, clean-cut definition as to what is meant by "country church," will increase, instead of allaying our confusion. Congregations easily classify themselves as "city," "town" and "country" churches. Yet to the city man, very often, everything outside of the city is country. But a closer definition than this is needful. We have no insuperable problems in either city of town churches; it is the condition of the purely country church that is calling for the attention of every thoughtful man.

Lack of Leadership.

It seems to us that the whole difficulty lies in a woeful lack of adequate leadership. The men who were in the lead have either died, moved to town, or gone west. During their leadership they failed to develop new material, and their departure left the church, in many instances, helpless. I know of no country church that is or has a problem where they have adequate leadership. The idea, "Once an elder always an elder," is largely responsible for this sad failure to develop leaders. The remedy for this is a wise, prudent, rotation in office, thus giving the younger men a chance to develop their latent powers of leadership.

County Co-operation.

This remedy, however, while helpful for the future, fails to meet the present need. What of the problem now with us? Let all the churches in the county form a co-operation and carry out the Pauline injunction, "Ye which are strong should bear the burdens of the weak." This ought to be true of congregations as well as of individuals. Let a County Board be formed by each church electing one of its wisest and most consecrated men to the place. Let an Executive Committee, President, Vice-

President and Secretary-Treasurer, be elected, living in or near the most influential town in the county. Let this board and executive committee meet once each quarter and consider all the interests of all the churches in the county; once a year have a county convention, and, among other things, raise a sum of money, so that not only can the waste places be evangelized, but the weak churches can be assisted in sustaining pastors. All this to be done, not in a spirit of domination, but in loving, loyal, helpfulness, and we believe that the problem of the country church will be in a fair way to be solved. Let it be understood this is not the statement of an untried theory, but a plan that has been tried in some counties for years, and wherever given a faithful trial has never recorded a failure. Lincoln county, Missouri, for instance, organized this sort of a co-operation twenty-five years ago. It had then six churches; it now has sixteen. Its country church problem is being solved right along.

Duty of the Strong Church.

All too often there is a spirit of selfishness in congregations. They care not who, or what dies, so that they live. This spirit is hurtful, injurious, destructive. The strong town church that allows a country church, near by, to perish is following a suicidal policy.

The people of that country community, many of them, will move to town. If the church has been kept up, their coming will be a source of strength to the congregation in the town, otherwise they will be a source of weakness. For its own sake, therefore, the town church ought to put forth every endeavor to secure the strongest life in the country church, for it means its own future strength and life. "Ye which are strong ought to bear the burdens of the weak," is the policy that will solve this great problem.

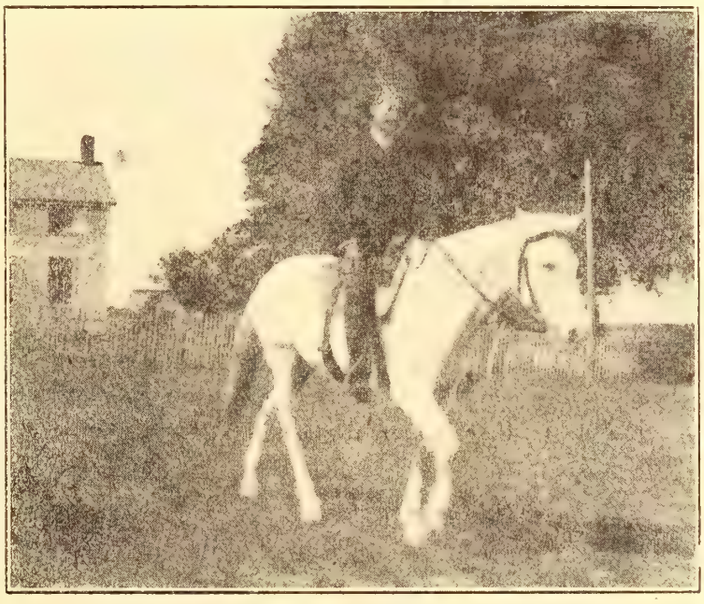
Our people, in the past, have been frightened by a "bogy" called "Ecclesiasticism," but surely no one can find in the plan outlined even the faintest traces of centralization or ecclesiasticism. It is a simple plan of co-operation, making practical use of the very first law of the Christ-life, "Ye ought also to love one another."

The Country Preacher*

By O. A. Moore

The country preacher is one of the most important factors in the Christian church. The cities are partially supplied from the country, and preachers are not an exception to the rule. The country preacher's field is broad and he has the opportunity of preaching the gospel to many who may never have heard it. Sometimes the seed falls into the hearts of young men that have a burning desire to tell the good news to others, and they do more effective work, and possibly accomplish more good, than he who led them to Christ. These young men are encouraged to enter our Bible schools and equip themselves for greater usefulness than is possible to the average country preacher.

The country preacher preaches to from four to ten mixed congregations per month. This gives him a splendid opportunity for sowing the seed of the Kingdom and cultivating the soil of human hearts. He should be a man of great self-denial, for he must forego many pleasures enjoyed by others if he would meet all his engagements.



A Typical Country Preacher.

His wife should have the same zeal in the cause, for she must shoulder the responsibilities of the home while he is away and supplement his salary by her energy and self-denial. Often when the preacher returns from his seemingly fruitless field of labor, careworn and tired, she will encourage him for the cause of Christ to trust in the Lord and go again.

The country preacher does more preaching, traveling, visiting, etc., for the support that he gets than any other preacher does. Many of them are not regularly engaged in preaching, because the salary is too meager for a support. Such a preacher has to do other work for a living. Because he engages in secular work, do not misjudge him, He has the same burning desire to preach the glorious gospel of Christ. He only needs help. Help him, encourage him, put him to preaching regularly and give him a support. He may not be dressed in the latest style, and may not be very oratorical, but he tells the story enthusiastically and the people hear him gladly. He has many things to encourage him. Besides the words of cheer and comfort from the faithful few, he knows that all the homes are open to him and he is ever a welcome guest. Often he sits by the glowing fire at night and talks of Jesus and his love to families that otherwise might never know of his goodness and mercies. Evangelize the country and you will evangelize the world.

I have great sympathy for the country preacher. I know his trials and have experienced some of his denials. With your pardon, I will give you approximately my work for the last eight years as an illustration of what I have been trying to tell you. During these eight years I have traveled over 24,000 miles in my buggy and more than 2,000 miles by railroad in order to make my appointments. For five years I have driven 42 miles to one church and have not missed an appointment. Hot or cold, wet or dry, I try to go. In going to this one church, just once a month, I have traveled 2,520 miles. I go on time and at the time. Many times I leave home before daylight and travel late at night in order to get back home as soon as I can after filling engagements. I have missed only four appointments in eight years.

I have met and exposed thirteen Mormon elders and driven them out of five different localities. I have preached in twenty denominational churches, twenty-five school houses and many private homes, with about 200 additions to my congregations.

Whatever good I may have accomplished in this work, to God and my loving wife be all the glory.

Texas, Ga.

*This is an address delivered in the Georgia state convention and is published by request.

President Roosevelt on Country Churches.

In a recent address, President Roosevelt lamented the decline of the social forces in our rural districts. He said: "Many country communities have lost their social coherence, their sense of community interest. In such communities the country church, for instance, has gone backward both as a social and a religious factor. . . . The country church must be revived." He speaks of large farming communities west of the Mississippi with pride, saying: "In these regions the church and school flourish as never before; there is a more successful and more varied farming industry; the social advantages and opportunities are greater than ever before; life is fuller, happier, more useful; and though the work is more effective than ever, and in a way quite as hard, it is carried on so as to give more scope for well used leisure."

Is There a Country Church Problem in Kentucky?

By H. W. Elliott

State Secretary.

This is a question that is asked me by the Editor of THE CHRISTIAN-EVANGELIST and there is only one way to reply to it and that in great big letters—YES, YES, YES! The simple fact is that the large majority of our country congregations in the richest part of the state are either at a standstill or on the decline. Some in the richest counties in the state are almost ready to suspend operations. The selling of farms by our members and their removal into the county towns and cities contributes to this state of affairs. Large bodies of land are being bought up and the membership is moved out. There are some other causes that perhaps it would not be wise for me to mention. There is not any special effort being made to solve the problem by the state board, and as far as I can see there can none be made. We certainly cannot have anything to do with the sale of lands. If we could locate efficient men and group the congregations where they are not able to employ a man for all the time it might help to recruit the depleted ranks. There are churches that have men located in their own parsonages—and good men at that—whose recent history is one of loss by removal of members and sale of lands to parties owning larger bodies.

However, it is believed that this would be a factor in solving the problem, if we could get such men as are needed to locate. Perhaps this would serve to accomplish the most important thing after all, viz., to get those who are still with the country church to determine that as much as in them is they will seek to stand by and advance the work of the church. If we could once get them filled with the spirit indicated by an inscription on a monument to Greek soldiers that John Ruskin quotes, "Stranger, go tell our people that we are lying here having obeyed their word," it is possible that we would see a revival of interest in the country church. There is no problem so profoundly important to our work in Kentucky. The growth of the town and city church and the meeting of the needs of the country itself thrust themselves upon us as reasons for an effort to solve the problem of the country church.

Sulphur, Ky.

Reasons and Suggestions

By W. H. Harding

By request of the brethren, I have spoken on this subject at several conventions, state and district. My experience has been in Canada, Nova Scotia, Illinois, Kansas and several other states. All over the land the country churches are closing their doors. I know of one county where four church buildings were sold last year and moved away, and in three cases turned into barns, and yet there are as many people there as ever. The condition is alarming. A great many people in the country spend the Lord's day in visiting and big family dinners, etc. Why is this? First, because many of the wealthy people move to town. The bone and sinew of many of our city churches are from the country. Second, the general impression is that only the "little preachers" stay in the country. The question always asked a new preacher is: "How large is the town where you are preaching now?" and if it is a large town, he is at once set down as a big preacher from a big place, but if it is a small place, well, the conclusion is that he must be a small preacher or he would not be in such a small place; and as nearly all the preachers are "big," they want to get into a corresponding place. When there is an advertisement from the country there are few replies, but when some large place advertises with a good salary, there are plenty of applicants. We have a great many big preachers and only a few little ones. What can be done to improve the situation?

First, educate all the churches that it is right to meet on the Lord's day to break bread; give more attention to the eldership and have a scriptural efficiency. I have seen churches in the country that were working and doing well because they had a competent body of officers. I have also seen a church ruined through the incompetence or else through the domineering spirit of the elders. I could give a very interesting chapter from my experience in this way.

The third item in the improvement would be to have the strong churches in the cities and towns take an interest in the churches near them that are weak. I know of one large city church with over a thousand members, and it is a living link in the foreign and also in the home mission work, and yet within ten miles of that church there are three dying country churches. I wish I could sound out a note so loud and long that it would awaken some of our churches (and I was going to say preachers, but I will not) to a sense of the work that is needed in our country churches. Let the brethren who have moved to town not forget the old home church, and let the town churches think of the debt they owe the country churches.

The last item I shall mention here is perhaps the most workable and would be the most effectual if carried out. Most of our states are divided into districts. Let each district (or, if thought best, each county, but the district is more practicable at the present stage of our work) have its evangelist, who will try to group the weak churches, so that they may have preaching and pastoral care. This evangelist, if a wise man, could adjust any difficulties that might arise and instruct the people as to the apostolic example. I believe that one of the Centennial aims should be, "An evangelist in every district." I believe we must pay more attention to our state organization. In twenty years' experience all over this country as pastor and evangelist, I have seen things that make me think that this effort on the part of THE CHRISTIAN-EVANGELIST to call attention to the country church is one of the most important in a long time.

Scott City, Kan.

FAMILY FOOD

Crisp, Toothsome and Requires No Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city, who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Sometime ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges; everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

Landlordism and the Country Church

By E. J. Lampton

One thing standing in the way of the permanency and efficiency of many churches in the country is "landlordism," the land being largely owned by a few men, who reside in some town or city. The whole community with a few exceptions are "renters," who, ever seeking something better, are changing from one place to another, almost annually. In the first place this militates against a permanent, regular growth. This year there may be a large increase and next year the same church may be greatly depleted by removals. This would not be so harmful if these changing homes strengthened some other country church, but the people frequently settle for another year or two where there is no church. For many seem more interested to find a community where they can fatten their cattle than one in which they also can have their families grow strong in the Lord and his truth. In the second place those who live on rented land after paying the demands of their landlord and supplying the imperative needs of their household, have but little left with which to sustain the church, however willing they may be to give for that purpose. This must, in the very nature of things, deprive the church in no small degree of two things essential to the growth and development of every church, first, the gospel faithfully and forcefully preached, and secondly, the tender and constant care for the sick and the spiritually weak.

Out of this and other causes grow other hindrances to the effectiveness of the country churches. They seek the service of some preacher for one year. What can a man learn of the real wants of a community in one year? They contract with him. He comes and fills his contract. He sees something better (financially) elsewhere or the church wants a change, something new. Then comes a period of writing or receiving applications, and the church grows colder and sinners more indifferent. And the wonder is that the church lives at all. Country churches are suffering from being made simply stepping stones to something better upon the part of the preachers. They need to engage a preacher for five or more years so that his interest and theirs may be mutual. If strong enough, it would be wise for the country church to have a parsonage and three or four acres of land attached and well located for the comfort of the preacher's family. If one church can not, let two or more combine and thus prepare a home for him whom they would have labor with and for them. Do away wholly with employing a preacher for a limited time. If needs be let it be for life, let the church do what they promise promptly and the country churches will, I am sure, grow in power as well as numbers.

The Preacher and the Problem

By E. A. Frost

What must be done with the country churches?

Give them the Bible, and as a general thing they will solve all of the problems that confront them. The preaching must be done, or at least is usually done, by country preachers; by men who work on their farms six days in the week and then walk three or four miles to some schoolhouse on the Lord's day to preach. Of course they do not always walk, for many of them have good horses to ride or drive. I am a country preacher myself and when able to preach I have walked eight, ten and sometimes twenty miles to preach.

As to solving the problems: First, try to put a good religious journal in the homes of all our country brethren. This will go far towards eradicating a prejudice which, I am sorry to say, exists in many of our country people; and it will also bring them into touch with the great operations of the militant, evangelistic missionary movements of our great laity as a whole.

City brother, you think, no doubt, that you have the co-operation of the majority of our people in these great enterprises; let me say now that I know that you are mistaken. Not a tenth of our people are doing what could and should be done. Whose fault is this? Yours and ours, of course. Neither the one nor the other altogether.

Second, we need more preachers in the country. We once had, in Barry county, Missouri, about seventeen churches, almost all in the small country villages, and quite a number of preachers; but now we have only a few preachers but many members still. We have now just five very ordinary preachers, the writer being one of this number. We have no young men fitting themselves for the ministry. But I have not time nor space to discuss this, yet some suggestions should be offered, I know. I will just say that if we do train up a bright young man, as soon as he is able to do effective work some city church grabs him.

Third, there should be a preacher—I mean a country preacher—who is willing to take country fare and odds and ends for his salary for every two or three congregations. I mean this, that he must not be above the laboring classes; not "stuck up," to use a hackneyed phrase, or big-headed.

Since the rural free delivery of mail came into vogue, there has been a very noticeable change in the country. Almost all parts of the country can now be reached by the daily mails, and the country is no more in a certain sense. Telephone lines now ramify all parts of the country and the day is not distant when the country people can listen to preachers and lecturers and sit about their own firesides. These changed conditions in the rural districts call for changes in the *modus operandi* of all of our enterprises.

A few years ago I, being in very straitened financial circumstances and in poor health, and also homeless, made an offer to my brethren in general that if they would help me get a humble home and out of debt, I would devote my time to preaching. A few noble-hearted brethren responded to my appeal and greatly aided me, yet not enough to enable me to do what I proposed. I have had to work so hard on my little rocky farm that when Sunday comes I feel more like going to bed than preaching; yet I can see where rich congregations give thousands of dollars to convert China, India, Japan and other heathen countries, and allow our own young people to unite with the various denominations around them for the want of faithful men to present the inimitable doctrine of Jesus Christ. I do

(Continued on Page 1174.)

PATCHES

Why Brown Ones Come on Faces.

When a woman can get rid of brown patches on her face by changing her diet it is worth while for other women who care for their complexions to know something of the method.

A lady in Michigan City says that coffee caused the brown patches on her face by first giving her stomach trouble, then putting her nerves out of order, and the result was shown in her complexion.

She quit coffee and began using Postum Food Coffee and in less than a month the stomach trouble disappeared and within two months her complexion cleared up and is now fine and rosy.

She speaks of two men at Westfield, Ind., who have both been improved in health by leaving off coffee and taking in its place Postum Food Coffee; also a husband and wife of the same place, who were in poor health and suffered from stomach trouble. They quit coffee and after using Postum a short time the result was natural sleep, return of appetite, and a gain in strength as fast as nature could rebuild.

She gives the names of a number of other persons who have been helped by leaving off coffee and taking Postum Food Coffee.

It is a safe proposition that if any coffee user has stomach or nervous trouble, or bad complexion, he or she can get rid of the trouble by discontinuing coffee and taking Postum Food Coffee. It is easy enough to prove the truth of this by making trial. Read "The Road to Wellville," in pkgs. "There's a Reason."

A MOTHER CHURCH IN INDIANA

The following is taken verbatim from the old record of the Little Flatrock Christian Church, Rush county, Indiana:

"In consequence of some differences existing in the regular Baptist church on Little Flatrock on some points of doctrine, such as particular election, limited atonement, means of the Spirit's operation, etc., after various altercations the said church by mutual consent agreed to divide, and the following brethren and sisters obtained the following letter of dismission, viz: The Baptist Church of Jesus Christ on Little Flatrock: To all Persons to Whom These Presents May Come, Greeting:—Know ye that our brethren and sisters whose names are hereunto annexed are persons of good moral character, but in consequence of some difference between them and us upon some parts of the Word of God or doctrine, they are therefore dismissed from us; done by order of the church and signed: Abner Hackleman, clerk. (Here follow the names of the thirty dissenting persons mentioned in the foregoing).

"The above-named brethren and sisters met by appointment on Friday, the 16th day of April, 1830, and after mature deliberation proceeded to give each other the right hand of fellowship pledging ourselves to each other and to God *to maintain the order and worship of a visible Church of Christ according to the New Testament, having no other creed, or rule of faith and practice but the Word of God, which we most firmly believe.*

(Received by letter on the same day, five brethren.)

"Appointed Bro. John P. Thompson bishop and Bro. Abner Hackleman secretary.

"Resolved, That we be known by the name of 'The Church of Christ on Little Flatrock.' Attest: John P. Thompson, Bishop.

"A Hackleman, Secretary."



Little Flat Rock Christian Church, Rush County, Indiana.

In these brief words we have all of the record handed down by the fathers of the church in regard to its formation. It is known, however, that John P. Thompson was the preacher of the regular Baptist church at the time of the division, he being one of the thirty who wished to be known simply as a Disciple of Christ and as member of a Church of Christ. About a year before the division of the church Brother Thompson made a visit to Kentucky and during his stay there it fell to his lot to hear a series of sermons by Barton Stone. Being a man without prejudice and of great intellectual powers, he became greatly dissatisfied with his previous conceptions of the Word. The result was when he returned to Indiana he began to preach the 'strange' doctrine he had heard in Kentucky, which, finally after several months of disturbance, brought about the division of the church. It is only just to the restoration movement on Little Flatrock to say that at the present time there is no trace whatever of the regular Baptist church.

During the seventy-seven years of the existence of Little Flatrock Christian Church the records kept are meager and broken and it is very difficult to write a connected history of the church. Perhaps to serve the purpose of this sketch it is not necessary but the writer feels sure there are at least two distinctive features in the general management of the congregation which will be interesting to the brotherhood. For instance, in the year 1846 the old record says, "The church met for the purpose of taking into consideration the propriety of building a new meeting house. It was unanimously resolved, 1st, that this church through divine favor will erect a new meeting house; 2d, resolved by a large majority of the members present, that the most just and equitable and scriptural plan to raise funds for the erection of said house is upon a *principle of equality*, or in other words, that *each male pay according to his real worth*, taking out his liabilities, when so requested."

Upon the adoption of this resolution several of the most wealthy brethren and some few others seemed to take offense and declared that they would not pay their proportional part.

At a subsequent meeting "it was moved that if those brethren, after they shall have sufficient reflection, still persist in refusing to pay their proportional part, they shall be dismissed from the church."

The records show that after three months of grace these brethren still refused to pay according to the resolution and were therefore excluded from the fellowship of the church for the sin of covetousness or an inordinate love of money! In justice to these brethren let it be said that they afterward repented and were reinstated.

From this scheme of raising funds for this church building evolved an *ad valorem* system of securing the finances for the regular expenses of the church, which is extant to the present day. The justness and the fairness of such a method is patent upon its very face, and it has proved so satisfactory with this congregation that it has no trouble to meet every financial call. Is there another congregation in the brotherhood using the same method?

The old record also shows that the elders of the church were careful to keep the personnel of the membership as clean and Christianlike as it was possible to do, for time after time there is record made where this brother was excluded for gambling, this one dismissed for swearing, this one for drunkenness, still another for non-attendance at church, this sister for keeping questionable company, another sister dismissed with the laconic words, "no account" after her name, and so on through almost the whole category of human sins and foibles.

The church, during its long life, has been served by the most noted men of the Restoration in various capacities—some as pastors, some as evangelists, others as visitors. Out of the large list a few names are given: John P. Thompson, John O'Kane, Alexander Campbell, George Campbell, Henry R. Pritchard, Benj. Franklin, Benj. Reeve, Elijah Goodwin, Isaac Errett, D. R. Van Buskirk, Knowles Shaw, L. L. Carpenter, J. P. Orr, E. S. Frazee, Walter Campbell, Robert Sellers, E. B. Scofield, A. W. Connor, J. W. Connor, W. J. Russell, J. H. MacNeil, I. N. Grisso, J. N. Jessup, Elden Van Winkle, Walter Stairs and A. B. Houze. It is not difficult to see why the church prospered so abundantly when one understands it was fed the bread of life by such men as these.

The congregation when I was pastor, at the time of its seventy-fifth anniversary, numbered two hundred and fifty, and so far as the writer knows was the strongest country congregation in the brotherhood. It supports a pastor full time, besides giving to the various missions from all sources over $600 per year.

On September 10, 1905, was celebrated the seventy-fifth anniversary of the church, but owing to an incessant rain during the day the assemblage of people was necessarily small. Among the speakers present were Stephen J. Corey, of Cincinnati, O., secretary of Foreign Missionary Society; former pastors D. R. Van Buskirk, of Greensburg, Ind.; J. P. Orr, Lebanon, Ind.; Walter Campbell, Louisville, Ky., and A. B. Houze, Flora, Ind., all of whom delighted the audiences with sermons and addresses happily conceived and well delivered.

This celebration is worthy of more than passing notice. It marks the closing of seventy-five years of indefatigable labor for the Master by the church that is practically the mother congregation of our brotherhood in Indiana. It marks the beginning of a new epoch of still greater achievements for world-wide righteousness. For three generations Little Flatrock has been a radiating center from which Christian men and women have gone to every part of the nation with the story of Jesus upon their lips. To attempt to outline the good the church has done would be an impossible task. It is incalculable. Never, until the eternal rewards are given in heaven, will the result of its labor be known.

The present condition of the church is gratifying evidence that the power and worth of some country churches is not waning, but is still a most important factor in the moral and religious development of the nation.

Little Flatrock Christian Church, proud of its glorious past, looks forward into the future, sanguine in the belief that it has not yet reached the limit of its usefulness, but that greater victories lie in the years to come when the full glory of a century rounded out in the work of the Master shows forth the matchless splendor of a still more glorious triumph.

Frank B. Thomas.

A NOTED COUNTRY CHURCH IN ILLINOIS.

The Cantrall Church of Christ has a remarkable history. Its founders were typical pioneers. The church has been a substantial organization since its very beginnings. Its service to the brotherhood of Central Illinois has been more than any other congregation in existence. From it have sprung most of the older churches in this part of the state.

The church was established by Stephen England on May 15, 1820. So important has been the part Mr. England played in the early history of this church that a few words of his life will not here be amiss, in fact it will not be possible to give the history of the church without an account of this great man of God. He was born June 12, 1773, in Virginia. His parents moved to Bath County, Ky., when he was quite young. He was there married about 1791 to Anna Harper, who was born September 1, 1772, also in Virginia. They had ten living children in Kentucky. The family moved in March, 1813, to Madison County, O., where they had two children. In the fall of 1818 they moved to Madison county, Ill. The following winter Stephen England, with two of his sons-in-law, came up to the Sangama country to explore it. After much difficulty and hardship they found a suitable place to build their houses. They cleared the land, planted their crops and returned to Madison county for their



John Grant.



Henry H. England

families, bringing them to their new homes about June 1, 1819.

Stephen England was not to enjoy his new home long for it was on September 26, 1823, that he died of a cancer in one of his ankles. Mr. England was a Baptist minister in Kentucky, but I have it on reliable authority that he was acquainted with Barton W. Stone before coming to Illinois. He was familiar with Stone's effort to have men be Christians only and was never known as a Baptist in Illinois. His first effort to plant the seed of the gospel was very soon after he brought his family to the new settlement. The people, having planted their crops, wished to have religious services, so Mr. England announced that he would preach at his own house late in June or early in July, 1819. Everybody in the entire settlement came. Two women walked five miles through the grass, which was almost as high as their heads. The husband of one of them walked and carried their babe. That was the first sermon ever preached north of the Sangamon river in Sangamon county, and probably in Central Illinois. Mr. England organized the church May 15, 1820, at his own house, in what is now known as Fancy Creek township. There were eight members besides himself. The names of the persons constituting the church were Stephen



Lewis P. Fisher, Pastor.

England and Anna, his wife; Jechoniah Langston and Nancy, his wife; Levi Cantrall and Fannie, his wife; Mrs. Adelphia Wood, Mrs. Sarah Cantrall, the wife of Wyatt Cantrall, Mrs. Lucy Scott (daughter of Mr. England), afterwards Mrs. Cline. This was the first church organized in Sangamon county and the writer doubts very much if there was any other church of Christ organized in Central Illinois before this time. Mr. England's widow died June 1, 1841, both near where they first settled in 1819, in what is now Fancy Creek township. His last years were spent in much suffering, but he preached the gospel as long as he could stand, and delivered his last sermon sitting.

For a number of years after the organization of the church they were without a church home and were compelled to worship at their homes in barns and in groves. The first church house was a log structure, built at a point one and one-half miles southeast of the present church in Cantrall, near what is now known as the Brittin Cemetery. This, of course, was a simple old-fashioned log meeting-house and it was used until about the year 1846, when a frame church was erected a few rods east of the present church. In 1873 the present church building was dedicated. It was then considered one of the best country church houses in this part of the country. It is built west across the street from the old frame house on a beautiful piece of ground. From the beginning of the church until the laying out of the present village of Cantrall in the sixties it was known as the Antioch Christian Church, but with the coming of the town and the new church the name Antioch was dropped and the name Cantrall substituted.

In the beginnings of the reformation in Illinois the Antioch congregation was the headquarters of many of our pioneer preachers and debaters. The writer has not been able to learn the names of all the men who deserve a place on this list, but the following are a few of them: William Brown, James Morrow, a Brother Ryan, "Watty" Bowles and his father, Robert ("Little Bob") Foster, and Philemon Vawter. These men all visited and often preached for the congregation. Besides these there is only one other, without which the list would be very incomplete, that of Barton W. Stone. Mr. Stone seemed



George T. Sayles.

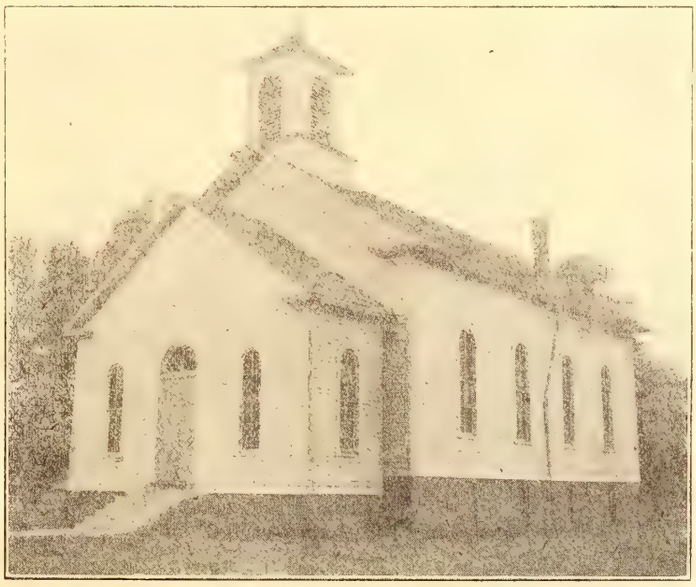


John S. Lake.

to have been a personal friend of the Englands and paid them a visit early in the forties, preaching for the brethren on a number of occasions.

Bro. Stephen England was the first minister of the church and served in that capacity until the time of his death in 1823. His son David united with the church about one year after his father's death. He was first elected deacon, then elder and continued in that office to his death in the early eighties. Stephen England solemnized the first marriage in his home county. On one occasion a couple came to Mr. England from Fort Clark, now Peoria, to avoid the trouble of going to Edwardsville for license. It was lawful to advertise their intentions for ten days, and then marry without license. The couple were married in the latter way.

In concluding this short history of one of Illinois' oldest country churches a word that is quite deserving may be said in behalf of some of the congregation's present personnel. Any one who knows the congregation and has



The Cantrall Church of Christ.

had the privilege of visiting with them will not forget George T. Sayles. He has been a member of the church for 54 years and has served them efficiently as elder for 40 years. During these years he has been temporarily away for a short time but his membership and support have been with the Cantrall congregation. He is now 76 years old, but attends regularly every Lord's day and his mind is as suggestive in the monthly official board meetings as the ordinary man's at 30. The church loves him and reluctantly awaits the time of his call to the heavenly world.

Another one of the congregation's consecrated servants is Henry H. England, one of the younger sons of David England. He was born May 19, 1847, on the farm acquired by his grandfather in 1819. At the age of about 22 he became a member of the Antioch church and has served the church faithfully for 40 years, the last 25 of which have been spent in the eldership. Mr. England has raised a large family and now owns and lives on the old England homestead.

About 20 years ago President E. V. Zollars held a meeting for the church, which was the gathering in of a number of strong, earnest men who have been loyal supports of the congregation since. John Grant, at present the able Bible school superintendent, has been, with Robert, his brother, and John S. Lake, of invaluable service in maintaining the present healthy condition of the church. The Grants were among the first students of the Illinois State Normal University, at Normal, Ill. They taught school for many years in their young manhood. The brethren at Cantrall count themselves very fortunate indeed in having a man of Bro. John Grant's like to lead them in their Bible school. Both Brother Grant and John S. Lake are elders.

The congregation at present has a membership of 125 and a growing Bible school. They are loyal to every missionary enterprise and are anxious to progress with every movement that will preach the Christ and save men. The official board consists of five elders and six deacons. All are well qualified for their work.

In the few months of the present ministry the writer can only count himself exceedingly fortunate in being called to a church of such large and fruitful experience. We are looking forward to greater things. We have just begun an evangelistic campaign. William G. McColley, of the Pontiac Church, is assisting the minister and does the preaching. The field seems ripe for a great meeting.

Lewis P. Fisher.

A Decadent Grace

By Rochester Irwin

Recently, with a deep sense of chagrin, I read in a paper published by one of our state missionary societies the following letter from a member of a certain church, in reply to the corresponding secretary:

"Your letter informing us of Brothers ——— and ——— received. I am very, very sorry to say that we will have to give up having any preaching this summer just because no one thinks that we can keep a preacher. I have always kept the preacher, every one we have had for the past twenty-five years, ever since the church was organized. When I first found out that we could get a student to spend the summer with us I brought the matter before the church, and every one present said, 'Yes, have him come; if we can not hire a preacher for a year, get one for a few months and then see what we can do.' I then told them that my daughter and two children were coming from California to spend the summer with us, and it would be impossible for us to entertain a preacher, and some one must make up his mind to take him, and I have been trying ever since, both in and out of the church, to find a place, but all say 'No.' I know that it is inconvenient for most farmers to furnish a room for a minister, but some could, and I feel very badly to have to give up hearing preaching this summer. It is now about a year since we have had a sermon in our church. I still hope for better times. Yours in hope."

The secretary fitly heads his reprint of this letter with the phrase, "The Shame of It," and comments thus:

"Some of our churches are pastorless today simply because they will make no sacrifice nor be put to any inconvenience to have a pastor. The corresponding secretary has recommended student preaching to several churches that are without pastors, feeling that this would be much better than nothing. We print one of the replies received."

Reader, have we been "forgetful to entertain strangers"? Have we "all things common," as much as we should have? Do we "abound" in this "grace" of liberality and hospitality as in the "good old times" of our fathers? Lord, give us a greater number of Marthas and Lydias!

Washburn, Ill.

HOUSED BY 1909

By W. R. Warren, Centennial Secretary

One of the most important of all the watchwords set before the brotherhood in the Centennial campaign is one of the seven sent forth from the Church Extension office in Kansas City, "Every homeless church housed by 1909."

All will agree that there is no worthier way of celebrating the one hundredth anniversary of the Restoration movement. So fully do we appreciate the necessity of having a house for the church that we have come to use the same word for the two things. The church without a meeting-house can not be strong, permanent or prosperous in the higher spiritual things of its service.

Any one of our eleven hundred homeless churches could send to any one of our million and a half of members a master solicitor like G. W. Muckley, F. M. Rains or P. C. Macfarlane, and get a contribution of five cents, or $50,000 for the building of a house of worship, but the business-like, practical, brotherly, scriptural way is for us all to voluntarily turn into the common fund the money which we wish to give for the erection of buildings other than our own, and allow this to be administered by a board of wise, consecrated men who can study the whole field thoroughly, investigate each case and give assistance in such a way that not only is the beneficiary helped, but the fund preserved entire for the assistance of other churches in the future.

All housed by 1909! With this aim in view, let the churches that have not heretofore taken offerings fall into line; let individuals who have not given contribute their little or much; let those who have supported this cause in the past increase their contributions for this supreme emergency call. It is not only that all that are now homeless shall be housed by 1909, but

"Across the shadowed sea at twilight hour
A ship comes stealing in the wake of day.
No sail-clad masts above her low hull tower.
No captain's voice, no sailors to obey—
A derelict, nothing more.

"Across life's twilight sea a ship comes sailing.
A shattered wreck, adrift upon the stream;
About its seamed sides lost hopes are trailing;
Ambition gone, and blighted each fair dream—
A derelict, nothing more.

by housing these, we shall provide a fund which will be adequate for the housing of all that will come after them.

The Preacher and the Problem.

(Continued from Page 1171.)

not cite my own case as isolated. Other worthy preachers have been driven from the rich home fields because they receive no support. They that preach the gospel should live of the gospel, says Paul, and never until men can be supported and donate their entire time to preaching, prayer and study can we expect great results.

The one thing above all others that has hindered our progress in the country is the fact that there is a certain class of pugilistic preachers who, like the ancient Serpentenians, when they have no enemy on the outside to kill, fall upon their own friends and cut and slash everything as heretical that does not divert a golden stream of filthy lucre into their own coffers.

I further suggest that a cause which is not great enough to enlist a self-support is either lacking in inherent worth or else its devotees fail in their zeal toward it. The latter is the case in the subject under consideration.

If I had the power and ability I would go to each brother or sister in a given district and personally solicit his active cooperation in having meetings at every schoolhouse until church houses could be erected. I would place in his hands a good paper, even if I had to do it at my own expense. Active men should be sent into each school district to gather up the names of all members of the church. How often is it the case that you will hear a former member of the Church of Christ say: "Well, Sallie and I moved into a new neighborhood, and as we had no church there and as we did not know of any of our own people there, and as the Baptists had a good church and Sunday-school, we just united with them."

What should be done? The answer is easy. These good people, if approached in time, would gladly unite with their own brethren. Keep preachers in every nook and corner—local preachers. Let those who are well fixed and have ample means give something to hold the hands of worthy preachers up in every neighborhood.

Our Budget

—All hands to the oars!

—A long pull and a strong pull and our missionary societies will raise the needed money.

—Let nothing stand in the way of our achieving our aims.

—Church extension has the right-of-way this month. But those who have not forwarded their offerings to the societies should do this at once in order that the books may be made up.

—The plans for the Norfolk convention are rapidly taking shape.

—We will give you full particulars in THE CHRISTIAN-EVANGELIST at an early date.

—Among the speakers for the Foreign Society will be L. E. Sellers, Ira Boswell, Herbert Moninger and Peter Ainslie.

—We give large space this week to the problem of the country churches.

—We believe that it is vital that attention should be focused on this subject.

—The men whose articles appear in our columns this week are those who have had wide experience.

—From all that we can learn, one of the greatest problems is how to get the inhabitants of our rural districts to pay anything like a reasonable proportion of their income for the support of the ministry. We hear of men who are worth $20,000 to $25,000 giving from $10 to $20 a year for a preacher's salary. Of course, there will be only one-fourth time and one-half time preaching when the membership is so niggardly.

—We present a brief history of two prominent country churches in this issue, while what may be called the first of our churches is also represented in our columns this week.

—The Cantrall church has just opened a special evangelistic meeting. Frank B. Thomas, who writes the account of the Little Flat Rock Church, is a late minister of that church and did an excellent work there. This is one of the churches that puts to shame a hundred other country churches that could do as much if they would.

—The office force is looking forward with expectancy to the return of the Editor, who will be at his desk, all being well, before the next issue of the paper goes to press. The Assistant Editor had a delightful visit with his chief's family at the "Pioneer" cottage, Pentwater.

—During the absence of the Assistant Editor some mistakes crept into our topic pages, but we believe the lessons of the Sunday-school, Christian Endeavor and prayer-meeting will now be found in their proper sequence.

—All news items, articles and matter for publication in THE CHRISTIAN-EVANGELIST should be addressed simply to "The Editor," and not to individuals. Orders for books, supplies and business matters should be sent to the Christian Publishing Company.

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—The New England convention begins September 12 and concludes on the 15th, at Danbury, Conn.

—A. F. Sanderson, of Houston, Texas, was a recent visitor to THE CHRISTIAN-EVANGELIST office.

—Edwin Clutter is in a meeting with Stephen J. Epler at the Madison Church of Christ, Brooklyn, Iowa.

—The first district (Ohio) convention will be held September 19-20, at the Broad Street Church, Columbus.

—Burt E. Stover has been chosen to minister to the Armourdale Christian church in Kansas City, Kansas.

—The forty-fourth meeting of the Ministerial Association of Ohio will be held at Hiram, beginning October 29.

—The brethren at Plains, Mont., have begun work on their new church and they give promise of great success.

—R. A. Staley has resigned at Goodland, Kan., where a parsonage has been completed. He goes to Hebron, N. M.

—The speech of G. F. DeVol at the Labor day celebration is greatly praised by the local paper at Johnston City, Ill.

—M. A. Hart, of Pomona, Cal., has accepted the call to Columbia, Mo., and will be on his new field about October 1.

—Roland A. Nichols was a visitor at the Christian Publishing Company's offices on the way to hold a meeting at Ottawa, Kan.

—We rejoice that the start has been made for the new training school and C. W. B. M. headquarters at Irvington, Ind.

—The pastorate at Brunswick, Ohio, is vacant by reason of W. L. Stine being compelled to relinquish it because of ill-health.

—John W. Marshall and Edward O. Beyer will assist Ben M. Mitchell in a meeting at Virginia, Ill., beginning about November 15.

—We regret that, as reported in our last issue, Brother Hill, of California, Mo., was called away from the meeting by reason of the sickness of his daughter.

—C. C. Cunningham, pastor of the church at Garrettsville, Ohio, reports the work succeeding well and improvements being made on the building.

—Lawrence Wright commends the work in South Dakota which, while very hard, he feels is in a very hopeful condition. The need is for more good preachers.

—The church extension offering at Lyons, Kan., went above the apportionment. W. L. Harris, the minister, begins a tent meeting at Nickerson, Kan., October 7.

—A note from J. M. Plummer reports that the county convention held at Elk City, Kan., was a splendid gathering. The church there is becoming more active.

—R. B. Havener was called to his home at Windsor to the bedside of his daughter. She may have to undergo an operation and the family ask the prayers of the brotherhood.

—A dead church has been revived at Riley, Texas. In a two-weeks' meeting held by J. J. Hall there were twenty-seven additions. He will preach for them once a month.

—A new vestibule, belfry and bell are secured for the Christian church at Mulkeytown, Ill., which will be dedicated next Lord's day by G. W. Wise, the new pastor at Duquoin, Ill.

—Marion Stevenson, of our Bible school force, lectures at Deland, Ill., September 15-20. W. T. McConnell is pastor. The congregation is enjoying a period of prosperity.

—The First Church at Springfield, Mo., more than doubled its apportionment for church extension. The Scoville meeting has just begun in Springfield and there are flattering prospects for a great ingathering, writes Brother Ragland.

—F. W. Collins has closed a very pleasant work at West Liberty, Iowa, and writes most enthusiastically of the people there for their generosity in judgment and their kindly treatment. He has enjoyed ten years of fellowship with the Iowa ministry, but has thought it well to accept what he believes is a good field at Garnett, Kan., where he has just entered upon the work.

—We have already announced that the new university at Enid, Okla., will open on September 17. We have received a further statement that this announcement is authoritative, and that no change will be made from this program.

—The brethren at Owosso, Mich., are very much rejoiced at their progress. During the past year there were fifty-nine additions. The old note against the church was recently publicly burned and the financial system put on a much more secure foundation.

—We regret to learn that E. J. Lampton has for some weeks been under the care of a specialist in Kansas City, but we are now glad to know that he expects to return to his work and family this week. An article by Brother Lampton appears on another page.

—Brother Grimes reports that three of the young men from the church at Grand Junction, Colo., will go this fall to college with the purpose of studying for the ministry. Jasper Bogue goes to Drake, Carl Hibbs and Ward Hutton to the Oklahoma Christian University.

—William Pearn, from whom we published in our last issue an interesting article on the Panama Canal, has just received an appointment from the commission as chaplain. His time will be spent in pastoral work at Cristobal and in visiting the hospital.

—The Oklahoma-Indian Territory convention has just concluded. Illinois is in session this week at Jacksonville, and Kentucky begins its Diamond Jubilee convention next Monday at Latonia. Bro. Elliott is very anxious to clean the slate and wants all delinquent money sent in. Brother Hopkins asks an interest in the Bible school session. The endowment of the Bible chair is to be discussed. It is practically guaranteed.

THE CHILDREN OF OUR MISSIONARIES

must be cared for and educated in America. The Foreign Christian Missionary Society has arranged for the G. L. Wharton Memorial Home and scholarship at Hiram, O.

Other missionary societies have such homes. $25,000 is needed.

A great opportunity to put money into *a permanent investment in aid of missions and in the care and education of worthy children.*

Individuals, churches, Sunday-schools and societies are asked to help. Address **Wharton Memorial Home. Hiram, O.**

CAUTIOUS MOTHERS

Use Only Cuticura Soap, Purest of Cleansing Emollients for Baby's Skin.

Careful mothers use Cuticura Soap exclusively for preserving, purifying, and beautifying the skin, scalp, hair, and hands of infants and children, assisted, in the severer cases, by Cuticura Ointment, the great Skin Cure, for the prevention of rashes, itchings and chafings, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, and for all the purposes of the toilet, bath, and nursery. Cures made in childhood are, in most cases, speedy, permanent, and economical. Guaranteed absolutely pure under the United States Food and Drugs Act.

—W. P. Bentley has just spent three weeks in Southern California in the interest of Oriental missions. The National C. W. B. M. is planning for a Japanese home in Los Angeles, to be the center of Japanese life in this region, under Christian auspices. The interest in this plan is strong and growing.

—Evangelist I. T. LeBaron, of Macon, Mo., has recently been added to the special list of anti-saloon lecturers. He uses the stereopticon with telling effect on this "problem of problems." His services may be secured either through personal correspondence, or application direct to E. G. Robinson, St. Louis, Mo.

—M. M. Davis, of the Central Church, Dallas, Texas, has been taking a resting trip by water to New York and thence by rail to the Jamestown Exposition and other eastern places of interest. His wife, daughter and grandson accompanied him part of the way, but stopped in Missouri to visit some friends.

—The church at Monett, Mo., is preparing for a great soul-winning campaign, with State Evangelist Joseph Gaylor in the lead. Cottage prayer-meetings are being held in every part of the city, and a spirit of expectancy prevails. The meeting began last Lord's day and Reuben Blunt asks for the prayers of the brotherhood.

—O. J. Saunders, of Melbourne, Australia, has just completed a two years' course at Christian University, Waco, Texas, graduating with class honors and a scholarship. He is now in attendance at the University of Chicago for post-graduate work. During the present summer he has held some very successful revival meetings.

—The brethren at Jefferson City, Mo., are holding services in the circuit court room, their church having been razed to make way for a new building. We understand that the work is going along very successfully, but it has, for a long time, been cramped by reason of the fact that ours is one of the oldest church buildings in the town.

—The receipts of the Foreign Society to September 6 amounted to $257,313. It is necessary for the society to receive $42,687 during the last twenty-four days of September if it reaches $300,000. True, it received this much last year during the same time, but there were some special large gifts. It will require united and heroic effort to reach the $300,000.

—According to custom, the Christian churches of Howard county, Ind., recently met in the City Park at Kokomo for an all-day open-air meeting. E. Richard Edwards, of that city, delivered two helpful sermons and two other preachers preaching in the county—R. M. Blount, of Irvington, and D. A. McDowel, of Bunker Hill—assisted in the services.

—F. D. Power is just back from Bethany-Beside-the-Sea. On his first Lord's day in his own church he received four into membership, one of whom he baptized in the Atlantic. On September 8 he preached his thirty-second anniversary sermon, and the subject might be called "Through Nine Administrations." This accomplished preacher, writer and after-dinner toastmaster never was more popular than he is to-day. We sincerely hope that he will be spared to serve through many more presidential terms at the capital city, where he so well represents the best element in the life of the Christian churches.

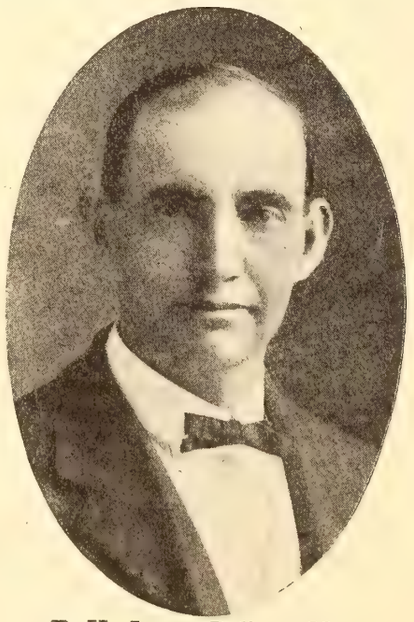
Opportunity for Young Men

To study for the ministry and work part time to help pay expenses. Write Pres. C. J. Burton, Ph. B., Pres. Christian College, Oskaloosa, Iowa.

—Graham Frank has returned to his work at Liberty, Mo., after a month's vacation at Macatawa, Mich. The four Protestant churches at Liberty will unite in evangelistic services during October under the leadership of Lincoln McConnell. During November the Christian church in Liberty will be assisted in a meeting by Walter M. White, of Lexington, Ky.

—The Foreign Society as just received $10,000 on the annuity plan from a friend. He prefers that his name be not published, at present at least. This is not all he expects to do for this world-wide cause. He may visit one or two of the mission stations at some future time. This good man and his wife have consecrated their time and their all to the Lord's work.

—"You can put me down for $10 for the Bethany College endowment fund." This is the first definite amount reported to THE CHRISTIAN-EVANGELIST, and the donor is G. D. Jackson, of the Standard Clothing Company, of Jacksonville, Fla. We trust the brethren will not forget the needs of Bethany College, and the effort to make it thoroughly competent to carry on the great work for which it was started.



T. H. Jones, Bolivar, Mo.

—O. D. Maple was a recent visitor to the office of THE CHRISTIAN-EVANGELIST, having specially in view the examination of some of the church edifices of St. Louis, with a view to getting suggestions for the plan of the new building at Cairo, Ill. Brother Maple took charge of the work there with a definite understanding that the brethren should go forward. He expects to resume evangelistic work when the building is completed.

—The thirty-third annual convention of the Colored Christian Churches of Missouri was held at New London, August 23. One interesting factor of the meeting was a conference with delegates sent by the Missouri Freewill Baptists, with a view of effecting a union of the two bodies. This matter was referred to committees for further consideration, and will be reported at the next convention. There was a large attendance, and the convention was said to have been the best ever held by our Missouri colored brethren.

—B. L. Wray, pastor of the Budd Park Christian Church, Kansas City, Mo., says the new basement is to be completed by the end of October. Brother Wray speaks very favorably of Brother Combs' church, where he recently preached in the absence of the minister. The membership of this church have aided in building Budd Park. The portion of the edifice now being erected will cost about $13,000, but for the completed church about $44,000 will be expended. Thus, under wise leadership, is our plea being advanced in the hustling city on western Missouri's line.

—W. A. Baldwin, state secretary of Nebraska, has been taking a vacation, much needed after the strain of a year's work. We learn that the state convention recently held was an excellent one, but have failed to receive any report of it. The following officers were chosen for the coming year by the Nebraska convention: President, J. E. Davis, Beatrice; vice-president, H. H. Harmon, Lincoln; recording secretary, E. M. Johnson, Geneva; treasurer, T. F. A. Williams, Lincoln; B. S. superintendent, I. A. Downey, Hastings; C. E. superintendent, F. E. Day, Nelson.

—W. C. Hull, after an absence of two years from the Payne Avenue Church of Christ, North Tonawanda, N. Y., has returned to the pastorate, and was greeted by large audiences in the building where he had labored for five years. During his absence he preached in Chicago after taking advanced pedagogical work. He sustained a severe injury in Brooklyn last year, and for a time his life was despaired of, but he rallied and has at last regained his former strength. S. B. Lindsay reports that the future of the work seems to be very bright, as the indebtedness of the church has been paid off and pledges sufficient to take care of the weekly expenses have been secured.

—A. Martin, after a four years' ministry at Davenport, Iowa, has resigned, to take effect January 1, and will re-enter the general field. He is now making dates, and his first will be with one of the larger churches in western Ohio. Brother Martin may be addressed at 514 East Fifteenth street, Davenport, Iowa. During his pastorate in that city there have been some 200 additions to the church membership, and the missionary offerings trebled. Repairs costing about $2,500 have been made upon the building and a parsonage costing about $3,000 built. The congregation is in good condition for aggressive work. Those desiring information about the pulpit may address E. R. Moore, 1608 Le Claire street.

High Commendation.

The two books by Bettex, "The Bible the Word of God," and "Science and Christianity," ought to be read by every preacher in our brotherhood. During my ministry I have tried to keep abreast with thought, especially as it relates to science and Christianity; but these works of Bettex are unique. His knowledge of the subjects treated seems to be complete, and his investigations are the very latest. He is broad, scholarly, loyal to our Christian faith and Bible, yet easy to be understood, and I have never read books of this nature with so many fine passages—passages that are worthy to go down into literature. One closes these books with a mind literally bristling with sermons, and burning with messages for his people. There was a time in my ministry when I puzzled over subjects, "what to preach"; now it is, "Which shall I give them next?" and to-day I begin my sixth year with the Huntington church, with a hundred sermons ahead of me. In this age of good books and cheap books, one is inexcusable for his ignorance. No preacher can be up-to-date and feed his people who is not a reader of good books, and the Christian Publishing Company is doing a good work in calling our attention to them. Yours for good literature, Cephas Shelburne.

Huntington, Ind.

MISSIONARIES WHO GO TO FOREIGN FIELDS



C. E. Robinson,
Who goes to Sendai, Japan.



Miss Inez Logan,
Who goes to the Philippines.



Mrs. C. E. Robinson,
Who goes to Sendai, Japan.



Mrs. Leslie Wolfe,
Who goes to Manila, P. I.



F. C. Buck,
Who goes to China.



Leslie Wolfe,
Who goes to Manila, P. I.



Miss Edna Kurz,
Who goes to Nankin, China.



Miss Pearl B. Miller,
Who goes to Wuhu, China.

The Missionary Situation in Iowa.

In preparing a report for the northwest district of Iowa the following situation was revealed: Out of 85 churches in the district according to the state secretary's report, 33 gave $396 for foreign missions in 1906; 18 gave $211 for home missions in 1906; 12 gave $143 for church extension in 1906, and 45 gave $494 for state missions in 1906.

This interesting exhibit led me to make an examination of the whole state with the following result: Four hundred and sixty-five churches in the state of Iowa gave for missions in 1906, as follows: One hundred and eighty-seven gave $3,222.80 for foreign missions; 124 gave $2,028.79 for home missions; 86 gave $1,291.62 for church extension, and 200 gave $3,371.34 for state work.

The above summary carries its own argument; how woefully neglected are our missionary causes! Church extension has been the most neglected; less than one church in five gave for building and housing our homeless congregations last year! Brethren, let us of this fair state change this deplorable record this year by seeing that our church gives and also that the churches near us take the church extension offering.

Sioux City, Ia. J. K. Ballou.

The Veteran Dedicator.

On August 25 L. L. Carpenter dedicated his 700th church. On December 15 he will celebrate his seventy-fifth anniversary and more than half a century of that time has been devoted to the Master's service. In dedicatory services he has raised more than $2,000,000 for the interests of the Kingdom. It is given to but few of the Christ's followers to have a life so long, so rich in good works and so filled with the spirit of kindliness toward all mankind as is his life. And the marvel about the man is that he is among the youngest ministers of the brotherhood, in spirit.

E. F. Daugherty.

Wabash, Ind.

—It is hoped to have the new building at New Albany, Ind., the foundation of which has just been laid, completed by February of next year. It was three and one-half years ago that B. F. Cato took charge of this work when it was disorganized and the people discouraged with many little debts and about ready to give up. During his pastorate there have been 385 accessions, the missionary offerings have been faithfully taken and the congregation is harmonious and active. Brother Cato has indeed done a great work, and we rejoice with him and the brethren that there is prospect of their having so fine a building to house them at no distant date. The seating capacity of their main auditorium will be about 450, while their Bible school department will accommodate 100 in the primary class and 413 in class rooms and rotunda. The arrangements are such that all the auditorium space can be thrown into one, giving a full capacity of 1,000 seats or more. We are not informed of the exact cost of the proposed building, but will have more to say when it is dedicated.

—Of all the recent movements among us, there is none that appeals more strongly to sentiment than the proposed popular movement for the endowment of old Bethany. The tie which binds one to his *alma mater* is not unlike that which binds us to our mother in the flesh, and, in a sense, Bethany is "the mother of us all." To her children who have gone out from her portals, from the earliest days when her first great president thrilled his students with the great thoughts of his genius down to the last graduating class, there are no hills clothed with such grace and beauty as those which stand sentinel about old Bethany, nor is there any lullaby so sweet as the music of the old Buffalo as it goes on its winding ways through the hills, singing forever the notes of that reformation with the beginnings of whose history it is so closely identified. Bethany's children and grandchildren and great-grandchildren will gladly join in a movement to place her on a firm and immovable foundation before the Centennial of 1909. As no institution among us is so closely identified with the beginning of our history, so no event could more appropriately celebrate the completion of a century of our history than her endowment at the hands of a brotherhood which owes so much to her. Among all the other Centennial tasks to which we have put our hands, let this one be carried to successful completion, not as a detriment to any of the others, but as an inspiration to them all. Indeed, there is needed just now a regirding of ourselves for the completion of our Centennial tasks if we are to acquit ourselves honorably in the sight of the whole world. The Norfolk convention should deepen and widen our plans and put new earnestness and enthusiasm into all our purposes so that the next two years will be by far the most fruitful in our history in the epoch-making events which they shall witness.



A Generous Proposition.

At a meeting of the Garrison Park Association, recently, it was voted to offer a reduction of 25 per cent on the very moderate prices fixed on the lots, to purchasers who will close the contract for such lots before January 1, and who will agree to erect a cottage during the coming autumn or the following summer. As these lots are bound to enhance in value, now is a rare opportunity for brethren to secure a summer home at reasonable rates. Prices range from $100 to $300. Address Garrison Park Company, Pentwater, Mich., or 2712 Pine St., St. Louis.

The Trained Teacher.

The marvelous revival of interest in Bible study raises the fundamental question of the teacher. What shall we do? Shall we continue the policy of recent years of allowing any one to teach who can be coaxed? Shall we continue to allow a number of inefficient teachers to lower the standard? Shall we continue to embarrass the faithful and efficient ones who strive for the best?

Shall we not as a people devoted to the Word as no other people, take the scriptural and sensible position that we will require the teachers in our Bible schools to be trained for their work? Why should the Bible school suffer by comparison in this respect with the day school?

Can we have trained teachers? It is for the church to say. The church that demands a trained preacher of the gospel is in position to demand trained teachers of the Bible for their Bible school. And is not this a legitimate and vital matter for the church to consider through the official body which chooses the preacher? May it speedily become a matter of official concern to the church that it has trained teachers in its school.

How can they be trained? Paul was wise enough to lay this matter upon the heart of Timothy as his chief duty. Let it lie upon the heart of every modern Timothy. Does the preacher say he has no time to do it or to oversee it? Show him that with trained teachers in his Bible school he is able to accomplish much more and better things than without their help. He will soon find it to be a matter of self-interest and of efficiency in his own work to have the support of a body of trained teachers.

This is a matter that is on the heart of the CHRISTIAN-EVANGELIST. We have not been talking much about it but have been getting ready to make this ideal possible with the opening of the schools in the fall. We are able now to call attention to the help we offer in training every teacher now teaching and of training the young people who will be the teachers of tomorrow.

In our Superintendent's Quarterly and in our teacher's quarterlies we offer from the first week of September a program for a teacher's meeting which provides for the scientific training of every faithful and aspiring teacher. The study of the regular lesson is provided for. A regular course of instruction is outlined in the methods of Bible school work. Another line of study is outlined in the science of teaching. Nothing more can be attempted or desired by those in charge of an up-to-date school.

For the young folks who will soon be teachers a course of training is offered in the normal training course which will be conducted in "Our Young Folks," beginning the first of October. An inexpensive textbook will be used, and the lessons will be carefully edited and supplemented and brought to date in point of scholarship and research. This course will cover the whole Bible, its books, its geography and its history. In addition to this, lessons will be given in the art of Bible school work and in the science of teaching and in the study of child nature. No completer course can be offered or enjoyed anywhere.

These are the good things we have to offer in this line. We are determined to offer the best possible opportunity for the proper training of our teachers in our Bible schools. Will you lay hold?



Bay Breeze.

August days in Northern Michigan are among the pleasantest of the year. Our workers need no vacation except to be relieved from the monotony of work for a few weeks. Our climate is ideal. A Hoosier who walks along our shady streets and breathes deeply of the bay breeze, recently remarked that the Traverse City people look to be more healthy than any other people he has ever seen in all his travels from ocean to ocean.

T. P. Ullom was with us at our Sunday-school picnic at East Bay recently. Over 500 people were present on that occasion. All kinds of athletic sports were engaged in. The ministers' race did not come off, notwithstanding the prolonged applause of the anxious multitude of picknickers; for the ministers had previously agreed not to distinguish themselves in any such manner.

Brother Ullom, former pastor of the church, was with us just one week. He is held in highest esteem by the church and city. His visit was the occasion of several obeying their Lord in baptism. We have had over 75 additions to the church since the beginning of the present pastorate, and these have not been reported in any of our papers.

Recently our cradle roll committee gave a reception to our babies and their mothers. Our cradle roll now has upon it 260 names, the banner list of Michigan in any church so far as we have heard. The "Teddy bear" craze does not effect us much. A cradle roll photograph was taken. The primaries and beginners gave a literary and musical program to the babies and mothers in the auditorium. The babies accompanied with full orchestration, and the orchestra was louder than the program from the platform, but the heavenly Father understood it all and was pleased with it if others could not understand, or appreciate. It was a great day. The Lord bless the babies! The baby is the point of contact with the parents. Pastors who do not know how to hold a baby on their knees and interest it a few moments during a call have yet to learn one of the best lessons of the Christian ministry. Pastors, *go after the babies until you get them, and the parents will come then.*

Traverse City, Mich. J. ALLEN CANBY.



A Baptism Incident.

Our church work in Chandler is growing steadily. We will dedicate our enlarged and remodeled house about September 22. July 28 was the fourteenth anniversary of the New Zion congregation in the country, four and a half miles from here. We went out to take basket dinner with them and had a good time.

Yesterday I was called six miles in the country to see a woman and daughter who had made up their minds that they would live for Christ and that they would be baptized. A neighbor and his wife were invited to go with us. We were met by the husband, who told us that his wife and daughter desired baptism, but did not wish to be baptized unless he would be. "But," said he, "I can not, for I was baptized when a child, into the Lutheran Church." I reached for my Bible, but he said, "Let's go to the house, where all can hear." After being introduced to the wife and daughter, and after a short prayer, I told them that I wished to read the Scriptures on the subject of baptism. I read the following: Matt. 3:5-17; 28:19; Mark 1:3-11; 16:16; John 3:22-24; 4:1-3; Acts 2:36-41; 8:12, 13; 8:26-40; 9:1-19; 10:47-48; 16:14-15; 16:25-34; 18:8; 19:1-7.

I prefaced the last by the statement that it was similar to the case now in hand, for certain ones had thought they had received a valid baptism, but when taught the way of the Lord more perfectly, they were baptized into the name of the Lord Jesus. After reading this text I then read Rom. 6:1-6, and compared with Acts 8:38-39. We were all delighted to hear the brother then respond, "Well, I have made up my mind that I will be baptized, for that will put an end to doubts which I sometimes have." We all went to the water's edge and there, upon confession of their faith, they were all "baptized into the Name of the Lord Jesus." For their conversion, great credit is due to Brother Heller, the neighbor who went with me, and who was similarly converted about two years ago. May the good Lord shower rich blessings upon them all.

Chandler, Okla OSCAR INGOLD.



As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Glasgow, Ky., September 9.—Began here yesterday; splendid audience. Brother Payne, the beloved minister, is very low and not expected to live.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Los Angeles, Cal., September 9.—One hundred and fourteen additions in fifteen days at the Naomi Avenue Church. S. M. Martin is the evangelist.—Willis S. Myers, pastor.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

The Last Appeal.

The books of the Foreign Society close for the current missionary year at high noon Monday, September 30. This is, therefore, our final appeal for this year. The friends are waking up. If we receive as much from September 6 to September 30 this year as we received last year, we will reach the $300,000.

Victory is in sight! Let no one fail now. Let there be showers of gifts from every source. Remember, $300,000 insures a great convention at Norfolk. Money can be telegraphed at the last moment.

We will announce results promptly. Be ready to join us in the doxology. But to help to make its singing possible send a liberal gift *now!*

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, O.

Breaking Ground Day of the Missionary Training School.

On August 29 the first steps were taken toward the realization of the Centennial plans of the Christian Woman's Board of Missions, when ground was broken for the new missionary training school and mission rooms at Indianapolis, Ind. The opening services were held in the Irvington Church, where a large crowd was assembled, among whom were visitors from Illinois, Ohio, Kansas, Michigan, Kentucky, South Carolina, Florida, Mexico and many parts of Indiana. Mrs. Moses, the national president, gave the principal address; representatives from the American and Foreign Societies had been invited to speak, but in their absence informal talks were made by Mrs. Jameson and Mrs. Atkinson, ex-presidents of the organization, and by others, closely identified with its work. The audience then adjourned to the lot where the school is to be built, and after a brief address by the Centennial secretary, the ground was broken, while all repeated in concert the national and state mottoes: *"The love of Christ constraineth us,"* and *"Love never faileth."*

Mrs. Moses, president of the board; Mrs. Cunningham and Mrs. Wells, Indiana's president and vice-president; Mrs. Ferris, the most generous giver to the enterprise, and Mrs. Harrison used bright, new spades for this ceremony, which were furnished by Mrs. Ferris. A heart-felt prayer by Allan B. Philputt closed the simple and appropriate service.

The building which was formally begun at this time is to be a four-story, fire-proof structure of gray brick, with white stone trimmings. On the ground floor will be located the storage rooms and heating plant, and class rooms for domestic science and other branches. The second story will be the main floor, and here will be the offices of the Christian Woman's Board of Missions, the library and the administration offices of the school; the chapel will be in a wing to itself and will seat about 250 persons. The two upper floors will be devoted to dormitories and to the dining-room and kitchen. The building is to cost about $75,000—the superb lot on which it is located has been paid for and cost $25,000.

Thus was begun an enterprise which means much, not only to the woman's board, but to the entire church. The cry of the day is for trained men and women, and the need for skilled labor is as urgent in religious as in commercial, educational and scientific work. This is an attempt among the Disciples of Christ to furnish facilities for training Christian workers. The encouragement that has been given it shows that it commends itself to the judgment of the church. It was planned to spend an average of $10,000 on each of our Centennial missions; already there has been pledged to the training school, $52,000; about $36,000 of this amount has been paid into the treasury of our board. This school plans large things for the work, and it has been appropriately met by an era of large giving; there has been one gift of $25,000, another of $5,000, another of $3,000, another of $1,000, and fourteen or fifteen rooms have been taken at $500 a piece—and there are assurances that other generous offerings will be added to these.

A beautiful feature is that so many are memorials to the dear dead; the whole building is in memory of a beloved mother, and is to be known as the Sarah Davis Deterding Memorial; the chapel is a memorial to W. H. H. Graham, a noble husband and father; one of the rooms is in memory of an only son; the whole enterprise is thus invested with the "tender grace of a day that is dead," and might be truly called *The House of Loving Remembrance.*

Ida W. Harrison,
Centennial Secretary of the Christian Woman's Board of Missions.

Wanted.

To cure one case of catarrh in each neighborhood to introduce Dr. Karsner's Catarrh Remedy. Sample free.
Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

Wisconsin Convention.

The annual conventions of the Wisconsin Christian Missionary Association, and the Christian Woman's Board of Missions will be held with the Footville church, September 19-22, and as our past conventions have been the "best yet" we are anxious that this one be no exception to the rule.

For a few years past most of the addresses at these meetings have been given by preachers outside the state; and while these have been excellent and helpful without exception, and these brethren have attended by our solicitation at sacrifice to themselves, yet it has kept our own workers out of the harness to quite a degree, and, no doubt has discouraged them coming to the convention. Now we wish to get the home talent into the discussion of our problems; and, as each section has its own problems, the workers on each particular field are better fitted to solve them.

We therefore earnestly desire that each church shall send at least three delegates with something definite to present to the convention along the line of Bible school work, Christian Endeavor and reporting what they have done during the year, their present condition, what they have before them for next year, and what they will try to do for missions, and anything else that will be of interest.

Brethren, if we have a message to Wisconsin, nothing but the delivery of the message will relieve us of the responsibility. Will you be the one to shirk? Let every delegate come filled with enthusiasm, and the spirit of God, and prayer in his heart that the Father will abundantly bless us in our planning for the giving of our message.

J. C. Thurman,
Ida C. Towne,
H. F. Barstow,
Program Committee.

A Call to Prayer.

On September 17 the great state of Oklahoma is to vote on the adoption of the constitution and also vote on the prohibition clause. I hear that the whisky men have made up $1,000,000 to carry the new state for whisky. All mails are crowded with their misleading literature. They are circulating a tract that proposes to be that of the "Citizens' League," but which is absolutely nothing but the saloon men's scheme. Brethren, beware.

Brethren over the United States, help us, or Oklahoma is cursed for generations to come. If we succeed at the polls September 17 we can invite people from all other states to bring their sons and daughters and enjoy our new Christian state. Christians of other states who desire to do missionary work, come or send temperance workers. Those who can not come or send, spend much of your time in earnest prayer for the workers of Oklahoma. Saloon men in a solid body will meet at the polls September 17. Let all Christians vote as they pray.

J. L. Haddock.

Kentucky State Convention.

The church and people of Latonia send greetings, the city throws wide her doors, and the mayor joins the minister and our members in extending a hearty invitation to attend the state convention to be held here September 16-19, 1907.

Where it is—Latonia is a thriving town of about six thousand, just out of Covington, on the L. & N. R. R. at the junction of the K. C. division and the Louisville Short Line, and connected by street car with Cincinnati, Covington, Newport, Ludlow, Bellevue and Dayton.

How to get there—Buy ticket to Ludlow over the Q. & C., to Covington over the C. & O., L. & N. or K. C. Get off all L. & N. trains at Latonia. All trains at these points will be met by the reception committee, but should you be missed by the "White Caps," just take an electric car for Latonia, get off at Franklin St., and report at the church, a half block away.

Entertainment—Lodging and breakfast will be furnished free to all who send names in advance to Mrs. Kate Dickson, Latonia, Ky. Meals and lunches will be served by the ladies of the church at reasonable prices, while Cincinnati hotels and restaurants may be patronized by those who so desire. We are preparing for a great gathering, and shall be satisfied with nothing less. Come and let us rejoice together.

Dr. J. S. Oldham, Chairman Com. of Arrangements.
H. C. Runyan, Minister.

PROGRAM.

Conductor of music, W. E. M. Hackleman, Indianapolis, Ind.

Monday evening, September 16—Joint educational session, W. M. White, presiding. Address of welcome by Harlan C. Runyan; response, for all, by Mrs. Ida W. Harrison, president C. W. B. M.; educational address, Z. F. Smith.

Wednesday morning—Joint session of K. C. M. C. and K. C. B. S. A., W. D. Ryan, Ashland, presiding. Bible reading, Prof. Hall L. Calhoun, College ofthe Bible; president's address, B. M. Arnett, of K. C. M. C.; report of state board and treasurer, H. W. Elliott, secretary; president's address, W. Hume Logan, president K. C. B. S. A.; report of R. M. Hopkins, evangelist K. C. B. S. A.; report of treasurer K. C. B. S. A., J .S. Hilton; "How We Do the Work in Ohio," by H. Newton Miller, state secretary of Ohio.

Afternoon—K. C. M. C. session. President B. M. Arnett, presidng. Devotions led by Harvey B. Smith; report of Anti-Saloon League, by Mark Collis; address on Ministerial Relief, by A. L. Orcutt, Indianapolis, Ind. Introduction of workers and short speeches from them, conducted by H. W. Elliott.

Evening—President B. M. Arnett, presiding. Centennial forecast, by Mrs. St. Clair and Carey E. Morgan; address, State Missions, W. E. Ellis.

Overflow Meeting—Baptist church, sermon by F. M. Tinder. Methodist church, sermon, by Roger T. Nooe.

Thursday Morning—Business session of K. C. M. C. and K. C. B. S. A. George W. Kemper, Midway, presiding. Conference, Teacher-training, by J. H. Hardin, of Missouri; business, report K. C. M. C. committees and K. C. B. S. A. committees. The Kentucky Centennial, F. M. Rains, Cincinnati, O.

Afternoon—Bible School session, W. Hume Logan, presiding. Address, H. D. C. Maclachlan; "Bible School Expansion," J. H. Mitchell; address, J. H. Hardin, Kansas City, Mo.

Evening—W. Hume Logan, presiding. Devotions led by Robert M .Campbell; address, P. H. Welshimer, Canton, O.

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Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

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OBITUARY.

SMITH.

Edward Charles, infant son of Bro. C. E. Smith, former minister at Pine Flats, now of Altoona, Pa., died August 10, of congestion of the lungs, after a siege of cholera infantum. Sister Smith, the mother, was formerly Miss Tryphena Cresswell, of this place, and had been on a visit to her mother near here with her sick babe for several weeks, where every effort was made to restore it; but Jesus said, "Suffer little children to come unto me," and at His bidding the guileless spirit of Edward left the little emaciated body and went to dwell with the angels, to await the coming of parents, brothers and sisters to that city where "there shall be no night." The funeral took place from Pine Flats Church Sunday afternoon, August 11. Interment in a family burying ground.

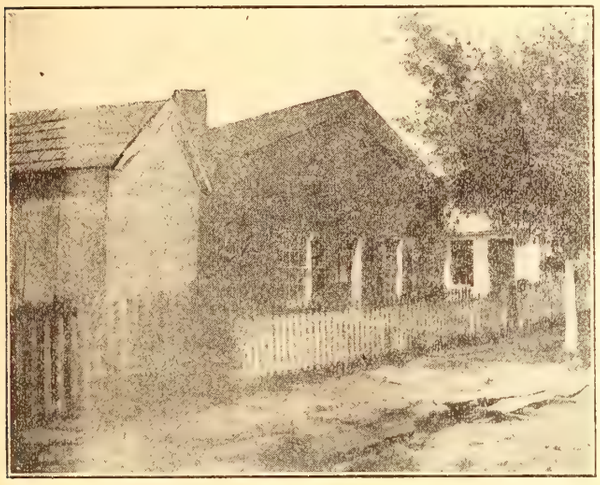
H. F. Sayles,
Minister.

Pine Flats, Pa.

The Alpha of Our Country Church

By GEORGE BURLEY EVANS

It might be a revelation to many to know that the first congregation organized in America of those who call themselves simply Christians, or Disciples of Christ, was a country church. The first Pentecostal parish ministered to by the elder Campbell was a rural congregation. I refer to the genesis of our work in the establishment of the Brush Run Church in Washington county, Pennsylvania.



This building housed a company of Disciples, who were members of the first Christian Church in America, that at Brush Run.

This church, which marks the "in the beginning" of our movement, was situated two miles southeast of West Middletown, on the farm of Paul Dunkle, now the property of Thomas Miller, in Hopewell township. It was built by John Boyd, and though small and cheap, the infant denomination was not able to pay for it immediately. After waiting two years for his money, Mr. Boyd brought suit before the squire against George Sharp, one of the deacons of the new church, and Thomas Sharp, who let the contract for the work, for the balance due on it. Judgment for $93.60 debt and interest to date was entered August 11, 1813, on the esquire's docket. This debt was canceled by payment May 9, 1814.

For several years this simple structure was used as a place of worship by the new sect. Thomas Campbell, in 1813, removed to Ohio, locating at Cambridge. Congregations being organized in other surrounding places, the Brush Run church was much depleted in membership by removals to these several offsprings. Thus the historic Brush Run Church fell into disuse.

About the year Bethany College was founded the deserted building was bought by George McFadden, who moved it to West Middletown and used it for a smithy's shop. In 1869, after receiving appointment as postmaster, he opened his office in this same building.

But in this same town, West Middletown, Pa., which boasts of possessing the material remains of the first meeting-house of the Church of Christ in America, is also found the spiritual successor of that able congregation of saints that met weekly at the historic Brush Run Chapel to break bread. The present West Middletown Church of Christ is one of the twin daughters of the old Brush Run Church. If I am not mistaken, the mother church, as a mere matter of convenience, gave birth to two separate congregations, one meeting in Buffalo, the other in Middletown.

This latter congregation has survived the vicissitudes of almost a century. It was my privilege to minister to this historic charge during two years of my course in Bethany College.

The hallowed memories of the Campbells,



The Present Church, West Middleton, Pennsylvania.

its proximity to the Brush Run site and Thomas Campbell's early home, the immortal influence of such pioneers in the pulpit as the Campbells, the McKeevers, Isaac Errett and W. K. Pendleton, and the later ministry of such modern masters of the Master Art as Carpenter, Wilfley, the Willetts, et al., contributed in making my stay among the saints at West Middletown a most sacred service.

The first building used for worship by our people in West Middletown was a small brick structure. It still stands in the village, but is now turned into a private residence. In this ivy-clad chapel the aged Thomas Campbell oft broke the Bread of Life to souls hungering and thirsting after righteousness. When so blind that he must needs be led by the hand into the pulpit, we still see him ministering to his faithful flock. But it was not a case of the "blind leading the blind." He had so steadfastly gazed at the Sun of Righteousness as to blur his earth sight.

The present structure is a neat frame building, bought some years ago from the Methodists. Cyrus Yocum, a graduate of Bethany College is the present pastor.

Fairview, W. Va.

A New Country Church.

Dedicated a new house at Camargo, Montgomery county. After a talk at the morning service I undertook to raise the $770 yet to be paid on this neat frame house—worth at least $2,500. We finally succeeded in securing the cash and pledges, $784.50. President J. W. McGarvey was with us and preached on the selection and appointment of officers at the afternoon service and H. D. Clark joined us in laying on hands and a good corps of officers was appointed. Brother Clark gave us a sermon in the afternoon also. Ten and one-half months ago, as the result of a request to suggest a man to hold a meeting there, J. W. McGarvey, Jr., went to them and began to preach the gospel in a barn. There were only six members, and now there are seventy-two—many of them being brought together in that meeting. W. L. Ewers, a student, is preaching half time for the church. A meeting was continued for a week by Prof. W. H. Cord. As far as the writer can remember this is the first new organization formed in any of the Blue Grass counties in the immediate region of Central Kentucky in the rural sections, and having built a house of worship. One in the edge of Clark and Montgomery was formed a few years ago, but they did not build.

We confidently expect this congregation to continue to grow and to help in the solution of the problems of both the country and the town. The picture was taken by Miss Haddon—a young lady who has been walking on crutches for fourteen years, and is a devoted Disciple of Christ. H. W. Elliott,

Sulphur, Ky. Secretary.



Camargo Church.

A Mountain Church.

Baker's Chapel is a historic church on Lookout Mountain of civil war fame. It is a "union church." The Congregationalists and the Presbyterians and the Disciples of Christ have organizations that meet in it and the Baptists and other bodies use it. I preached in it once a month during two years and my wife taught day school there during two school years. The picture is of the Sunday-school. It is to be noticed that parents and friends as well as children are in attendance.



Baker's Chapel.

Moreover, the people had not prepared or "primped" for the picture, but a stray visitor from the North happened along and took it. Many of the Texas churches have members in them that made confession in Baker's Chapel and in a humble way this has been a center of light and learning from antebellum times. Claris Yeuell.

Draughon's Chain of Thirty Colleges.

Prof. John F. Draughon, president of Draughon's chain of thirty colleges located in seventeen states, one in this city, recently purchased the Spencerian Business College, Washington, D. C., one of the finest business colleges established in the United States.

Professor Draughon expects to open business colleges in Maryland, Pennsylvania and the Virginias and will make Washington "Northeastern Headquarters." The home office will, however, remain at Nashville, Tenn.

Draughon's company is incorporated, $300,000.00 capital. It recently paid 20 per cent dividend. About eight thousand students attend Draughon's colleges annually.

NEWS FROM MANY FIELDS

Meeting at Bolivar, Mo.

Our cause in this city has struggled along against obstacles for many years. We are not strong numerically in Polk county. It was a great undertaking for the little church at Bolivar to plan for a meeting such as Wilhite and Tuckerman hold. We built a large tabernacle out of native lumber that would seat 800 to 1,000 people. Some of the other churches stood by and wondered how we ever expected to fill it with people. Brother Tuckerman and myself held the meeting for nine days before Brother Wilhite arrived, doing our best to get everything ready. We had 12 additions when he arrived and at our Sunday night service every seat in our tabernacle was taken. Brother Tuckerman had a great chorus. They sang those splendid songs, such as "There is Power in the Blood" and "Glory for Me," with enthusiasm and fervor that brought joy to every heart. Brother Wilhite was with us just 19 days. There were 100 added to the church in 22 days. The first one to come was a little Sunday-school girl and the one-hundredth one was a man 75 year old, who had spent many years in sin. The end of the meeting is not yet. One man confessed Christ last Lord's day and the people are studying the Bibles as they have not done for many years trying to find out whether these things be true. One good pastor in the city preached on baptism Sunday morning and the people are studying to see whether his position is scriptural or not. As far as results in the way of actual additions to the church is concerned this is as large a meeting as has ever been held by any religious body in Polk county. Brother Wilhite left behind in Bolivar a united church and a happy people. The expenses of the meeting were all met by free will offerings. The field here is ripe unto the harvest and if the state mission work of Missouri would guarantee us assistance to the amount of $50 per month so that we could employ one of our best evangelists for Polk, Hickory and Dallas counties, we could easily take them for Christ and our plea.

J. H. Jones.

Northwest Texas Campmeeting.

This began at Knox City August 10 and lasted sixteen days. There were 45 additions, most all by baptism. Of this number 18 came the last day. Knox City is a fine new town. There is no church house of our people in the city. Our people hoped to erect a "union church house," but were soon shut out by other "orthodox" churches. The camp meeting was a great blessing in this new country. Our little band is planning to erect a house as soon as possible. This was the sixth campmeeting I have assisted in during the last six years, and I regard this as the greatest missionary work of my life. All of our great schools in Texas had representatives on the ground. President O. J. Wood could not attend, hence I was asked to look after the management of the campmeeting in addition to preaching two sermons a day. The railroad is just being completed through this section and people are moving in by thousands; hence the value of these campmeetings can never be estimated. I am now on my way to Brownwood, Texas, for a four or five weeks' meeting.

J. L. Haddock.

Georgia.

Brother and Sister P. H. Mears, who have been visiting Winder and other points in Northeast Georgia, have returned to their work at the Second church, Augusta.——J. H. Wood, of Winder, is holding a meeting for D. R. Piper at Watkinsville.——The Griffin district will hold their annual convention at Hampton beginning Wednesday night, September 25.——A. J. Mize has just closed a good meeting with 15 additions for F. L. Adams at Concord.——The writer has just closed a few days' meeting at Dial, Fannin county, with some visible and some invisible results. He began a meeting September 1 at Lowell, Carroll county.——Why do not more of the Georgia preachers report their meetings through THE CHRISTIAN-EVANGELIST? It is our state paper.

Acworth. E. L. Shelnutt.

California.

Preparations are being made for the greatest year's work in our history. The state board has laid out its plans for the year; and these plans call for almost twice as much money as has ever been raised before. Old missions are to be maintained, new ones opened, weak churches assisted, and two or three evangelists kept in the field all the time.——The corner-stone of the new church in South Berkeley has just been laid. The building will cost about $20,000 and will be one of the handsomest structures on the coast. This is one of our mission points, and was started only about two years ago by our city evangelist, E. W. Darst. J. M. Hunter is the present pastor. ——The past week also witnessed the beginning of a house of worship in the city of Vallejo, another of our mission fields. A. O. Hushaw is pastor, and God is using him to accomplish great things in that important center.——Down in Porterville we recently purchased the Methodist house of worship. G. D. King is pastor, and expects to take possession about September 1.—— In the city of Salinas we bought out the Presbyterians and have already taken possession. We have the finest piece of church property there. G. E. Williams is pastor, which means that the success of the undertaking is assured.——The churches of Greater San Francisco have just held a rally at Alameda. The meeting was presided over by Dr. Rigdon, president of the Reconstruction Commission. Reports were made by the men who made the canvass in the east for funds to rebuild the churches lost in the earthquake, R. L. Cave, F. S. Ford, P. C. Macfarlane and the writer. Reports from the A. C. M. S. as to the amount of money collected to date helped to dispel much of the gloom which has hung over our people since that fatal day in April, 1906. But the end is not yet in sight. Every church should be represented in this offering, for only by so doing will the work of reconstruction become a reality. If after what has been done we fail to come up with a creditable offering, we shall place upon the church a reproach the present generation will never outlive.——Another thing. California does not propose to accept this money as a dog accepts a bone, to go off and lie down in the shade and enjoy it. By no means. In accepting help from you in this crisis California accepts a new measure of responsibility for the kingdom of God in this great western country. You have a right to demand that we do more for Church Extension, Christian Woman's Board of Missions, Foreign Missions, the National Benevolent Association, the American Christian Missionary Society, than we have ever done before. *And we will do it.*——P. C. Macfarlane has returned east to continue the work of securing funds for this purpose. Brethren, pray for this man and help him, for there is not a more worthy man among us. The service he has rendered the church in this state, the splendid creative and executive ability he has dedicated to Christ, together with the sacredness of the cause he goes to plead, entitle him to confidence, love and cooperation of every man in our brotherhood.

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Florida.

M. A. Cassaboom, who has had charge of the Kissimmee church for the past year, has closed his services. He has left for Ocoee and will go from there to Lexington, Ky., to enter the university with a view to still better preparation for the ministry. Brother Cassaboom is a good preacher and no one felt that a change on this account was desirable. The brethren here overreached themselves in attempting to build a larger and finer house than was needed, and then the building cost more than was necessary, a considerable part of the work having to be pulled down and put up by other than the first builders. To add to the rest of the troubles some of the strongest members financially moved away, leaving a few faithful ones with but little money, and a number of "raw recruits," to use a military phrase, to maintain the struggle. Under these circumstances but little could be hoped for. Brother Cassaboom felt that he was not doing the good he ought to and resigned. One very discouraging feature in the case is that we have but little material to work upon, and the town is almost completely under sectarian influence.

D. M. Breaker.

Texas Missions.

Many of my friends think strangely of the fact that I have recently engaged in public and oral discussion.

We have a strong (comparatively) anti-organization element in Texas. The leaders have misrepresented the organized work and many good people will not work with us nor will they hear us. I accepted the opportunity of public discussion believing that we could thus get the ears of many of these misguided people. In this I was not mistaken. Large audiences attended the two debates which have been held. The first was with L. S. White, of Dallas, held in the First Christian Church, Dallas—an anti-society church. The second was at Mt. Vernon, with President A. B. Barrett, of the Childress Institute. These were both men from the "Bible college," Nashville, Tenn., and were representative men of their school of thought.

We have evidence that great good was done. No less than four ministers who formerly opposed our missionary work have declared themselves convinced, as a result of hearing or reading the discussion, that the work had been greatly misrepresented and are now with us for a united effort.

The Mason-White debate was stenographically reported and is published in our monthly journal, "Texas Missions." It is believed that there is nowhere to be found so complete and substantial argument against anti-ism as in the half dozen issues containing this debate.

In these issues we have articles by Dr. H. G. Fleming on "Should We Divide Over Missionary Societies?" and Chalmers McPherson's paper read at our late state convention, "Our Twenty-one Years of Mission Work" in Texas. We will send these six issues of "Texas Missions" to any address for 25 cents. Send 25 cents with your address to box 280, Sta. A, Dallas, Texas. The 25 cents will go into the Texas mission fund and you will get the debate, et al.

Our summer campaign has proved a splendid success. W. A. Boggess and his helper have planted a promising church at Corpus Christi to which Charles H. Caton is now ministering. Mathis, Beeville and other South Texas points have been "revived." J. B. Faulkner and daughter, aided by Cooksey and Davis, have saved a dead church at Nocona. The Second Church, Houston, had a fine meeting with Thomas L. Cooksey as evangelist. State Evangelist D. A. Leak held good meetings at Woodville, Carthage, Kountze. W. L. Morrow has just established a new church at Aberdeen. G. N. Weaver, Chas. R. Cook and H. A. Smith have done good work in the Northeast Texas district. The Hillsboro campaign has been unprecedented in our district and report 200 conversions with accompanying good work.

The First Church, Fort Worth, has become a living link for state missions. Ward Russell, now located in North Fort Worth, is their missionary. Among our thirty-odd workers there are many other cases of conspicuous success but the lines are drawing out until I am admonished that there are others who must be heard.

Texas has now eight living link missionaries.

J. C. Mason.

A Good Country Church Meeting.

We had a great meeting at Pleasant Run, a country church five miles from Yorktown, where I preach one Sunday per month. There were 26 additions—20 baptisms. Ten homes were made Christian homes. Seventeen of those who came into Christ were parents. Two ministers, Bros. J. A. Jester and O. P. Snodgrass, are members of this congregation. They have been loyal defenders of "the faith" in times past and have sowed the seed that shall continue to be the "power of God unto salvation." My family was with me and we were royally provided for by Brother Jester. Jonas Jester led our singing and his daughter, Miss Grace, was organist. Their faithfulness and help greatly added to our meeting. This is a loyal congregation and we expect great things from them in the future.

Yorktown, Ind. A. L. Stamper.

Hearsays and Guesses from the Empire State.

Never has the time in the Empire State appeared more propitious to a forward movement all along the line than now. The churches are equipped with a talented and progressive ministry that measures up to a standard of high excellence, and the adaptation of the man to the church or the church to the man is providentially suggestive.

Why not enter into the evangelistic campaign all through the state this fall and winter conducted by home talent? Certainly the circumstances are unusually favorable and mutual exchanges could be arranged that would be to the interest and profit of the churches engaged in such a plan.

Is there any tangible reason why such an arrangement would not be wise and practical, and productive of surprising results in the way of numerical and spiritual strength, and thousands of dollars saved by the churches for home use?

A fund of $10,000 is insufficient to do any great work in evangelizing in New York state, but were this sum placed in the hands of our loyal missionary band it would enable it to amply care for the missions at present under its charge and to enter some one of our populous cities to begin a new work through our state evangelist.

Perchance the sum contributed to the use of the State Missionary Society exceeded $10,000, I fancy our patient and faithful treasurer, Brother Daniel Krebrel, would accept it without a tremor nor consider it an added burden to his multiple duties. He is a man of large experience in matters financial and an expert accountant.

Under a sudden alarm of such a contingency—a $10,000 inflow—a vigorous protest might possibly be waged on the part of Dr. Long, for nearly a decade the zealous president of the state society, but with a little persistent persuasion from the churches he could be induced perhaps to suspend his obligations.

D. C. Tremaine, corresponding secretary of the New York Christian Missionary Society, began a state missionary campaign Sunday, August 18, at North Tonawanda with the Payne Avenue Church, in harmony with a plan recommended by the finance committee of which Dr. A. G. Doust, of Syracuse, was chairman, at the late convention of the society in New York city. The finance committee recommended to the state board that a state-wide campaign of education be conducted by our secretary, he, so far as possible, to visit every congregation in the state. A schedule of dates has been arranged and pastors and people should acquaint themselves with the time the visit to their church may be expected.

Syracuse, N. Y. C. G. Van Wormer.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Arkadelphia, Sept. 3.—T. F. Patterson, of Tyner, Ark., preached for us in a meeting of 13 days at Gurdon. There were five additions by confession and baptism and three by statement.—E. S. Allhands.

California.

Los Angeles, Sept. 2.—We had a good day at Figueron Boulevard Chapel yesterday. Seven additions, three by confession.—E. H. Kellar.

Colorado.

Grand Junction, Aug. 29.—There have been 30 additions to the Grand Junction Church not previously reported.—Frederic Grimes.

Florida.

Jennings, Aug. 30.—We have just closed a meeting at Burnham, in Hamilton county, with 14 additions—10 by confession and baptism and four by statement. The church was much revived.—Samuel J. White and T. A. Cox, evangelists.

Illinois.

Lovington, Sept. 6.—Four confessions at regular services.—J. H. Wright.

Chandlerville, Sept. 4.—Four were baptized and one from another religious body to-day.—Ellmore Sinclair.

Indiana.

Mishawaka, Sept. 2.—A fine meeting last night with one confession.—A. N. Growden.

Bargersville, Aug. 29.—Closed an 18 days' meeting with home forces, resulting in 40 additions—36 by confession.—Clay Trusty.

Ladoga, Sept. 2.—(Delayed telegram.)—In a revival with home forces 85 have been added to date; there is a deep interest. We begin at Tipton, Ind., next week.—Brooks Brothers.

New Washington, Sept. 1.—I closed an 18 days' meeting with 27 added—18 by primary obedience—three from other bodies, four reclaimed and three by statement. They were of the average age of 29 and 30 years. Sidney M. Bedford, of Lexington, is the consecrated minister.—L. B. Haskins, Erlanger, Ky.

Iowa.

Mt. Pleasant, Sept. 2.—One added by confession and two by statement yesterday. Our tent meeting with Yeuell and Mathews begins next Sunday.—L. A. Chapman.

Grand Center, Aug. 30.—I closed a short series of meetings last Sunday with 11 accessions—10 by confession and baptism, and one from another religious body.—Chas. D. Hougham, Streator, Ill.

Indian Territory.

Tulsa, Sept. 2.—Five additions since last report—all by letter.—M. S. Dunning.

Kansas.

Harper, Aug. 30.—Just closed a short meeting at Hazelton with 11 accessions. Will begin a meeting at Utica next Lord's day.—M. B. Ingle.

Salina, Sept. 2.—The annual report shows 108 gained by baptism and 73 by letter. During the past two weeks special weddings, funerals and addresses have called for nearly 1,000 miles of travel.—David H. Shields.

Elk City, Sept. 4.—Two by confession and baptism.—J. M. Plummer.

Lawrence, Sept. 4.—There have been 16 accessions to the North Side Church since I came, June 1. All were by confession and baptism except one.—L. W. Myers.

Lyons, Sept. 2.—One of our young men, Homer Baldwin, had two confessions and three additions by letter at La Cross.—W. L. Harris.

Walnut, Sept. 1.—Our meeting was a success. H. Barragar, the pastor of the church, and I did the preaching. Twenty-three people responded to the invitation, all being adults. I returned and preached last Sunday morning when there were three accessions. The Sunday-school is making good progress under William Holeman. My address will be Walnut for a time.—J. P. Childs.

Helper, Sept. 1.—Special meetings continue with increasing interest. Many are not able to gain admittance to the building. One addition by statement.—J. P. Childs.

Garnett, Aug. 29.—Our people enjoyed an address Monday evening, August 26, by Bro. C. E. Robinson, who has just completed his studies at Columbia, Mo., and is under appointment by the Foreign Christian Missionary Society to go to Sendai, Japan, in September. Two persons were added to our fellowship on statement and one by letter last Sunday evening, August 25, and two were baptized at the mid-week service last evening.—F. W. Collins, pastor.

Kentucky.

Grayson, Sept. 2.—Four added to the Oak Grove congregation by confession and baptism there at my last appointment.—William Sumpter.

Alzey, Sept. 3.—Our meeting closed with 31 accessions—eight by statement, nine from other bodies, 14 by confession and baptism. We reorganized at the close of the meeting. The new church will arrange to co-operate with other churches in sustaining a preacher. I go to Toledo, Ill., and will be assisted by Singing Evangelist C. M. Hughes. Churches wanting our services this winter write at once.—William A. Ward, evangelist.

Princeton, Sept. 3.—There were 59 additions in my meeting with the Cross Roads Church where Brother Storey ministers. About half of them were grown men, and 47 came by confession and baptism.—W. G. Eldred.

Barnes, Sept. 6.—The church at Ford's Chapel, near this place, closed a 10 days' successful meeting, H. C. Ford, the pastor, conducting it. There were 10 additions—five by confession and baptism. The house was frequently filled to overflowing. Brother Ford came as an evangelist in 1890 and conducted a short meeting. Prior to this there were but three members of the Christian church in this community, and but few had ever heard a Christian minister. The following year a church was organized and a neat house erected. Brother Ford took up the pastorate and in four years' work there have been about 450 additions. We have no debt and everything is hopeful.—Mrs. Minnie King.

Earlington, Aug. 29.—During a three years' ministry here just closed there were 87 additions to the church.—Howard J. Brazelton.

Lawrenceburg, Aug. 26.—Everett Smith closed a week's meeting in Jackstown last Sunday night. There were seven confessions and two were reinstated. The Sunday-school, which was organized the second Sunday in June, is progressing nicely, occupying the third position in Bourbon county. A lot has been given us and we are trying to build a new church.—E. L. Mitchell, pastor.

Montana.

Helena, Aug. 31.—Six added at Plains last week—five by confession and baptism and one by letter. I was there to assist the new minister, H. D. Thomas, formerly of Plato, Mo. He is successful and we count him a valuable addition to our forces.

Missouri.

Braymer, Sept. 1.—Baptized five heads of families at Cowgill. My work there extending over two years has been a delight. Good audiences and frequent additions and collections raised for church extension.—S. W. Crutcher.

Jerico Springs, Sept. 2.—We are in a good meeting with 33 additions to date. There were 17 baptized yesterday. People came for miles to witness the ceremony. Frank McVey is doing good work with his singing. The house can not begin to accommodate the people.—E. W. Yocum.

Knobnoster, Sept. 3.—We closed a three weeks' meeting at Valley City with 17 additions—16 by confession and baptism.—R. A. Blalock, minister.

Springfield, Sept. 1.—Our meeting at Greenridge closed with 10 additions, six on the last night. I had to begin a meeting with R. W. Blount, of Monett. J. J. Jones is doing a fine work at Greenridge.—Jos. Gaylor.

Moberly, Sept. 3.—One addition by statement in the East Side Church, making eight additions during the past four months.—E. G. Merrill.

Callao, Sept. 4.—Wright brothers have closed a fine meeting at Concord, Macon county, with 22 additions. R. J. is pastor and Paul E. did the preaching. The work is in a prospering condition.—J. Morgan Harris.

Center, Ralls county.—I report one baptism.—E. J. Lampton.

Smithton, Sept. 2.—Closed a meeting at Strasburg with six additions. I go next to East Lynn. My address is changed from Warrensburg to Smithton.—A. Sterling.

Huntsville, Aug. 7.—We are beginning a tent meeting here. A street carnival interfered the first week. C. W. Comstock is the minister.—Fife and son, evangelists.

Mexico, Sept. 6.—I have concluded a two weeks' meeting at Friendship church in Audrain county, with 30 additions—23 by confession and baptism—four from other religious bodies, the others by letter and restoration. C. F. McCall is the consecrated young minister to whom this success is due. He goes to Africa in a year for the foreign board. Frank W. Allen, of Odessa, begins a short meeting with us in Mexico, Sept. 16.—A. W. Kokendoffer.

Lewiston, Sept. 2.—I closed a two weeks' meeting with 22 additions—15 by confession and baptism—two by letter—five by statement. The church is in excellent condition. I enter upon my sixth year's work with it Jan. 1, 1908.—C. L. Harboard.

Canton, Aug. 29.—Closed a three weeks' meeting at Lawton Ridge, Scotland Co., where E. W. Killion ministers, with 32 additions—30 by confession and baptism and 30 by statement. J. T. Shreve, of Memphis, made an appropriate address to the new members.—Cecil V. Pearce.

Nebraska.

McCook.—Great interest is manifested in our meeting just started. I need a good singer and chorus leader.—Wm. Thompson, evangelist.

New York.

Brooklyn, Sept. 2—Two united with the Humboldt Street Church, by confession and baptism.—Jos. Keevil.

Niagara Falls, Sept. 2.—Two confessions yesterday.—J. A. Wharton.

Ohio.

Hiram, Sept. 2.—Three added by confession and baptism at Garrettsville.—C. C. Cunningham, pastor.

Oklahoma.

Stroud, Sept. 2.—In our meeting eight days old there have been 20 added. On Lord's day there being a union service Brother Ingold was asked to preach the sermon. He selected as his theme, "A Plea for the Union of God's People." Four responded to the invitation. We are having large crowds. W. Mark Sexson is the minister.—Oscar J. Ingold and Will J. Slater, evangelists.

Texas.

Clarendon, Sept. 2.—Our meeting closed with 43 additions. J. B. Holmes was the evangelist. The church is at present without a permanent preacher.—Chas. McVay, song evangelist.

Texarkana, Sept. 4.—During August we had 20 additions to the Central church making 218 since I came October 5, 1906. Counting those outside the city my ministry has been attended with 279 additions.—Nathaniel Jacks.

Paris, Sept. 1.—My son Williard and I closed a successful meeting at Detroit with 17 added, more than half by confession and baptism. The church was delighted with the meeting.—J. T. Ogle.

Haskell, Sept. 2.—We commenced a meeting with J. B. Boen yesterday; there were 20 accessions, 15 of them men and boys. There were 16 by confession. There were two added by confession and baptism last week.—Jas. N. Thomas, pastor.

Italy, Aug. 30.—Work moving along well. Two additions recently. I closed an eight days' meeting at Red Oak last Lord's day with nine additions.—E. S. Bledsoe.

Milano, Aug. 21.—Closed six days' meeting at Batson, had 20 additions. We organized a church. Batson is in the oil field, and I preached the first sermon preached there by a Christian minister. I will return in October.—J. N. Gibson.

Virginia.

Lynchburg, Sept. 2.—In a meeting at Madison the church was strengthened. One reclaimed and 13 adults added. Marcus L. Cottrell, general evangelist, late of Wisconsin, but now a resident of Lynchburg, led us. We are fortunate in having him in the state.—Bittle F. Sublett.



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Christian Endeavor

September 15, 1907.

God's Omniscience.—Isa. 40:12-31.

DAILY READINGS.

M. The Deep Things.	Job. 12:22-25.
T. No Hiding from Him.	Job. 34:18-25.
W. "Looking from Heaven."	Ps. 33:12-22.
T. "In Every Place."	Prov. 15:1-3.
F. Gives Wisdom.	Dan. 2:19-22.
S. No Escape.	Amos 9:1-4.
S. Topic.	

[This lesson ought to have appeared in our last issue.—Editor.]

Whether we are glad or grieved when we think of God's omnipresence depends upon our attitude toward him. If we are his children and living in loving obedience the fact of his presence is a most joyful thought.

So it is when we think of God's omniscience. He knows all things. Like all ideas of God, like our thought of space and of eternity, this is a thought too large for us. Does this stupendous, unthinkable thought frighten us? Shall we not rather have comfort in it?

Here are some of the workings of his omniscience which are for our help. Jehovah said to Moses, "I know thee by name" (Exodus 33:13). This was to comfort Moses in an hour of great sorrow. Jesus said that his sheep knew his voice, he knows his sheep by name. He knows your name and mine and tenderly and faithfully calls us.

What if he should forget our name and should say, "I never knew you."

Our heavenly Father knows all our needs and knows them before we are conscious of them to ask him. This is the teaching of Jesus in the sixth of Matthew. The small matters of our food and clothing are not beneath God's knowledge.

God knows our temptations, for Paul assures us that he will not allow us to be tempted above that we are able but will with the temptation make the way of escape. Read 1 Cor. 10:13. We also are assured of the sympathy of Jesus from his knowledge of our temptations. What hopelessness to us if he did not know.

Similar is the thought of the psalmist who wrote, "He knoweth our frame. He remembereth that we are dust."

God knows our sorrows. The sad burden was laid upon the shoulders of his son who became the man of sorrows and bore our griefs.

The psalmist in 44:21 was conscious of the knowledge of God comprehending the secrets of his heart. If they are secrets which should not lodge there we may well tremble. But if the secrets of our heart are the longings for the better part, if they are the plannings for the things we have not attained, how happy we may be in the consciousness that God knows our secrets.

There is a knowledge of God which may well make us tremble. In Psalm 90:8 the psalmist wrote of his secret sins being set in the light of God's countenance. What a startling figure. How bright the shining of his countenance. How futile to expect to hide from the light thereof.

A comforting thought is written in the last words of the first psalm. Jehovah knoweth the way of the righteous. We may not always know it, but we shall make a safe journey if Jehovah knows it.

Let us have refuge in this infinite knowledge of God which covers all time past and all eternity to come. This knowledge is for our help who hope in him.

Let us repose in its sympathy and rest in its amplitude.

September 22, 1907.

God's Omnipotence.—1 Chron. 29:9-13.

DAILY READINGS.

M. Whatever Pleases Him.	Ps. 115:1-3.
T. "Nothing Too Hard."	Jer. 32:16, 17, 27.
W. "All Things Possible."	Matt. 19:23-26.
T. "Able to Do."	Ephes. 3:20, 21.
F. "Omnipotent."	Rev. 19:1-6.
S. "All Power."	Matt. 28:16-18.
S. Topic.	

David was impressed with the thought of God's creative power when he wrote, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast made." And again he wrote, "The heavens declare the glory of God, the firmament showeth his handiwork."

Who is not moved by the thought of the vast reach, the eternal and infinite persistence of God's power as he gazes into the heavens this beautiful September night? He holds our world and all worlds in his hand. He guides the stars in their courses through trackless space.

Paul says that the things of God may be known by looking at what he has made, even his everlasting power and deity so that a man is without excuse who does not keep God in his knowledge.

How should we feel when we think of the omnipotence of God? How impressive to know that he is the Almighty! That all power in the world is from him and that from him all the universe proceeds.

Our feeling and thought will depend upon our relation to him. If we are not obeying him we shall probably feel that his power is a menace to us. We shall be afraid of him. We shall keep ourselves away from him and feel on the defensive. We shall blame him for being so strong when we are so weak.

But if we are his children in faith and love and life—how beautiful to think of our Almighty Father! The little child rejoices in the physical strength of its father. By and by the child comes to know that its life and home and all it has are from the strength of its father. How it glories in it and delights in it.

Let us so learn to think of God. It is his power and goodness that fitted up this world for us to live in. His power made us and endowed us. His power cares for us. He cares for all his creatures and so for us he provides our daily food and shelter. How delightful to pray, Give us this day our daily bread.

Is that all? His power delivers us from the domination of sin. In redemption he is greater than in creation. Do we fear the power of Satan? Do we know the thrill of his dominion? Have we realized the power of God in Christ to redeem us? His might is for that.

His power is strong enough to deliver us from the grave. Here is the final triumph of omnipotence over the power of Satan. It was not easy for the Almighty to redeem Jesus from the grave. Paul writes that it was only accomplished by the working of the strength of his might. Paul uses the four mightiest words in the Greek language to express the output of omnipotence which dragged Jesus from the tomb. We shall be saved by the working of the same power which is "toward us who believe."

The last word gives us the key. Jesus said once, "All things are possible to him that believes." And again, "According to your faith be it unto you." How much we may have which we do not now hold when we increase our faith in God and in Christ.

Shall we not put him to the test by obedient faith? Shall we not consequently enjoy the greatness of his gracious power?

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Midweek Prayer-Meeting

By Charles Blanchard.

A Witness for Christ.

Topic September 18, John 17:8; Acts 1:8.

When we speak of "witnesses for Christ," we use the language in an accommodated sense. A witness is one who has personal knowledge of the events and persons concerning which testimony is to be given. This is illustrated in the choosing of Matthias to be one of the witnesses with the eleven. He was chosen from among those men "who had companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the day that he was taken up from us." He was to be a witness with them of the resurrection of the Lord.

We can only witness to that of which we have actual first-hand information. In this sense we may testify of our faith in and devotion to the Lord. We may declare the testimony of the gospel, which we have received from others. Our "testimony" will be of value in proportion to the fidelity of our lives to the faith which we profess. The witness of humble but faithful lives is one of the mighty factors in the spread of the gospel. Of the saints of old it is written: "They overcame by the blood of the Lamb and the testimony which they held." To overcome evil in our own selves, by faith in the blood of Christ and in his power to save, fits us to testify of his grace and commends his gospel to others. And I find myself wondering if we have not really lost something of worth out of our religious services by practically abandoning the "social meeting" of our fathers and mothers, which correspond very nearly to the "class meeting" of the earlier Methodists. Perhaps they were crude and irksome and not over-edifying, but they cultivated the sense of personal religion, which seems almost a minus quantity now-a-days. At any rate the expression of our religious faith and affections is almost among the lost arts—and a serious loss it is to the Church.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." This language is a part of Christ's intercessory prayer—the most wonderful prayer of which there is any record in the Old or New Testaments. It is in behalf of "the men which thou gavest me out of the world," and so refers especially to the chosen twelve. In a peculiar sense it applies to them as it can not to any since that day. Yet we who have not seen and yet have believed may declare his words unto our own generation, thus becoming witnesses of the manifold grace of God, which has appeared unto all men teaching us, that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. (Titus 2:11-15).

As a preparation for witnessing unto Christ "both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth" they were to receive power, after that the Holy Spirit came upon them. Now as these twelve men and those upon whom they laid their hands could not thus declare the Christ unto the "uttermost parts of the earth," it would seem that this enduement with power should be continuous. And never was there greater need than to-day for this power of the Holy Spirit sent down from heaven that men may testify the gospel of the grace of God to men. Apart from the Spirit of Truth to guide and comfort, we need to receive power. We have grown strangely fearful of the supernatural in religion in these last days. But a religion that is not supernatural is hardly sufficient to lift us out of ourselves and the meshes of materialism into which we have fallen. If Paul, in the midst of the luxuries and licentiousness of ancient Corinth needed this power from above, surely we need to be thus reinforced. His speech and his preaching were not in enticing words of men's wisdom, but in demonstration of the Spirit and of power, that their faith might not rest in the wisdom of men but in the power of God. (1 Cor. 2:4, 5.)

Sunday-School

September 22, 1907.

The Death of Moses.—Deut. 1:1-2.

Memory verses, 10-12.

Golden Text.—Precious in the sight of the Lord is the death of his saints.—Psalm 116:15.

Read chapter 31 for an account of the last acts of Moses in preparation for his death.

Read chapter 32 for the superb song in which he summed up his belief about God and his understanding of God's relation to Israel. It includes: first, a statement of the might and perfection of Jehovah; second, a recital of his mercies to Israel; third, a denunciation of Israel's ingratitude and unfaithfulness; fourth, a prediction that suffering shall be the punishment for this sin; fifth, the triumphant assurance that in the end God's vengeance will be turned only against his enemies, and that his people shall be avenged and defended. The argument is plain prose, but the chapter is splendid poetry.

Read chapter 33 for the blessing of the tribes by Moses. Compare Jacob's blessing, Genesis 49. The benediction of a dying man was supposed to have special efficacy. Remember the incident of Isaac's blessing, where the magical potency of the blessing was supposed to hold good even when obtained by fraud. Even to this day many people, perhaps most people, are considerably influenced by the blessing or curse of a dying man. The words of Moses in his blessing of the tribes, like those of Jacob, are of a cryptic and obscurely prophetic character.

Chapter 34 tells of the death of Moses and his burial without human hands, tells how Joshua succeeded to the command, and summarizes the work of Moses.

Make the lesson an occasion for summing up the character and work of Moses. What qualities of character and ability did he exhibit? He had executive ability. He had a naturally imperious nature, as most good executives have, but this was softened by the knowledge that he was but using a power which had been given to him for a purpose. So he showed patience and meekness, though he was by nature inclined to impatience and perhaps to pride. Whatever his faults, the saving strength of Moses' character, as of the subtle Jacob's, lay in his peculiar openness to the divine will and mind. There was a certain fine sensitiveness to spiritual things which made him a fit medium for revelation. We say that God is always accessible to men. But all men are not equally accessible to God. Some—even some good men—are spiritually stolid and phlegmatic. With others the whole nature is sensitively attuned to catch the least breath of influence and direction which moves from God to man, as the receiver of the "wireless" is delicately adjusted to catch and register the minutest vibration which comes from the distant key.

What was the work of Moses? What did he contribute to the history of Israel? Abraham was the father of the family; Moses was the founder of the nation. The tribal elements traced their common descent from Abraham. The constructive genius of Moses made these elements into a nation. National unity was still very incomplete as subsequent history showed. But just as the American colonies exhibited more unity during the revolution than they did in the period immediately following the war of independence, so the Hebrew tribes, which were united under Moses for the gaining of independence, fell apart when their independence had been gained. Permanent unity must be worked out by later constructive statesmen.

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The Home Department

"Not as the World."

By E. A. Child.

Chapter XII.—A Modern Immigrant, Westward, Ho!

And stepping westward seemed to be
A kind of heavenly destiny.
—*Wordsworth.*

✣ ✣ ✣

Yet courage soul! nor hold thy strength in vain,
In hope o'ercome the steeps God sets for thee;
For past the Alpine summit of great pain
Lieth thine Italy. —*Rose Terry Cook.*

✣ ✣ ✣

Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.—*Ezekiel.*

✣ ✣ ✣

President Brown found it necessary to remove his invalid wife to the country, for neither prayer nor most skillful treatment seemed to touch her case. She was tired and nervous and needed the bracing air and quiet rest of rural life, apart from the scenes and unwelcome noises of city life where the many harrowing things had transpired to unnerve her.

But President Brown had found his funds all exhausted six weeks after the disaster, since many of the subscriptions made upon that morning of his marvelous healing had been repudiated when the scandal was published, and he was left now with nothing but his home. His congregation was unorganized and scattered and his own good name had become a word among the rabble and he could not hope to obtain a living from preaching, there at least. What should he do?

He knew some friends in the far West, who had encouraged him to invest in some farming land some time before, so his mind was turned thither. The trip would do his wife good and the change was just what she needed; he would sell his home and go there; possibly he might find work of a spiritual character in the rural settlements and at any rate he would be able to earn his living from the soil. The thought grew upon him until an opportunity came to sell his home at a fair price. He closed the deal and in another week the whole family were safely ensconced in a Pullman sleeper, speeding toward the land of the setting sun.

As the train sped on over hill and plain or wound through mountain passes and spanned the great rivers of the continent, the president only thought and cared for the little flock and the invalid wife of his charge; with this he was kept busy.

After the fourth day's travel a gentleman stepped aboard the train at a western town and accosted them in a familiar way. Mr. Brown recognized him as a fellow-student and classmate, whom he had known in college days. Glad to meet each other, they sat far into the night talking of the past and the prospects of the West. This man was a superintendent of missionary activity in the state where the president was going and was very solicitous to have him take up certain work in that region. Their ways parted at midnight and the next noon brought the Browns to their destination.

The fresh western breeze and the change of scenery, together with a few days of country life, soon gave Mrs. Brown her rosy cheeks and returning health; and kind friends did all they could to lighten her cares by attending to the children and thus made her welcome and happy. Mr. Brown busied himself with visiting the country and inquiring into safe investments. He did not have far to look to find any amount of property in the market, nor smooth-tongued agents to sell it. The strange thing about it all seemed to him that so many wanted to sell; in fact there was no one who would not sell, if his price could be obtained. This put him upon his guard, but upon a second and closer investigation, he found that the population of the Pacific Northwest was made up of people who were of a roving disposition. Few of them lived in one place longer than five or ten years at a time, and many more moved every year, and some every season, so that their moving outfits were kept in readiness all the time, and they were found ready to go on short notice. An instance was told that will give the reader some idea of the instability of this western population. At a certain place, a church of the Congregational order was to be organized, with some thirty-eight members; but between the calling of the council and the time of its meeting, which was less than a month, all but four of the charter members moved away.

Another instance, which is "unusual," of course, as is everything else in that region, a pastor was called to a certain place rated as a thousand dollar field, and his support was subscribed for generously. But at the end of the first quarter his living fell off one-half, and before the year was half over it was found that his supporters (?) had all moved away without paying their subscriptions and he was left to work out his living as best he could. Being of true New England blood, he stuck through the twelve months and installing one deacon and two trustees from among the women who remained, he persuaded them to sell the church to another denomination that was ready to try the same ground over, and he carried the money home to his church building society.

At last Mr. Brown found a section of good land that could be purchased within his means. Fruit, stock and equipment, well chosen and in fair shape; with good buildings and not too far from a flourishing town. This was the final choice, and a few weeks later found the Browns settled upon a farm, seeing to the common rounds of toil like other farmers. Everything was new and untried to them, and in many ways it was good for them. Mr. Brown had time to meditate upon the things of the past that memory brought trooping along after his plow and reaper as he toiled on day by day. But the toil grew irksome to him after a time, since it seemed that he could do so many things

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to a better advantage. He had spent twenty years preparing to do and doing educational and Christian work, and now he was burying his talent in the earth. The thought stung him with remorse, and from that moment he was not happy. He noticed that his wife had been silent and sober at meals, and that she did not talk with the same vivacious spirit that she had been wont to at first, and he asked her if she were feeling as well as usual. "Yes, Edward," she replied, "I am feeling better than usual physically, but to see you toiling and burying your splendid talent in this western soil for naught but the meat that perishes, makes me sad. I notice a great change in your spirit, you are growing like your work and I do not feel that it is right. Do you not think that we could let our place for a good income and find some mission church, or school, where you could serve?" Mr. Brown was silent a moment and replied that such was his mind exactly and he would see what could be done. That night he wrote his friend and classmate about work such as they had talked of, as they were journeying westward. A letter came back in a few days saying that owing to the stringency of the times the society was obliged to cut down its work in all these Western states and there was no money to use in the work they had talked about. Further, his was the twenty-fourth letter that week's mail had brought him from men seeking such work, and unlike other features of the West, it was not "unusual," for he had fully forty applications for every actual or imaginary appointment within his jurisdiction, and as it now stood every place was well manned and every dollar appropriated. Furthermore he had found this same state of affairs in all the other denominations co-operating in the territory over which he traveled. Such was his bland excuse, which in part was true, but it has been learned since that advices and copies of the scandal from Eaton had reached him, and it is not to be wondered at that he ever after maintained silence toward Mr. Brown. As he explained to a friend he did not have time to pick up a man with such a record, whether it might be true or false.

(To be Continued.)



At the closing session of the convention of the National Education Association at Los Angeles, Cal., a resolution was adopted to the effect that American children show a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, and a disposition to follow pleasure and interest rather than obligation and order. The resolution also states that this condition demands the earliest thought and action of the leaders of opinion. Conditions are about as described, and they do demand thought and action. Men do not agree as to the reason for the condition; some say it is due to the removal of the wholesome restraint of former times, and some that it is a natural reaction from that restraint. There probably is truth in both opinions, and the subject should receive the earnest thoughts of those who have at heart the best interests of all.—*Gospel Messenger.*



Madame Clara Butt Says:

I have myself had several experiences with black cats. More than once black cats have been mixed up in some way or another with concerts which have proved big successes.—*Strand Magazine.*

Hope.

A lonely rock by the wayside,
All fagged and seamed and rent,
Yet over its brow the daisies
Their pure, bright faces bent;
Gay columbines danced on slender stems,
And fairy trumpets blew;
From every crevice tufts of fern
And feathery grasses grew,
Till gone were the outlines sharp and bare
That might offend the eye,
And the wayside rock was a charming sight
To every passer-by.

Dear heart, alone and lonely,
Though shattered life's hopes may be,
The Lord who cares for the wayside rock
Much more will care for thee.
Thy deeds of tenderness, words of love,
Like flowers may spring and twine,
Till joy shall come into others' lives
From the very rents in thine.



Eulogy on the Bible.

BY PRESIDENT ROOSEVELT.

As all of you know there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it may have been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand. Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two others books, notably Shakespeare; mastered it so that he became a man of one book, who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed. And yet some claiming to be wise sneer at the Book of Books!



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Around the Gulf to Mexico.

By J. Breckenridge Ellis.

Last Glimpses of Mexico.

March 31. On the train all day and night—and Easter Sunday! Yesterday as we traversed the Mexican desert, and today as we finished up the barren lands of the Aztecs, we were not annoyed by dust, or made to suffer from the heat. The hot wave which had made March like mid-summer even as far east as New York, had waved itself out. Rain was falling along the railroad track; not enough rain to make anything wet, of course, but enough to hold the dust down till we could get past. It takes very little of that to effect a great change in the temperature at an elevation of 7,000 and 8,000 feet. It had turned cold, and even in our Pullman an overcoat was comfortable. The natives appeared taken by surprise, but I do not suppose they really prepare for anything. In the villages we passed, the young maidens and matrons of all ages stood at their doors barefooted and bareheaded, and squeezing themselves together in a bowknot to keep warm; and the male Mexicans in white cotton underwear and without any overwear, shuffled their bare sandaled feet in the gravel and let their shirts stream to the cutting, rarified breeze. Within the adobe houses you could see a fire burning blood-red in a hole in the beaten ground, and sometimes a dog or pig would get too much smoke and come out to sneeze—for, of course, there are no chimneys. The chickens were cold, too, and hovered at the threshold of the front door among the bare feet of the household, with the advantage on the fowl's part of being able to draw one leg up to warm at the breast.

All the women were not barefooted, and all the women were not sandaled; still there was sufficient bareness to give the tone effect to every picture. And bleak and barren were those pictures of abject poverty and untamed wildness. They were all the same; a cluster of square adobe cottages or straw stacks, or grimy tents; the black-haired women with babes strapped to their backs, watching us through the solemn eyes of bygone centuries; the men showing every gaudy color in their coiled blankets; beyond all, the grim, relentless mountains shutting out the world of civilization. Among these mountains the white vapors drifted and trailed till they looked as if each ridge were deep with snow. The Sierras looked like enormous hills rather than mountains, and seeing the sunlight whiten their sides to dazzling silver but showed us how high up was the level ground of the Mexican valley. Indeed, it was not long before the train was rushing into the clouds, which slipped down the mountain sides and rolled about upon the wide plain as if that plateau was the natural playground of the clouds. I suppose they couldn't rain, because there was no empty space under them for the water to drop. These tumbling, dazzling sheets of vapor are cool and clammy to the touch, but are turned to use just as the stickiest, crookedest cactus is made to contribute to man's support, for I saw several Mexicans who were saving their clothes; each one was wandering about over the grassless wastes, wearing naught but a cloud and a breechcloth.

This morning we saw the last of Mexico. The porter had us up early to fit us for an encounter with the custom-house. In the gentlemen's drawing room we met the two real estate magnates and Mr. Carter, who was almost noisy over escaping from his years of servitude in Mexico, and an Easterner who was, as usual, in a half-dazed state over "the enormous distances of you Westerners," as he said. The engineer had left us at Monterey. There was much boon companionship in our ablutions and hair-combings, and Mr. Whedon, the magnate who had once owned two million acres in Texas and had "sold out the Dakotas long ago," washed his face and wiped on somebody else's towel, just like an ordinary mortal. His foot was better and he wore his shoe without any airs. We crossed the Rio Grande about 7 a. m. It has a wide bed, made up for any emergency, but at this time it could have done nicely with a single bed, for it was pretty lean. When we left the Mexican bank to cross the bridge it was 6:45 a. m., and when we reached the American side it was 7:20 a. m. Not that it took us longer than a minute or so to cross; but when you go over the border the time changes. On entering Mexico, turn back your watch 36 minutes; on coming into the states, get that much faster. Having crossed the river, the train was held up at Laredo by the government. I must say that Jebly made the customs officials earn their money in his case. As he can't walk, he was allowed to remain in the car while one official after another was dispatched to him. One man took his money to change it from Mexican to American currency, for on the border they trade without discount. His weight of Mexican half-dollars (we saw no Mexican dollars while in the country) were reduced to a few trivial United States coins. Another man was sent to the car to look at his ticket, to make sure he was not trying to beat his way. Another man came for his tricycle check and went away to investigate that vehicle, to weigh it, shake it, and otherwise find out if it were loaded. The two million acre land magnate obligingly got the Texas time of day for his watch. Another official then came on board to find if Jebly had been farther south than Mexico City. The quarantine had been "put on the day before," and all suspects would have to lay over in Laredo two weeks for their epidemics to develop. Fortunately Jebly had not been farther south than Mexico City, though he had wanted bad enough to cross the Gulf from New Orleans and approach the capital from the Hot Lands. So he took oath with a clear conscience and was suffered to remain in the Pullman. Then the shirt-sleeved young man who had obtained the tricycle check

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returned and said it couldn't go on unless $1.55 were paid on it as excess baggage (it had gone all the way from New Orleans to Mexico City for 25 cents). Then another official came on and looked at Jebly, but couldn't think of anything more to require, so he told about a great railroad strike which was expected to tie up the trains about San Antonio that very day as a sort of Easter celebration. At the last moment another official came on in breathless haste to demand Jebly's nationality; and by that time the young man was so bewildered and excited that he only looked at his inquisitor dumbly, and tried to think of some suitable answer. Mr. Carter speaks up and says: "You're an American, aren't you?" Which he was, of course, and the official went away half in doubt over it.

A stock-owner of the railroad got on at Laredo to sit in the car he owned as long as it was held there. He was a prosperous-looking gentleman, but his owning part of the railroad seemed to give him no kind of content, for he told me about his indigestion until the train whistled for courage to proceed. I knew people who have indigestion, so we were warm friends at once. After he had told me of the various remedies he had tried, I suggested not eating anything at the evening meal. The stock-owner immediately returned: "But what is this stomach for?" There is nothing like traveling for being thrown with great men and engaging them in profound discourse. I might have sat about home for a lifetime without ever talking to an owner of an international railroad about indigestion.

Jebly was determined to be very economical that day, because a very elaborate lunch which he had bought in Mexico City had been stolen by the porter, who said "some Mexicans" had taken it. For breakfast that day Jebly had a cup of coffee, a dish of baked beans and bread and butter. He estimated that at the price (40 cents and 10 cents' fee to the waiter) this was the cheapest food he could take with staying qualities. He afterward pronounced it a great success. He said beans for breakfast sort of lie on your stomach all morning, so when noon comes you not only don't want any dinner, but don't want to hear of one." The Easterner, who never felt at home with us, was in the drawing room pretty often this morning. He is taking his wife and daughter back to Boston or Concord, and he is all confused over the "lines." The magnates, who have been to New York about as often as I have been to market, got out the Railroad Guide Book, and so bewildered him with its fine-print columns and schedules, showed him so many different ways he could go, with certain advantages each way has over the others, that the Easterner is like not to get back home at all. As soon as one route is mapped out for him by the colonizer, the large-tracts-man, Mr. Whedon, will say: "Yes, I've been over that road, but they don't carry a barber shop. Now, on the Big Four—" And the Easterner clasps his head. "Don't you know," says the Easterner, "you Westerners—where are you from, Mr. Whedon?"

"Chicago," says Mr. Whedon, drawing himself up.

"Yes," says the Easterner, "to us who live East you men far out here in the West simply amaze us with your immense distances, don't you know!"

Then Mr. Whedon, who has dealt so long with Oklahoma and Kansas and California that he has come to believe that he is something of an Easterner himself, squirms and smiles grimly at the colonizer and mixes up the true-blue Easterner worse than ever. This morning I was surprised to hear the colonizer break forth into a hymn, whistling both verse and chorus. I was particularly taken off guard because, judging from certain anecdotes, matter-of-fact exclamations and handiness with bottles of beer, I had been given the right to consider him a worldly if not a profane man. I said, "That is one of my favorite airs you are whistling."

"Oh, yes," says the colonizer, "I'm a churchman and go to church with my wife on all occasions. But you see I have to make this trip to Mexico twice a week with colonists in our special car. Well, when I cross the border I'm a man of the world; and when I come back over the line I'm a Christian."

I hope when he dies he will die on this side of the line.

We reached San Antonio at 1:30 and the two land magnates left us to join their wives and be good. We only stopped at the station long enough for dinner, and when we pulled out the gentleman's drawing room seemed rather lonesome. We had only Mr. Carter left, for of course the Easterner didn't count. Mr. Carter has the Spanish or Mexican shrug to perfection. It is done with the shoulder, arm, hand and body. It is a cringing sort of wave. With palm up and outward, the right elbow is rubbed across the breast toward the left, while the arm sneaks outward. It is an answer to almost any sort of a question, and a conversation with Mr. Carter could be conducted thus:

"Did you get very tired of living in Monterey?" Shrug.

"Are the Americans congenial?" Shrug.

"But it is a good opening for a young man, is it not?" Shrug, etc.

The remainder of the trip across Texas was without much variety. At Austin we crossed a considerable river, and upon inquiry learned what we should have remembered from our geography, that it was the Colorado River. Not being strong in our geography, we could not think the Colorado River so far from home. We asked the train crew and the men standing out on the platform, and every one said it was the Colorado River, and it was. It is hilly in that part of the country. The train auditor said it reminded him of Arkansas. But after that we traveled great level stretches, sometimes with nothing to be seen but the horizon. There was a place called Round Rock, and the only thing visible is a huge sign set up in the prairie advising you to try a particular kind of tobacco. We stopped at Taylor, but as a rule we whizzed past the little stations. People are just like the stations on that Texas road. When they grow up to be of importance, opportunity and favor and honor will stop at their platforms; but while they are poor and scraggy and needy, all the through trains are going to steam by without whistling brakes. It's no use for the dogs to set out on a chase, barking and showing their teeth; all such are quickly left behind. So if you want the palace cars to stop at your door—*grow!*

At San Antonio the train crew had been changed and there was a new set of porters to fee. Strangers got on the car toward nightfall, and one of them promised, of his own free will, to send me a maguey plant. It will have to wear an umbrella in Arkansas. As we rolled past villages, how different from the Mexican plateau-dwellers! The little children waved their hands to us with sunny smiles, expecting nothing in return, not even a wave. But in Mexico the children have no interest in the trains except to flock to the windows and hold up their hands and cry, "Don' me centavvys! don' me centavvys;" So in my heart I blessed the merry wavings of the little arms which some of the passengers regarded so sourly. And I waved back, glad to be an American among Americans.

Night came on, and just as we were ready to go to our berths Carter came into the gentlemen's drawing room to bid us good-by, and I said "How do you do?" to him in his secondary language, thus getting rid of my last scrap of Spanish. Then all retired early, for Jebly and I wanted as much sleep for our money as possible, seeing that we must be waked at half-past three in the morning to get off at Texarkana.

(To End Next Week.)

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Queer Names of Common Things.

"Blue Jeans" Williams he was called; and he died twenty-five years ago while governor of Indiana, a sturdy American, who got his nickname beca se of his fondness for blue jeans overall:, which he deemed the proper apparel fo: a worker. Yet the blue jeans that gave him his nickname got theirs from Spain; for centuries ago the Moors of Spain were famous for their clothes of different kinds, and among them was the stuff made in their city of Jean.

The name given to a knitted wrap, not now so common as formerly, "afghan," indicates what the learned men call its place of origin; but how many persons who ask for a shawl to put over their shoulders know that the name of the little extra covering does the same? Shal is a valley in Afghanistan, and the shawl of the West took its name and its origin from the mountains northwest of India.

Many of the dress goods of to-day indicate by their names the countries whence they first were brought to Europe and thence to America. Cashmere took its name from the far-famed "Vale of Cashmere"; but many persons who never heard of that beautiful valley use the material which bears its name. Nankeen was first made at Nanking, the southern capital of China; calico was brought to Europe from Calicut in India; muslin came from Mawsil, a city in Mesopotamia. Mohair, like jeans, was made by the Moors of Spain. Cambri is cloth from Cambria, in France; worsted was made at Worstead, in Norfolkshire, England; Holland, which we use for window shades, and frieze, which makes heavy overcoats, came from the Low Countries. Gingham and guimp were imported from Guingamp, in Brittany; and before we had sweaters we used jerseys and guernseys, shirts made in the Channel Islands whose names they bear.

Other things familiar to housekeepers have names of strange origin. Buckwheat cakes and maple sugar syrup are looked upon as a typical American dish, just as Governor Williams' blue jeans were considered typical of his Americanization. But the buckwheat, at all events, is of foreign origin, and its name is historically curious. The French and Germans call it "Saracen wheat"; but its real origin is from the North-of-Europe word *boekweit*, meaning beech-wheat, from the resemblance of its triangular seed to beechnuts.

Many other familiar articles of household use show their origin in their names, though these may be changed more or less from their first forms. Currants, for example, once were called Corinth grapes, because they were brought to Europe from Corinth, the Greek city on the isthmus. The meringue that nowadays seems wedded to the lemon pie of the lunch room took its name from Mehringen, a German town. The damson, which makes such excellent preserves, is scientifically the Damascus plum, and the damask that is used for table linen took its name also from the oldest of known cities. The chestnut came from Castanea, in Greece; the cherry from Cerasus, an ancient town on the Black sea. The peach is the Persian apple.

One of the most intersting names, historically is that of ammonia, which is used so much about the house. It was found in quantities in the Libyan desert, in Africa, where the priests of Jupiter Ammon prepared it for use. They exported it to Egypt; and we adopted its old name, sal ammoniac (the salt from near the temple of Ammon).

Some common words likewise have unexpected origins. A spruce person, for instance, originally was one dressed in the Prussian or Spruce manner. The horse's pace which we call a canter was first known as a Canterbury gallop—from Canterbury, fancifully said to be the easy amble of the pilgrims to the shrine of St. Thomas of Canterbury, which permitted them to tell tales one to the other to beguile their way.—*R. G. Butler.*

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The Lady Who Smiles.

Some of us would be more surprised than pleased if we knew the impressions we make on the minds of those who know us only slightly. How many of you girls are remembered as pleasantly as was the lady described in the following incident?

A lady called at the house of a neighbor on an errand, but as the family were away she asked the hired man to tell his employer that she would call again. Being in a hurry, and not thinking but that the man knew who she was, she did not leave her name. The lady of the house returned before the rest of the family, and the man told her that a lady had been there who said she'd call again.

"Who was it?" inquired Mrs. H.

"Oh I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, but she's the one that always smiles when she speaks."

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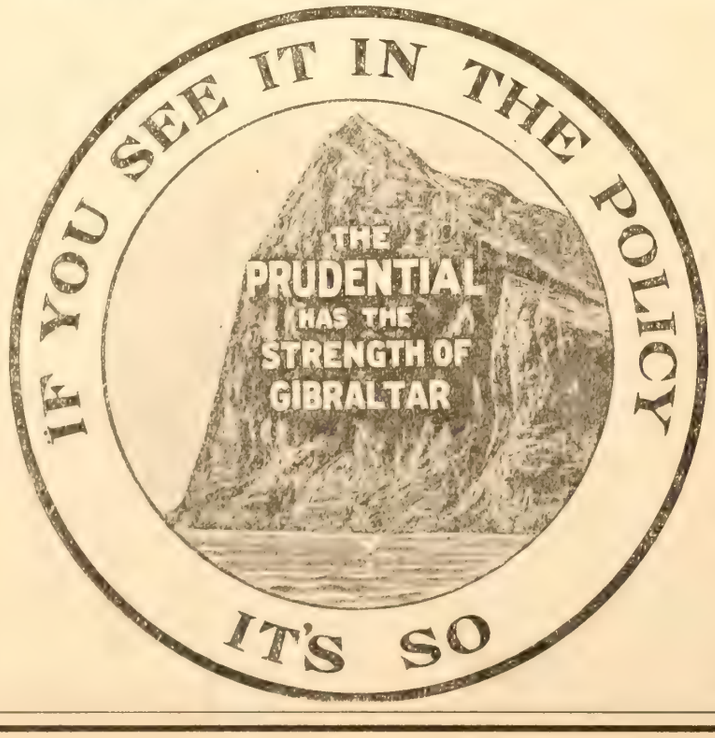
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A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 19, 1907.



WITH THE CHRISTIAN-EVANGELIST SPECIAL

A view on the way over the Big Four and C. & O. to our National Convention.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—Do not longer delay ordering Bible school literature for the fourth quarter, which begins the first Lord's day in October. We will fill your order by first post, but on account of frequent delays in the delivery of second-class mailing matter we advise the schools to give immediate attention to this matter. If you have no order blank, advise us and one will be sent immediately. Samples of the best Bible school supplies will be mailed to you on application.

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—There are thousands of ministers who believe that this Restoration movement is receiving its truest and most efficient advocacy through THE CHRISTIAN-EVANGELIST. If these brethren would reciprocate to us the aid they believe we render them and the Cause each week, we would soon have the 100,000 circulation we have set as one of our Centennial aims. If 1,000 of these brethren would give one day to an actual canvass for subscriptions, THE CHRISTIAN-EVANGELIST would immediately begin visiting 10,000 new homes, which would mean 40,000 new readers it would influence for righteousness and zeal each week. We are pleased to report the following new clubs:

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—The Development of the Sunday-school—1780-1905. This is the official report of the Eleventh International Sunday-school Convention, held in Toronto. This book sold for $1.50. We overstocked and will sell the next one dozen copies at 75 cents each. It has 716 pages and contains some remarkable addresses in addition to a great deal of valuable statistics and historical data.

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A New Motto: "All the Church in the Bible School"

By F. M. Rogers

There are perhaps comparatively few people, except those who have been actively engaged in Bible school work, who have any conception of the wonderful development of the Sunday-school idea.

One hundred and twenty-five years ago, at the beginning of the Sunday-school work, the chief object was to teach children how to spell, and there was little thought of teaching the Bible. The greater idea of gathering in the children to teach them the Word of God, to bring them to a saving knowledge of the Christ, and by these converts to build up the church, was left for later development.

And the first effort in this direction was the teaching of the whole Bible and the memorizing of verses. Not until 1825 was the limited lesson scheme inaugurated. Since that time the development along the line of Bible study has been rapid, and now the chief aim of the Bible school is to promote Bible study.

We have already lost sight of this one fact, however, as we have advanced and developed the idea of the purpose of the school—and that is, that the school should be conducted for the good of adults as well as children. In days past, aside from those who were necessary to equip the school with officers and teachers, the adult membership of the average Bible school consisted of a small mixed class in the "Amen corner," known as the Bible class. All of a sudden we have awakened to a realization that the adult should be in the Bible school, and a new motto has been flung to the breeze—"All the Church in the Bible School." One of the great problems of to-day is not a theoretical or a doctrinal one, but an intensely practical one: How can we retain our hold on the young men from 16 to 21 years of age, and how can we interest fathers and mothers in Bible study?.

For years there has been a shrinkage in the schools at the time when the scholars approached manhood and womanhood, and also a dearth of fathers and mothers. On reaching his teens, or shortly afterward, the young man passes out of the Bible school, very often out of the church service, too; and often away from all religious influence whatever. According to a prominent Bible school worker, only one out of five of the church members of America is a member of the Bible school. If this be true it is appalling.

We are aware that much thought has been given to the matter; that big-souled, earnest-hearted men have brought the energies of their keenest thought to its solution, and so far, the question is unanswered and the problem unsolved. I was much impressed by a cartoon which appeared in a recent issue of the "Adult Bible Class Monthly." It pictured a farmer riding a sulky rake across a field of new-mown hay, but instead of the rake doing clean work, great stretches of hay were left upon the ground untouched. The cartoonist called this rake the Sunday-school rake. Standing to one side was a blacksmith, who had just forged a new section of a rake,—he was extending it toward the farmer, and saying, "the new movement section never bends or breaks," and underneath the picture was the pertinent query, "why not rake a clean field?" and we repeat, why not?

Why not have the adult, as well as the child, in the Bible school?

It can not be said, "they do not need it." Ignorance of the Bible is not confined to those of younger years. Many persons are satisfied with conversion and church membership. These two, they think, have given them a passport to the skies, so "not a wave of trouble rolls across their peaceful breast." Many good people judge that, having apprehended and embraced the simple gospel, they have finished their spiritual education, and hence neglect the means of grace and knowledge.

Another, and by no means unimportant reason why the parent should be in the school, is for the moral effect it may have on the children. You have all heard the old story of the little girl's Sunday-school composed of the pig, the lamb and the calf, which she delighted in showing to the preacher; but he, on a subsequent visit, found the calf missing from the school, and when the little girl was asked what had become of it, she replied that the calf had gotten too big to go to Sunday-school. Did you ever stop to think how the children ever got the impression that there is a time when one becomes too big to go to Sunday-school? It is simply a matter of imitation. The boy has learned his father's history; he knows that at one time he was a regular attendant at the Bible school, for he has heard him talk about how they used to do when he was a boy and went to Sunday-school. The boy knows that the father never attends now, and the only reason he can see for it is that he is no longer a child. The time comes when he, too, is no longer a child, and, as a natural sequence, he quits the school, very often also the church, and during this important period he is away from the very influence of which he stands most in need, and the boy that was, and the man that is, is lost for time and for eternity.

Our purpose shall be, not to dwell so much upon the importance of having the adult in the Bible school, as to suggest some practical methods for bringing about adult attendance, for I take it, we here are more interested in the how, than in the why, of this question.

That there is great need for more pronounced effort in this direction, there can be no possible doubt, but the unsolved question is, How may the conditions be improved? To what force or forces shall we turn for relief?

In answer it may be said, first, that it is possible for the pulpit to be a much greater force in enlisting the adult than it has been in the past.

One of the chief difficulties in the way of securing adult attendance is a failure to appreciate the importance of the Bible school; and this difficulty may be largely removed by the preacher from the pulpit.

First, the preacher himself must have a high conception of the Bible school. This all do not have. I remember a few years ago that when I received a call from our state board in Missouri to become state Bible school evangelist, some of my preaching brethren advised me to "have nothing to do with that little piddling business."

For generations the preacher has been taught to put the emphasis upon the preparation and delivery of a sermon. Why, I know not, for certainly the scriptural emphasis is upon teaching. Jesus was the great teacher rather than the great preacher. But in modern times the emphasis is placed upon the sermon, and to such a degree that the masses in our churches attach but little importance to that service in which there is to be no sermon delivered.

Far be it from me to undervalue the importance of preaching, and when I

(Continued on Page 1202.)

*An address before the Illinois State Convention [slightly abbreviated.]

Current Events

Judge Harmon, of Ohio.

Judge Judson Harmon, of Cincinnati, delivered the principal address on Ohio day at the Jamestown Exposition. It was a splendid glorification of the splendid state which he represents, starting with its historic origin in the trans-Allegheny movement from Virginia, and coming down to the proud position of the commonwealth at the present time. Judge Harmon's appearance at this time as the spokesman for Ohio gains added significance, from the fact that a great many people believe that he himself is the favorite son of the Ohio Democracy, and is the most available man to represent his party in the next presidential campaign. The feeling is general that the next president, whatever his party may be, ought to be a conservative and an able lawyer. Judge Harmon is both. He is, moreover, a man of large and forceful personality, which even the robes of his judicial office have never been able to obscure. As a "safe and sane" leader and reuniter of the Democracy, Judge Harmon has much to recommend him. Ohio is fruitful of presidential candidates, and it is not impossible that the state may this year furnish the leaders for both parties. It would be rather a singular coincidence if the two Cincinnati judges, Taft and Harmon, should find themselves lifted up as the opposing candidates for the presidency. The country would not be in serious peril under the guidance of either one of them. The only point at which Judge Harmon's Jamestown address touched current political issues, was in his argument for the control of corporations by state rather than federal legislation. His argument was, in substance, that in dealing with a new and complex problem, where much of the procedure must necessarily be experimental, it is better to work on a small scale. If a single state enacts unwise legislation, the others can see its bad results and avoid the error; while if a single state deals wisely with the problem of corporation control, the others will be moved to follow the good example. The speech further contained one epigram which states an often neglected aspect of the question. It is this: "The smallest fortune is too great if it is dishonestly or unfairly gained." And it might be added that the smallest fortune is too great if it is selfishly and unfairly used.

The Trans-Atlantic Record.

The new Cunard steamer "Lusitania," on her maiden voyage, has broken all records for the trip across the Atlantic. At the time of this writing the steamer has not yet reached New York harbor, but has passed Cape Race, and, judging from the reports of her position received by wireless telegraphy, she may be expected to complete the voyage from Queenstown to Sandy Hook in about four days and eighteen hours. This is thirteen hours better than the previous record. Even if there should be delay on account of accidents or fogs on the Banks of Newfoundland, the vessel has already demonstrated her superiority in point of power and speed to all other ships which have ever been constructed. Her length is considerably over an eighth of a mile, and her thirty thousand tons of weight are propelled by turbine engines of twice that number of horse-power. It must be remembered that this increase in speed is gained only by an enormous increase in cost, both of construction and of fuel. Roughly speaking, the amount of coal which the vessel consumes increases as the square of the speed. The four-day voyage across the Atlantic is for passengers to whom time is worth more than money, and for the transportation of goods which on land would be sent by express rather than by freight.

Railroad Rates.

The campaign for the reduction of railroad rates shows no sign of cessation. There appears to be a probability that Governor Hoch, of Kansas, will call a special session of the Legislature to enact a new rate schedule, if the existing orders are not observed by the railroads, so as to give Kansas the benefit of the two-cent passenger rate. The Nebraska railroad commission has promulgated a new schedule of grain rates, which is being resisted by the roads. The Federal court has issued a restraining order to prevent the commission from putting this schedule into effect, pending the decision upon an injunction which has been applied for. The Governor has been asked to summon the Legislature in special session to adopt a new schedule in case the enforcement of the present one is indefinitely postponed by litigation. It is probable that such clashes between the state and federal authorities will continue until the United States Supreme Court definitely decides where the jurisdiction belongs, and whether or not the rate laws enacted by the state legislatures are constitutional. The contention of the railroads is that in a disputed case regarding a rate, it is more equitable to give the railroad the benefit of the doubt, pending the decision of the highest court of appeals, than to give the public the benefit of the doubt. If the lower rate established by the state law is put into effect, and it is afterward declared to be unconstitutional, the railroads would have no recourse except to bring suit against every individual passenger who had benefited by the lower rate during the period of its enforcement. This, of course, would be impossible; it is equivalent to no recourse at all. On the other hand, if the railroads are given the benefit of the doubt during the interval, and the final court of appeal should decide against them, the roads could be compelled to refund the excess fare which they had collected. Is it better in such a case to have half a dozen defendants and a hundred thousand plaintiffs, or to have a hundred thousand defendants and half a dozen plaintiffs. The railroads hold that the subsequent litigation would be vastly simpler and justice to all parties more certain of attainment, if they are made the defendants than if there is imposed upon them the burden of collecting a balance due from every person who buys a railroad ticket during the whole period between the beginning of the enforcement of the law and the final determination regarding its constitutionality.

The Territories.

Mr. Garfield, Secretary of the Interior, became completely convinced during his recent visit to the Southwest, that the people of New Mexico and Arizona will never be willing to accept joint statehood. The President agrees to his proposition and announces that he will not recommend any further legislation with that end in view. A suggestion has been made looking toward the addition of Arizona to the state of Nevada. This proposition has little merit beyond the bare fact that Nevada, although already a state, has not sufficient population really to justify statehood, and that there seems to be nothing else within reach to which Arizona can be added. Meanwhile, certain New Mexico politicians are urging the calling of a constitutional convention to be composed of the delegates elected a year ago when the joint statehood proposition was being considered. They believe that if New Mexico should come before Congress with a wise constitution already prepared (and a Republican delegation already assured) they would stand a good chance of being admitted. Oklahoma's fate is still problematical. The constitution, which was drafted by a strong Democratic convention, has yet to meet the approval of the voters of the territory and of the President. Secretary Taft, during his recent visit to Oklahoma, urged the people to vote against it, and wait a while longer for statehood rather than accept statehood under such a constitution. In giving this advice, Mr. Taft made it as clear as possible that he was speaking for himself and not for the President. Mr. Taft and the President, however, do not disagree on very many topics. Mr. Bryan says that the Oklahoma constitution is the best state constitution now in existence. This is only one among several important differences of opinion between Mr. Bryan and Mr. Taft.

The Coal Strike of 1900.

The issues growing out of the great anthracite strike of seven years ago, are still in the courts. Most people have gotten their coal bills for that memorable winter settled by this time, and many have even forgotten how inconvenient it was when they could get no coal at all. But the courts are still threshing it out. There are some questions, however, growing out of that strike, which are still of live interest. The coal roads are charged with conspiracy to raise the price of anthracite coal. The roads, in their answer, admit the raise but deny the conspiracy. They assert that the increase in the price of coal has been due to three causes. In the first place, the state of Pennsylvania failed to protect the property of the operators, and to maintain such conditions of public peace as would make it possible for them to carry on their mining operations in spite of the strike. In the second place, the federal government failed to take the steps it should have taken to keep the peace when it became apparent that the resources of the state government were inadequate for that purpose. In the third place, Marcus Hanna, then chairman of the Republican National Committee, used his personal and official influence to persuade many of the operators to grant a ten per cent increase in wages in order that the strike might be stopped, and the success of the Republican party in the pending election might not be jeopardized. The last item in the defense is the interesting one. The claim is that an unjust demand for increased wages was granted on purely political grounds; that this increase in wages was the real cause of the increase in the price of coal; and that, therefore, every purchaser of a ton of anthracite coal during the past seven years has been making his involuntary contribution to the Republican campaign fund of 1900. Some of these data can scarcely be accepted without further inquiry, but they are at least worth inquiring into.

Editorial

Some First Principles.

VI. Adjustment of Life to Moral Ideals.

As we have said of faith, so we must say of repentance, that it is too often conceived of as having relation only to the beginning of one's Christian life, whereas it is a continuous state in which the believer is constantly seeking to readjust his life to his growing moral ideals. It is, therefore, an essential condition of continuous moral progress and development. Repentance is not an arbitrary step or requirement which God imposes upon man as a condition of salvation, but is a necessity of his moral nature. To perceive the right and to continue to pursue the wrong, is to destroy the unity of one's life and to undermine its moral foundations. Every element of the moral nature—honesty, sincerity, consistency, in a word, conscience—impels one to do what he perceives he ought to do, and to turn away from a life that is seen to be fundamentally wrong and self-destructive.

Perhaps there is no more frequent mistake made by those who are seeking to live a Christian life than the failure to recognize repentance, or the effort at moral readjustment, to be a continuous state and an essential condition of all healthy and normal growth. The ideal toward which the Christian struggles is a perfect ideal, namely: the character of Christ. Any compromise with moral imperfections, any truce with the evil in our natures or in our lives, is fatal to spiritual development. There must at least be the honest and continuous effort to conquer whatever there is in us contrary to the will of God, in order that we may maintain a good conscience and a robust faith. We have often called attention to the relation between immorality in one's life and the loss of faith. Hymenaeus and Alexander, who, "having thrust from them" a good conscience, "made shipwreck concerning the faith," do not stand alone in the shipwreck of their faith through the defilement of conscience. There is a fine knowledge of psychology underlying Paul's admonition to deacons to "hold the mystery of the faith in pure conscience." (1 Tim. 3:9). As the smallest object in the delicate organism of the eye causes pain, so the smallest of our sins, as we may estimate them, work serious injury to our moral nature, unless resisted. If we fail to resist any moral evil in our lives we are sure to attempt to justify it in order to make peace at the bar of conscience, and it is this attempt at self-justification in the practice of evil that undermines faith, for in such an attitude the soul loses that witness of God within, without which a living and vital faith can not exist.

When Paul was relating his experience to King Agrippa, he uttered a statement that gives us a key to the moral grandeur of his life and its potent influence for good. Referring to his vision of Christ on his way to Damascus to persecute Christians, he said: "Whereupon, O king, I was not disobedient to the heavenly vision." This vision of Christ revolutionized his life and turned all its energies into new channels. He not only saw the vision, but he perceived the meaning and intent of the vision, and its relation to his life and life-work. He saw that it demanded a complete change in his program, and, although it involved sacrifices of which we know little, he was not disobedient to the heavenly vision. Many another man's life has been completely revolutionized by coming to see, in Jesus of Nazareth, the Christ of God, the Savior of the world. But it is only as men have been obedient to the truth which they have discerned that they have received the blessing which God desires to communicate through the truth. Had Paul shrunk from the great sacrifice involved in bringing his life up to the new revelation of truth which had come to him, he would have been a moral derelict, and his name, perhaps, never would have come down to us, except possibly as one of the persecutors of the early church. Many men have had great doors of opportunity opened to them, but seeing the self-surrender and sacrifice of earthly goods, and the loss of popularity and position involved, have been disobedient to the vision which was given to them, and their light has gone out in darkness.

Among the means of Christian growth and progress, therefore, must be not only an increase in the knowledge of God as revealed in Christ, and not only an increase in faith, but a corresponding readjustment of our life and conduct to our advancing moral ideals. This involves a continuous turning away from the lower to the higher standard of life, and from the lesser to the greater good. In the light of this truth, how vain and ineffectual is the plea men sometimes make that they or their fathers have pursued such course in the past, and, therefore, it is safe enough for them to pursue still! On the contrary, what our fathers may have done with a good conscience, and what we ourselves in times past may have done without defilement of conscience, we may not be able to do today, because new light has come to us which requires a new adjustment of our life to the increased light. That is what is meant by "walking in the light." "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:7). This is only saying that we can only appropriate the benefits of Christ's death for us as we walk in the light which he gives us. But as he gives us increasing light, if we are living up to our Christian privileges and duties, it follows that there must be an increasing apprehension of the imperfections of our lives and characters, which we must seek to remedy if we are to continue to enjoy Christ's favor. This is what we mean by repentance as a continuous state—the adjustment of life to growing moral ideals.

"Forbearing One Another in Love."

The above is Paul's recipe for keeping the "unity of the faith in the bond of peace." It is suggested by the article which we publish elsewhere by Claris Yeuell, entitled, "Baptists—Disciples," and commenting upon a recent article on the same topic by Dr. Moore. Both these articles refer in no complimentary terms to the article by Dr. E. E. Folk, in a recent Baptist book. It must be confessed that the chapter referred to in that book especially is marked by a limited range of knowledge and something of the spirit of a partisan and of a provincialist who has not taken a wide range of observation. It would be quite unfair, however, to judge the Baptists, or even the Southern Baptists, by Dr. Folk's statements. In Dr. Moore's article he makes the discrimination very plain. Some of the broadest-minded and largest-hearted Baptists known to us are among the Southern Baptists, and it is only true to say that some of the truest and most representative men among the Disciples of Christ, both among preachers and non-preachers, are found in the South. It will not do, therefore, to draw any sectional lines and say those south of the line are narrow and those north of it are broad. Taken as a whole, it is probably true that the Southern Baptists are rather more conservative than are Northern Baptists, but the two bodies are now co-operating as brethren, and this difference is likely to grow less as they come to know each other better and to mingle with each other in Christian work. Nor do we think that Brother Yeuell is right in speaking of the Southern Baptists as "the Baptist church in America." They would claim no such pre-eminence for themselves, and no impartial historian would claim it for them.

The good word that Brother Yeuell speaks for Methodism in the South is probably deserved, but we would not put the Methodists in contrast, in this respect, with any other religious body. We too seldom see the good points in our religious neighbors. That is one of the faults of our denominationalism. We shall never get into the spirit of unity until we are able to see the things to be commended as well as those to be condemned in other bodies of Christians. The body of people known as Methodists have contributed no small part to the religious life of this and other lands, and are worthy of all praise for their zeal and liberality. That, in some respects, they excel both Baptists and Disciples of Christ, can not be denied; but that organic union with them is as practicable as with Baptists, we do not think is true; but we do well to cultivate the fraternal spirit with all who love and serve our Lord Jesus Christ in sincerity.

The special word which we have to say, as suggested by the comment on the article by Dr. Folk, is that we must have patience with each other, and be sure that we do not judge the whole by one. If men are honest and sincere, we can afford to be very patient and forbearing with

their limited range of knowledge and sympathy. We do well to be patient with our own brethren whom we believe to be in error in may things, and whose spirit is often contrary, as we believe, to the spirit of Christ. God is patient with us and we must be patient with each other. Nothing is more touching, or more indicative of Christ's greatness, than the patience he manifested toward his disciples, who were often dull of hearing and of understanding, and whose materialistic conceptions of his kingdom must often have grieved him. He is our pattern in this respect, as in others, and we must learn to be slow to condemn one another, and swift to commend where commendation is possible. We are admonished to "grieve not the Spirit," but we are sure that we do grieve him when we harshly criticise each other, and especially when we speak evil one of another without knowing the truth of what we affirm or report. There is a tendency on the part of some of our older, and many of our younger writers, to take up evil reports concerning brethren, without knowledge of their truthfulness, and yet dealing with them as truth, that is greatly to be deprecated. It is often, if not always, done avowedly in the interest of truth and soundness in the faith, but, alas, how many sensitive souls have been wounded, and otherwise blameless reputations tarnished, by undeserved criticisms of this character!

If Christ's prayer for the oneness of his followers is ever to be realized on this earth, it must be through the exercise of more Christian forbearance and more brotherly love. If we cannot love and work with brethren who hold some views different from ours, who are more progressive, or more conservative in their thought, than we are, then the cause of unity is a hopeless one. The cause of Christian unity is not one to "monkey with," either North or South, but it is one to be prayed over and illustrated in our own lives and teaching, especially if we are surrounded by those who have a contrary spirit. The more sectarianism abounds, the more the spirit of catholicity and unity should abound. Let us never be afraid of "wasting our sweetness on the desert air." The "desert air" of sectarian bitterness needs a good deal more sweetness to make it safe and pleasant to breathe. We ought, indeed, to "stick to our own knitting," but if we have any job of knitting that is more imperative than knitting together in the bond of unity the divided followers of Christ—ourselves and others—we have not learned it.

Brother Yeuell will himself approve what we have written, for he is a man of liberal mind, who has permitted himself to be stung by some manifestations of narrowness into making a too sweeping criticism of both the Baptists and his own brethren in the South. He only needs to be reminded of the apostle's exhortation to brotherly forbearance as a condition of unity to give it his hearty approval.

Notes and Comments.

Riding down town this (Monday) morning on the street car, with a Christian business man, he remarked on how difficult it was for a Christian to live up to the high moral ideals during the week which he has had placed before him on Sunday. "One sees," this business man remarked, "men who have no conscientious scruples about their methods, raking in profits and driving bargains which he is prohibited by his Christian principles from doing, and, unless he is on the alert, he will find himself yielding to temptation and doing as others." "That," we observed, "is just where Christian courage comes in, of which the minister spoke so forcibly in his Sunday evening discourse!" He said that courage was not only a great virtue in itself, but that it "stood guard over all the other virtues." He spoke of the special need which business men of to-day had for high moral courage, to be true to their Christian principles in all matters of business.

We make a great mistake and deceive ourselves if we select a particular individual or corporation as the scapegoat to bear away all the commercial sins of the age. It would be far more profitable for us to raise the question how far we ourselves are influenced in our business life by the same principle which we condemn in others. What is the root principle of all the dishonesty, oppression and corrupt business methods which are attracting so much attention to-day? Is it not selfishness? As the Master traced back murder to hatred in the human heart, would he not trace back our commercial dishonesty to our selfish greed for gain? This is the great anti-Christ of our day. No highway robber ever crossed the path of a traveler and demanded his money or his life with a greater disregard of the rights of others than does selfishness stand with drawn sword across the path of honesty and justice and righteousness, to hold them up in the interest of its own inordinate greed.

There are just two ways in which we may regard our business, and just two principles, directly opposite, which may govern us in our business life. We may regard our business as conducted for purely selfish ends, for our own personal aggrandizement. The public is to be regarded as the field to be cultivated or exploited for our personal aims and ends, and its rights are to be regarded only so far as such regard may subserve our personal gain. If we can crush our competitor, according to this view of our business, let us do it. "Business is business." Selfishness rules supreme in this view of life and our life-calling. The other view is that our business, no matter what it is, is to be conducted to the glory of God and the good of our fellowmen. This view does not ignore business principles such as thrift, economy, honest dealing, honest wages for honest work, but it scorns injustice and refuses to build its own prosperity on the ruin of others. It scorns to do a mean and dishonest thing, on the false plea that "one must live." It prefers death to dishonor.

Needless to say, these two methods of viewing and conducting business are in direct antagonism. The one is of the world, and the other is of Christ. They have no fellowship with each other. "Ye can not serve God and mammon." There is no better field in which to present Christian principles in a way to attract the attention of men and win a favorable hearing than in the business life, and, perhaps, no position requires more real Christian courage than that of the men who to-day are at the head of large business interests. We must come to see, however, that selfishness, which is a part of our perverted and sinful human nature, is at the bottom of all the evils we are complaining of, and that to the extent that it influences us in our business dealings, and leads us to ignore the rule laid down by Jesus, to "do unto others whatsoever ye would have them do unto you," we are under the same condemnation that rests upon all monopolies and trusts that are conducted solely for selfish purposes and in utter disregard of the public welfare. This will lead us all to a self-examination of our own motives and principles of conduct, which will do us good. Then, when we have gotten the beam of selfishness out of our own eyes and hearts, we can see more clearly the motes and beams of the same kind that blur the vision and harden the hearts of others.

On returning to our desk, we find an accumulation of articles from brethren discussing the question of "tainted money." So far as we have examined these, they nearly all coincide with the views of the Editor, as he has expressed himself in these columns. It occurs to us, however, just now, that the fever of controversy on that question has reached a point where more harm than good will result from further discussion. When other motives than the simple desire to promote the cause of truth and righteousness obtrude themselves in a controversy, not good but evil may be expected as the result. To array the brethren in two distinct parties on the question as to whether it is right to solicit and receive donations for religious purposes from men associated with corporations which have been governed by the principles of selfishness, is not only out of harmony with the principles of unity for which we plead, but, from every consideration of a practical character, is unwise. On the abstract question, as stated above, honest men may hold different opinions. What then? Let each man be fully persuaded in his own opinion and act accordingly. The President of the Foreign Christian Missionary Society has said, with admirable Christian spirit: "If the brethren do not approve our solicitation or acceptance of money from such sources, we will desist. We are simply the servants of the brotherhood, to carry out its will." Why not let the matter rest there? Neither Mr. Rockefeller nor the Standard Oil Company are to be tried for their misdemeanors in our convention. That belongs to the civil courts. There is no controversy or difference of opinion among us, so far as we know, as to the non-ethical methods pursued by the Standard Oil Company and many another corrupt monopoly of our time. To create an impression of this kind is to do great discredit to ourselves and injustice to the men who feel justified in receiving unconditioned gifts and using them for missionary, educational, and philanthropic purposes. We ask for a suspension of heated controversy, that the minds of the brethren may have time to reach a state of judicial calmness and clearness before we gather in our great convention at Norfolk.

Editor's Easy Chair.

Pentwater Musings.

These are the last of the Pentwater Musings for the season. There is naturally associated with them a touch of the sadness we feel in parting from a dear friend, for such this park has come to be to us. The day is in harmony with this mood. All day the clouds have veiled the sky, and the rain has been pattering upon the cottage roof and dripping from the eaves and from the leaves of the trees, whose limbs, bent under their load of moisture, seem to droop in melancholy over the season's close and the departure of their summer guests. Out on the lake the mist and clouds obscure the sky-line, so that the waters above the firmament seem to be joined once more with the waters beneath the firmament. The government dredge-boat, working out at the mouth of the harbor, moves about like a spectral ship in the thick vapors, so much is it "baptized in the cloud and in the sea." Within doors a pine-knot fire sheds its radiance in the room in contrast with the gloom without, but in spite of that fact the mistress of "The Pioneer" has been humming or singing in low tones, all day, unconsciously no doubt, the plaintive, minor old songs which we have not heard her sing for many a day, while her busy hands have been preparing the cottage to be left in its long silence. There is something in this life here by the lake-side that appeals to the heart of woman—that is, of the true woman whom the readers of the Easy Chair admire—one who loves her home, her family, her friends, and who prefers the free, simple life of her own humble cottage to the fashionable follies of the most luxurious summer hotel. Such a woman, when her household duties are done, loves to sit, with book or fancy work, and watch the varying moods of the lake, or "listen to the peace" that makes itself heard in the still woods, or in the murmuring waves. Of course there are other types of woman, but they do not come to this resort, or, if they do, they do not remain very long. So every summer resort, on the principle of "natural selection," gathers and holds a constituency that appreciates the charms it offers, and rejects all others—very much as religious newspapers do.



In the above we referred to this beach, or that part of it known as "Garrison Park," as having come to be regarded as a friend, and such, indeed, it is. It has performed many friendly offices for us during the four summers we have spent here. We love its combination of trees and lakes, its hill-tops and ravines, its landscapes and waterscapes. And then it has fitted itself to all our moods and has seemed to be in sympathy with all our states of mind and feeling. In our happier moments the trees on the hills and the waves on the lake have clapped their hands with joy. In hours of deep anxiety and sorrow, such as come to us all sooner or later, the winds have seemed to sigh their sympathy through the pines, and the lake to moan out the tale of its woes. In all these changing phases, it has been a soothing and healing balm. Some of these gnarly and aged trees, venerable patriarchs of the forest, have acquired a sort of personality in our thought, and they are companions with us when we are with them. They speak to us their message from the distant past. They seem to say: "Long years ago, before the white man invaded these shores, there were many great trees like ourselves, making great forests, through which roamed many wild animals, hunted by savage men. Then came the white man with his axe and saw and his lumber mills and our fellows have all gone, and we alone remain to tell what has been in the past." Compared with the age of these venerable pines and hemlocks, the village of Pentwater is but an infant of yesterday. And these sand dunes have wonderful stories to relate of the giant forces which have reared them, and they boast an age that goes back beyond the trees which have grown upon their sides and summits. And then the lake, not to be outclassed, tells how it helped to rear these sand dunes, long before the trees, or wild animals, or savages were on this shore. Through the long, uncounted millenniums of the past, therefore, Nature has been preparing this shore for the use to which, in these last days, it is being put. Why should we not esteem it as a gift from God, and use it as he doubtless intended it should be used?



The departing trains to-day took away a number of our friends, and we noticed in their mutual good-byes this almost universal refrain, "Meet me here again next summer;" and the general response was, "Sure." It is a good thing to say of any place that the oftener people go there the deeper hold it has upon them and the more anxious they are to get back to it. This is often said of Pentwater. This has certainly been our own experience. This is partly due to the fact that we know the place better, and partly to the fact that each year brings more of our friends which, after all, is a most essential part of a happy summer outing. Beautiful scenery, cool and invigorating atmosphere, magnificent sunsets and glorious landscapes are all well enough, but their appreciation is greatly heightened by the faces of our friends who can share with us the enjoyment of such attractions. During the summer now closing we have had a larger number of our friends here than in any previous year, but the coming season, unless all signs fail, will witness a much larger number of mutual friends and acquaintances gathered at this resort than in any previous year. Several new cottages are already under contract to be erected the present autumn or during the next spring and early summer, and no doubt others will join our summer colony before the next season closes. This will enable us to make the summer not only more enjoyable but more profitable in many ways. Many strong bonds of fellowship are formed among those who meet for the first time at a resort like this, and it is pleasant to hear their good-byes at parting made cheerful by the promise of meeting each other again next summer. The hope of meeting again is the one bond that can soothe the pain of parting friends. As it is with all our shorter separations, so it is, only in a much larger degree, with the longer separation caused by the incident which we call death. The hope of meeting again, if not next summer, at least in some glad, eternal summer, with those we have loved and lost awhile, is the one hope that enables us to bear the pangs of separation from those we love. The heart still sings:

> Roses will bloom again,
> Old friends will meet again,
> It will be summer time,
> By and by.

No, we have not read all the books we intended to read, and accomplished all the literary work we intended to perform, and the summer ends with unfinished tasks to go over into the autumn and winter, just as every summer ends, and just, perhaps, as life itself oftenest ends. There are always elements entering into our life-plans which we can not foresee, and hindrances which can not be avoided. But who knows but what these hindrances and delays may be as much a part of our life-plans, and perhaps as important a part, as the things we had set our hearts upon? There is no better rule that we know of than to do each day the work that seems to be at hand and most pressing, and to do it the best we can, and not worry about that which we can not do. But if we have read books less, we have read Nature's great outspread volume more, and perhaps that is just as well. The great book of Nature, bound by rising and setting suns, whose leaves are skies and clouds and hills and lakes, and whose words are trees and shrubs and flowers and rocks and sands and streams, and whose author is the Creator himself, who has written a message on every leaf of his great volume—that is worthy of the study of a lifetime, and, for aught we know, it may be a part of the splendid activities of the life eternal to search out some of the deeper mysteries of this wonderful book. No other book is to be compared with it, save that other sacred volume written by holy men of old, who were inspired of God, and which contains the revelations of his truth and grace, and the sacred experiences of elect spirits who have had a vision of divine things and have written down what they have seen and heard and felt. All other books are profitable only in the measure in which they help us to understand the one or the other of these great volumes.



By the time we had reached this point, night had dropped her curtains of thick darkness over hills and lake, and the wind, having risen, was blowing a stiff gale out of the west with a driving rain which washed the face of the western windows. The fire had burned to a bed of coals, and the stenographer moved a suspension of literary work and the utilizing of the coals for popping corn. The motion was seconded by Mrs. Easy Chair, and of course prevailed, and soon the popping of the corn mingled its cheerful sound with the roar of the lake and the sough of the wind through the trees. How wild the night! We thought of the friends who had left us in the afternoon, expecting to cross the lake from Muskegon, and hoped they had delayed crossing for a calmer night. All night the wind kept up its pace, and the sullen roar of the lake, as the wild waves thundered on the beach, mingled with our dreams. This morning the lake presents a scene of wild grandeur, and where we sat a few evenings ago on the sand about a roaring bonfire, the great waves are now washing the beach and bringing in the material for other bonfires for the coming summer. But the winds can not blow away, nor the wild waves obliterate the happy memories of the summer that has gone to join its sisters in the silent realms of the past. Amid these sublime and turbulent scenes, with the breath of the autumn gale full upon us, Pentwater Musings makes its bow and says its "Adios" for the season.

Ecclesia in Ecclesia

By William Durban

We have often seen the phrase, "Imperium in imperio," quoted in reference to things civil and political. But we do not so frequently see any allusion to the system which involves an *"ecclesia in ecclesia."* Yet the latter is really much more in evidence than the former, if we only noticed it. And in the older countries people are beginning to open their eyes to the fact of the church within the church.

Now, every fabric that is characterized by any degree of complexity is sure to consist of the esoteric and the exoteric elements. There is some enveloping integument in every organism. The body is the envelope of the inner man. The talk about simplicity is somewhat overdone, is it not? For the too much ignored or forgotten fact is that this universe knows nothing at all of any such thing as simplicity. As Pasteur Charles Wagner—God bless him for his beautiful work in the heart of "la pauvre France"—has become so famous for his writing about "La vie simple," I wish he would talk to us a little about "La vie complexe," which is, after all, the real thing. The simple life is all an imagination. I like imagination well enough. But let us own up to what is imaginary. I live a very, very simple life myself, but it is much more complex than simple. I shall not stop now to explain this. My kind readers can think out this matter easily enough if they try.

Now, it is when we come to think of religious life in any of its departments that the very idea of simplicity baffles us entirely. I fully admit that the Quakers and the Plymouth Brethren go in for ecclesiastical simplicity. Well, the world in its simplicity quietly passes them by. To-day they count very little. If they were all caught up in the heavenly rapture, only a few would miss them. What I note is that the Christian churches of every variety tend to adopt more and more complicated forms of Christian organization. They do this in order to efficiency. They want to touch the people on all sides. The Institutional church is a case in point. So is the Emmanuel movement. Churches now take up temperance, Christian Endeavor, sociology, economics, politics, municipalism, amusement, and everything that they think will be helpful to humanity. They are right. The idea of a spiritual monopoly is absurd. Man is spiritual, mainly so, but he is much besides, and one part of our nature is just as sacred as the other.

Now, the *ecclesia in ecclesia* is the natural development of the fact that all nature tends evermore to depart from simplicity and to complicate itself infinitely. And therefore we ought to comprehend on natural principles why even the most ignorant people delight, just as truly as the cultured, in the elaborate forms and ceremonies of ecclesiastical cults, utterly regardless of the fact that they understand nothing about the meaning of what they see and hear. So it comes about that there are two churches in one. If there ought not to be, according to some of us, there they are all the same. I refer to the church of the clergy. This is the interior church. I shall be faced, of course, with the argument that Jesus never set up an exterior and an interior church. No, but he did nothing to prevent this dual development. For he ordained a set of men who were altogether different in their functions from the rest. That, to begin with, involved the very principle on which I am writing.

At this time in England there is a crucial conflict in the Anglican church. To me it is intensely interesting, because I was born and trained in venerable and powerful communion. There are few institutions on earth so potent for good and evil as Anglicanism. Mr. Jowett, the great Birmingham Congregationalist, reckoned by some critics to be the greatest of living preachers, recently said that Bishop Gore had, since becoming the first bishop of Birmingham, changed the whole aspect of the great capital of the midlands. That is just a passing proof of the power of the Anglican church. Now, this is a dual church. It consists of the clerical church and the popular church, and it happens that these two are in conflict in certain serious respects. The church of the clergy is ritualistic; the church of the people is evangelical. The clergy is drifting Romeward. The people are turning their backs on Rome. And yet both parties are fighting for Anglicanism.

Is there anything analogous to this in other Christian communions? I am of opinion that the analogy subsists in every religious body. I mingle much with ministers and much with congregations. I am journalist, editor, preacher, lecturer, and so come into contact with all sorts and conditions of men. And what do I find? Let me just tell you. I sit in a company of preachers and enjoy myself unspeakably. Saying very little myself, for I am an enthusiastic listener, I generally note that my brother parsons talk simply in "ad clerum" style, on topics in which laymen would take little interest. They unconsciously converse in the language of the church within the church. They can not help it.

It has been my privilege to read Dr. W. T. Moore's new book, "Preacher Problems." I do not suppose that the grand old doctor knew that he was writing a volume which would prove that there is a church within the church. Very few people indeed, excepting ministers, will be able to enter into the spirit of this fine bit of specialist literary work. We preachers naturally form a set of clerics. We fall apart from the laity. There is no disposition in many quarters to acknowledge this; but it is a fact, and it is in accord with the laws of the universe. And so far as the distinction subsists legitimately it is beneficent. Take the Scottish and Welsh people. They are the most religious nations on earth. And in each case it is the interior church, the church of the ministry, which has made the nation great. As soon as parsons tend to become priests, then the interior church is turned into a curse. The "hiereus"or sacrificing priest has no right place in the New Testament, since Christ is the one and only "Hiereus" under the Christian dispensation, and he is in the heavenly court. *Now* the only priest on earth is the presbyter. I here touch a point eminently well understood by us who call ourselves Disciples of Christ. Therefore I need not go further in this direction.

The Archbishop of Canterbury and most of the Anglican dignitaries are to-day seeking to make the Church hieratic. The majority of the laity in their own church are resisting the effort, and are determined to Presbyterianize the Church. Here you have the key to the situation. This explains why in England the religious education question is always with us, and is a torture to the community. The clergy will be defeated in England, because England is soundly Protestant at heart and will remain so, for one reason if for no other, that we have poor old Ireland, cursed by priestcraft, as a lurid object lesson close under our eyes in one direction, and close by in another direction France and Belgium, with all the troubles of clericalism and anti-clericalism. What I have said in these lines will be very comprehensible to any of my American readers who have been in England long enough or often enough to know what are the conditions. Others may find it not so easy to grasp the significance of my statements, but should any queries arise it will be a pleasure for me to explain further.

HOPE.

Thomas Curtis Clark.

THE deeds that through the world have rung
Were done 'mid doubts and fears;
The tend'rest songs that e'er were sung
Were born of tears.

The fairest visions come in dreams
In darkness of the night,
And hope's fair rainbow fairer seems
To tear-blurred sight.

The light of love more brightly shines
When fates no longer bless;
The heart of man to God inclines
When in distress.

Saint Louis, Missouri.

Open-Air Gospel Meetings—An Experience

By Joseph Keevil

The city of New York, with its teeming population of over four million souls, gathered from every quarter of the globe, presents a problem to the Church that demands heroic action if a solution is to be reached. We must face the truth, taught by years of experience, that our present methods of church work do not reach the masses of our city. The problem of city evangelization is yet unsolved. And when we remember some of the noblest characters, brightest minds and devout souls that have blessed the ministry of the Church in America have given their lives for the redemption of the city, and were not permitted to see the desire of their souls satisfied, the problem impresses itself upon us.

The Humboldt Street Church of Christ is located in the Seventeenth ward of the borough of Brooklyn, a section composed of the working classes, with a large per cent of Jews and Catholics. The state census of 1905 gives this ward 66,959 souls. A religious census taken in 1906 by the Church Federation divides the population as follows: Roman Catholic, 5,255; Jews, 511; Buddhists, 2; Latter Day Saints, 1; with a total Protestant membership of only 4,232. Or, within fifteen minutes' walk of our church building, there are 56,958 souls who do not claim any church affiliation whatever.

In the face of this great unchurched population, the Protestant churches are only just holding their own. Church attendance, as a rule, is composed of the "faithful few." Not a single church is crowded at any of the regular services. We are forced to face the fact that we are not meeting the rapidly changing conditions, and as a result we find the Church here is losing its hold upon the people. The people will not come to the Church, so the Church must go to the people. It was honestly facing this condition that the Humboldt Street Church felt the imperative need of putting forth a worthy effort to discharge her duty in reaching the unchurched masses around her.

Open air meetings have been held in the city with success. In this way we felt we could at least present the message of salvation to the people; so the church unitedly agreed, if possible, to enter upon an open air campaign for at least the full month of August. To do such a work as we felt ought to be done, we greatly needed a trained city mission worker and money to support him. John Waugh, who for seven years had served acceptably the Brooklyn City Missionary Society, and had about three years ago united with the Church of Christ, was persuaded to lead in the work. Our State Missionary Society, the American Christian Missionary Society and M. L. Bates contributed liberally to his support, and made possible the work. The meetings lasted from July 28 to Sept. 1. We conducted 34 meetings on fifteen different street corners, touching as far as possible the main thoroughfares, where the larger audience could be gathered. The meetings were well attended. We reached each night from one hundred to a thousand people with the gospel message. The people heard us gladly and marked interest was manifest. Suitable literature was distributed. Eight thousand cards containing a clear, definite statement of our position on one side, with a picture of the church printed on the other, were carefully distributed. Two thousand five hundred copies of our church paper, "Gospel Herald," were especially prepared for distribution,



John Waugh.

and over 2,500 tracts were carefully given away. Chief among them were, "What the Disciples Practice and Teach," by I. J. Spencer; "The Disciples of Christ; Their Plea as a Religious People," by F. D. Power; "The Unity of All Christians," by W. J. Wright, and "The Doctrine and Progress of the Christian Church," by W. J. Wright. We aimed constantly to make the whole work constructive. We preached the gospel, presented the aim and plea of the Church in a straightforward way, placed special emphasis upon the truths for which we stand as a people. The church stood loyally by the work, many of our ladies helping in the singing and distributing literature. Our Men's League and the church officers helped in every way possible. This has been a blessing to us, and we hope a much greater blessing to the thousands who heard us.

The campaign was educational. We kept constantly before us the aim to, 1. Preach the whole gospel to the people; 2. To acquaint the people with the work and teaching of the Church of Christ; 3. To get acquainted with all who could be interested in our work. The first was done faithfully by Brother Waugh. Each night the New Testament plan of salvation was clearly presented. It was refreshing to hear the great and vital truths of Christianity preached on the streets as Brother Waugh is fully capable of preaching them. He should be kept at it. The second aim was accomplished by the preaching and the tracts, etc., distributed. The third aim was accomplished by personal work during the meeting and at the close. Brother Waugh, assisted by the ladies, did splendid work in house to house visitation. A large list of individuals and families not members of any church have been secured. These we hope to interest more and win them for Christ and the Church. With this in view, arrangements are now completed for a special protracted meeting this fall, to be held by our state evangelist. This has been a time of seed-sowing. We look to the Lord for the harvest. The work has demonstrated three facts:

First—The open air work is a practical way to help solve the problem of reaching the masses in the centers of population.

Second—The Disciples of Christ present the message of the gospel that wins the attention and sympathy of the people.

Third—The Disciples of Christ are especially equipped to enter upon work of this character because of their special message, and they can accomplish greater results than the denominational churches.

I wish in closing to express my appreciation of the help given by our missionary societies and Brother Bates, and of the splendid work done by Brother Waugh. As a church we are stronger. By our experiences we shall profit and lay our plans better and stronger for a campaign next summer, until every man, woman and child in this section shall have heard of Christ. This we believe to be our duty; this, by the help of God, we hope to accomplish.

CHANGE FOOD

And Lose That Uneasy Feeling

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavour so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining.

"I have never been very sick and am satisfied if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in pkgs. "There's a Reason."

Baptists—Disciples

By Claris Yeuell

Dr. W. T. Moore is correct in his diagnosis of the theological symptoms existing among Baptists and Disciples in certain sections of the country. In Dr. Edgar E. Folk's "neck of the woods" baptism is the sum of all bigotries and the Disciples in the same "settlements" are the "abomination of desolation," although perhaps not spoken of by Daniel the prophet. Brother Moore reaches his conclusions from books; I reach mine from personal contact. To "monkey with" the union question in the South is casting pearls before swine and wasting sweetness on the desert air. I draw no distinctions between Baptists and Disciples in this matter; they are all dipped in the same pond. Catholic, *irenic,* I might almost say *Christian* Baptists and Disciples are, like angel visits, few and far between. The curse of strict construction is on both their houses. Legalism is their presiding genius. If a Baptist becomes a Disciple, he is made twofold more a child of law than he was before, and most of them that I have met had better remained Baptists. I think that as Baptists they did, perhaps, have a little more of the milk of human kindness.

The Methodists of the South are the most unifying influence here. They stand for enlightenment and Christian usefulness and charity to a greater extent than does any other body. In fact, all over, Methodism is deserving of much more praise than Disciples have usually meted out to it, and in seeking allies we ought to look more in that direction. In practical everyday unity Methodism is giving us lessons which we need to learn. I believe our committees would do more toward promoting unity by "conferencing" with the Methodists than with the Baptists, or almost any other body. Family quarrels seldom heal. They are the worst kind. Baptists and Disciples are too much of the same family and are too much alike to see much that is good in each other, and they can see each other's faults.

Brother Moore says: "I am quite sure that not one in a hundred of the Baptist preachers outside of the Southern Baptist Association would agree with what Dr. Folk says about their own faith." While the percentage is probably much larger, the Southern Baptists are practically "the Baptist Church in America," very much as the Southern Democrats are the Democratic party in America. In dealing with the Baptists we have to deal principally with the Southern Baptists—they are *the Baptists*—and they are too high a persimmon for us to touch. Anyway, what good have we accomplished by the various overtures we have made to unite with any religious body? Better, perhaps, stick to our own knitting, keep our boat close to the shore, preach the gospel in its simplicity, sweetness and strength, and *practice* unity among ourselves and cultivate courtesy toward all.

[See editorial reply elsewhere.]

A New Motto: "All the Church in the Bible School."

(Continued from Page 1195.)

speak of preaching, in contrast with teaching, I am not speaking of that preaching characteristic of apostolic times, which was also teaching, but of the modern sermon or address rather, where a text is used simply as a point of departure.

We should not feel that in every service there should be a sermon. There may be the enforcement of the scriptures upon mind and heart by teaching as well, if not better, than by preaching. I would rather have twelve persons studying their Bibles, than the same number listening to a sermon.

Right here is one of the most grievous maladies of the race, not only in heathenlands, but in the heart of Christendom; right here, right here amid our churches is ignorance, ignorance of the things concerning man's highest interests for time and eternity. The people are still as of old "perishing for the lack of knowledge." The supreme need of the audiences that fill our churches is not the awakening and cultivation of their emotional natures by the power of music and song; not the gratification of their taste for novelty and display and entertainment, but it is light they need—the light of the Word of God to dispel the darkness of ignorance that rests on their souls.

Before we shall reach adults in large numbers, emphasis must be laid upon the ministry of teaching, and upon the Bible school as the best agency we now have in our churches, through which we may secure the desired results; and this matter must be stressed by the preacher from the pulpit.

In my humble opinion, there is one other thing needed to accomplish this desired end, and that is, a closer relationship between the Bible school and the church,—a relationship that will destroy the line of demarcation between them that now exists, and make them really one. It ought to be possible to define the Bible school in truth as the church engaged in the study of the Word of God, but every one knows that such a definition would falsify the facts. The nearest I have ever seen the problem solved, of how to get all the church into the Bible school, has been when there has been a combination of the two services, and I do not believe it can be done otherwise.

Of all the excuses offered by adults as reasons for not attending the Bible school, none is more frequently heard than this one, "I just haven't time." Sometimes this is a flimsy excuse, but it is a fact that we do have so many services, that it is with difficulty one attends all. If this situation is keeping from the Bible school many who ought to be there, and, if the school is so important, then why not have fewer services? So long as we have two morning services, clearly set off from each other, people will choose between the two, and those who elect to remain away from the Bible school will be adults.

Doubtless, to some, this suggestion may appear like an innovation, that "it is not the way the fathers did." But we should not make the mistake of supposing that our accustomed way, perhaps the ancestral way, or indeed any particular way of doing things is piety. God is not served by any particular routine, and as his ministers, you and I should not be content with simply making certain wheels go round so many times every seven days, but should look for something profitable, that is worth while and that will bring results.

Why is not the church bold enough and strong enough to shake off the fetters of conservatism and cultivate a spirit of enterprise? Why stand stock still, or run in ruts, instead of keeping pace with human progress? Why hold fast methods and measures of an obsolete past, in face of better plans? An enterprising people will study progress, drop dead forms and effete usages; dare what is new if it be better, and hold to what is old, only as it proves vital and vitalizing. God is not served by any particular routine.

Ten years ago I undertook to work out the theory that the different services on the Lord's day should be different in character, that no two services should have exactly the same object; that the morning services should be especially for the edification and building up of the membership in the faith, and the evening service an appeal to the unbelieving.

In some way we must reach our adult people with systematic instruction in the Word of God, and the only hope of reaching a considerable number of such people is to utilize a Lord's day service for this purpose. Week day or week night meetings are poorly attended, so I suggest as a plan for enlisting the rank and file of church membership in Bible study, a teaching service, that will be a combination of the now existing morning services from which nothing shall be eliminated that is essential to either.

At the West Side Church in Springfield, we have been demonstrating the value of such an arrangement as that of which we have been speaking. The morning service is known as the Teaching Service. The Bible school is no less a school, and the usual morning preaching service has nothing eliminated that is essential, and it makes possible the holding of the two within a period of two hours. This arrangement has contributed very materially to the Adult Bible class attendance. Before this plan was introduced, we had a Bible class of about 3 members. In one month after adopting this new order, the enrollment had increased to 120, in two months to 191, and now practically all who attend the morning service are in the class recitation, though not all are enrolled as members. With a resident church membership of 473 that we can account for, we have a Bible school enrollment of 550 (this is without counting home department or cradle roll), and the senior or adult department enrolls about one-half this number.

After all has been said pro and con upon the subject, that which militates chiefly against adult attendance is an improper conception of the importance of the Bible school, and the multiplicity of services. Correct these two errors—lead the people to see their need of the service which the Bible school renders, and then make it easier for them to attend by reducing the number of services, and the matter of having a large adult attendance will be comparatively easy.

As Seen From the Dome By F. D. Power

Vacation time is closing. Bethany Beach is the ideal place to rest. Plenty of sleep, long and quiet hours, abundance of pure air and sunshine, freedom from care and worry, good fellowship, wholesome food and exercise, back to nature in its best forms—this means peace, rest, health. I took three fourteen-mile walks which did more good than a month of Chautauqua programs, with note book and pencil and unceasing rush to keep up with lectures, or a year of the bustle and hustle of Atlantic City. Overtaxed brains and tired nerves can not find a sanitarium on earth equal to a stroll to "the Inlet" and back again along our Delaware beach. Bishop Coleman, of the Blue Hen State, has set a fine example to the preachers in his walking tours. For fifty years this gentleman has found recreation and pleasure in these journeyings, and, though in his seventy-first year, is as enthusiastic as ever over the delights of pedestrianism and attributes his vigor and ability to do hard work to this healthful exercise. He lays aside his clerical garb and dons the attire of an everyday citizen, uses no disguise, but does not tell who he is and finds his

"Theaters in roadside nooks,
Where men are actors and suspect it not."

Last year the bishop's tour covered 210 miles along the Susquehanna and through the Cumberland valley. He walked an average of twenty-one miles a day, his banner day being twenty-six miles. He has many entertaining experiences. Last year he was asked several times what he had to sell and what industry he represented, was taken at one place for a fortune teller, and was offered a job at picking apples by a farmer. The cost of such a vacation tour is very trifling. At one hotel where he stopped to spend the night he secured supper, lodging and breakfast for 50 cents, and at times has been given reduced rates under the impression that he was too poor to ride. Sometimes he has slept in barns. He sees the country, comes in close touch with the people, gets back to mother nature, and returns a new man to his work. So Delaware can teach us how to get an ideal outing. At the beach one can walk a dozen miles north or south over silver sand to heavenly music and never strike a board walk, or steel pier, or carousal; or he can stroll along beautiful country lanes by lovely farms and through splendid colonnades of pines, and by his walk, and his conversation with nature and men, find rest. Legs are a great institution. I have sometimes felt through automobiles, airships, electric cars and all that, legs would gradually become extinct; so use them while you may—they are going fast. I have a standing challenge to any preacher to walk from Washington to Harper's Ferry, only sixty miles, but can not get an acceptance. Six miles a day is my ordinary indulgence.

The closing days of the assembly at Bethany Beach were full of interest. Prof. George Gerwig, J. E. Stuart and Miss Mattie Pounds were with us. The church there is without a pastor. We need a live man who can not only care for the little congregation at Ocean View and do some missionary work on "The Shore," but also direct the interests of our summer program. It is an excellent field for a wide-awake and up-to-date young preacher. The Washington churches have fulfilled their promise for dog days—"All services all summer." We fight the slump. All preachers who close meetings in hot weather simply cater to the slump. My first summer at the capital my elders said to me: "We close for Sunday evenings in July and August." I said: "I don't believe in it, but if it is your custom I will yield." Then, I thought, I can visit the other churches and hear the other preachers, and it will be easy on me to get up only one sermon a week. My first Sunday evening I started out and visited three churches and found them all closed. I was disgusted. My second was equally profitless. The next summer I said to the elders: "You can stay at home Sunday nights if you wish. I don't require of you the second service. But there may be other needy souls like myself hunting around for a place to worship on Sunday evenings in the heated term and I shall have a place for them." Since then for thirty-one summers we have never closed and our summer attendance has always been respectable and often large.

Prof. Philip Johnson, of Bethany, preached two Lord's days and J. H. Craig, of Indiana, one at Vermont Avenue. Recently L. G. Batman and M. M. Davis have been among our visitors, and our saints heard them with great profit. Rudolph Heicke, of Iowa, also has been a welcome visitor. Six were added during the summer. Sunday, September 8, the pastor preached his thirty-second anniversary sermon. The year past has been altogether the best of the thirty-two. "Ebenezer!"

George A. Miller spent his vacation in Illinois and Kentucky and held two meetings, at one of which he had nine additions. There have been nine added also at Ninth Street Church. C. M. Kriedler and E. B. Bagby filled the pulpit during the pastor's absence. W. F. Smith, of Whitney Avenue, took his rest in July in Kentucky and Virginia. W. G. Oram, of the H Street Church, summered in Ohio and our lay preachers conducted his services in August. Claude C. Jones, of Thirty-fourth Street, Chautauquaed. He has the Chautauqua habit. Smith had three additions and Jones five during the summer. Thirty-fourth Street is about to build a $6,500 chapel. W. T. Laprade, of our Vienna Church, held meetings in Virginia during his vacation and baptized nine. J. E. Stuart, Fifteenth Street, was away only two Sundays, preaching at Charlottesville, Va., and Bethany Beach. Five have been lately added to his fold. A. E. Ziegler has been preaching for the Tuxedo Church. The work at the capital is prospering and promises well for the coming winter. Best of all, several of our young men are turning their attention to the ministry, and our lay preachers have been doing good service and the Sunday-schools in all the churches have nearly as many members as there are communicants in the churches themselves. It will surprise you if you study the matter, to see how infrequently this is true among the Disciples of Christ.

Now for the conventions. We of Washington are first of all deeply interested in the Maryland state meeting at Christian Temple, Baltimore, October 1-3. It will be our "veribest." Preachers' day, October 1, the program of which you will see in this paper, is a red letter day; and all the rest will be of the same quality. Then Norfolk, October 11-17. We are to have good times at Norfolk. Old Virginia hospitality we will have at Norfolk. Best of all missionary reports we shall hear at Norfolk. Some specially important meetings we are going to hold at Norfolk. A great exposition session with J. H. Garrison as a speaker at the auditorium we are to enjoy at Norfolk. Nobody can afford to lose Norfolk.

FOUND OUT

A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville" in pkgs. "There's a Reason."

Our Budget

—Already our state secretaries are looking forward to the offering for state mission work, which will be taken the first Lord's day in November. We shall hope to publish, at an early date, a report of the progress and plans from the leaders of our work in the states all over the country, and give them this notification to get their copy prepared.

—Those who have not read our serial story might begin it by commencing with the chapter wherein the judge's son is restored. A returned missionary writes that he wishes it might be true historically, and not only fiction; but we may say this is based on a striking and real case which came under the author's observation, while all the characters and acts woven into the story have been taken from real life that have come under his observation and ministry. We trust that every one will give the story a fair reading and see its real purpose.

—Just as we go to press comes announcement of conventions of Western Washington at Centralia, September 23-27, and Montana, at Missoula, September 22-25. Brethren should try to get their important news to us earlier.

—The party going with THE CHRISTIAN-EVANGELIST special to our convention will start from St. Louis on Tuesday afternoon, October 8, going via the Big Four and the Chesapeake and Ohio. We will see the best of the scenery through the mountains, will stop at Richmond, and have a boat ride down the historic James River to Norfolk. We are planning to come back by steamer up to Mount Vernon, going thence to Washington. Fuller particulars will appear in our next issue. Those desiring to go with us should write at once, stating whether they wish us to make reservations for sleepers and hotels.

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—Hiram College opens September 24.

—David Lyon is conducting a revival at Humboldt, Kan.

—Evangelists Vawter and Wood are in a meeting at Shepherdsville, Ky.

—J. W. Marshall is helping J. W. Reynolds in a meeting at Clinton, Ill.

—Clarence Wagner, of Yates Center, Kan., takes the work at Palmyra, Mo.

—J. R. Perkins has resigned at Paris, Mo., to go to Colorado. Missouri can ill spare him.

—Dan Trundle has gone back to his work at Ventura, Cal., after a visit to Long Beach.

—A church has been organized at Colony Hill, near Abilene, Texas, as a result of a meeting held by Granville Snell.

—W. S. Britt, a member of the church at Armington, Ill., has given $500 to help take San Francisco for Christ.

—Charles E. McVay gives song recitals for the churches where he is assisting in meetings. He is now singing at Mackinaw, Ill.

—His physician has ordered complete rest for Homer Lewis, who had to decline a call to Marceline, Mo., by reason of serious throat trouble.

—A revival meeting with home forces will begin October 1 at Martinsville, Ind. M. W. Yocum will enter upon his fifth year as pastor January 1.

—Several improvements, we hear, have been made in the lecture room and rear of the Central Church, Syracuse, N. Y. H. A. GaNung has been chosen superintendent of the Bible school.

—Prof. Charles Louis Loos has returned from his summer vacation at Orchard Lake, Mich., and is ready for his university work at Lexington, Ky.

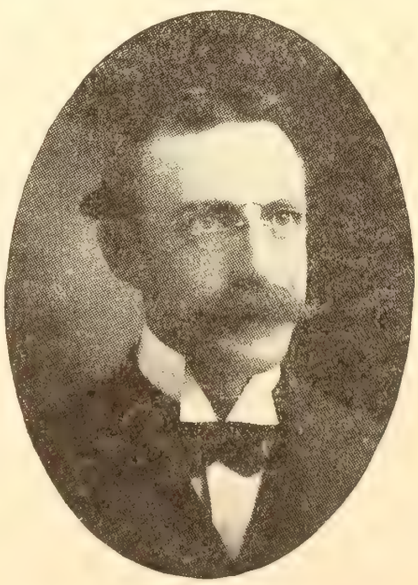
—D. L. Dunkleberger, who has removed from Chariton, Ia., to Falls City, Neb., reports that the work starts off well there.

—S. E. Hendrickson has just begun a meeting at Ladue, Mo., and the first Sunday in October he will start a meeting at Calhoun, with John Orr as leader of song.



Sumner T. Martin.

—Special gospel meetings are being held every night at the Christian Church, Gurnee, Ill. John S. Zeran is the minister and Sumner T. Martin, so widely known as an evangelist, is leading this effort.



John S. Zeran.

—From September 22 to the 27th of the same month, Marion Stevenson will deliver his Bible lectures for the church at Washington, Pa., where E. A. Cole is minister.

—C. L. Organ begins his autumn work for the Iowa state board with a meeting at Siam or Elston. J. A. McKenzie will hold a meeting for the church at Delphos during this month.

—N. H. Barrager has resigned at Walnut, Kan. He will attend college and preach as occasion may offer. He has already had five years' college work, and is said to be a successful minister. He was for fourteen months in his recent pastorate.

—Pleasant Ridge, near Rising Sun, Ind., where Claris Yeuell is minister, is a new contributing congregation to church extension. An Endeavor society was recently organized.

—The attendance at the Bible school at Peoria, Ill., during the summer months has broken all records. The committee will soon award the contract for the chapel annex.

—George L. Snively will address the great meeting next Lord's day in Tomlinson Hall, Indianapolis, which is to be in the nature of a union Sunday-school institute.

—The only organized congregation at Corpus Christi, Texas, was to meet last Lord's day in a new hall. Charles H. Caton, the minister, is to dedicate a church at Mathis, Texas, on the fourth Sunday in September.

—Leroy St. John writes us that the meeting at Caldwell, Idaho, was closed by the board of health on account of diphtheria. He and James Small are now at Glasgow, Ky., where a meeting is in progress.

—On September 29, Harry E. Tucker and his church at Platte City, Mo., will begin a revival with B. B. Burton as evangelist and L. D. Sprague as singer. Brother Burton held a great meeting there five years ago.

—Miss Ellen C. Smith, who for the past year and a half has been associated with the church at Columbia, Mo., as pastoral helper, is available for a similar position elsewhere. She may be addressed at Columbia, Mo.

—O. J. Marks was a recent visitor at THE CHRISTIAN-EVANGELIST office. Brother Marks is a young singing evangelist and is to be associated with E. E. Violett in many of his meetings, but can make arrangements for some of his time with other evangelists.

—The brethren at Anthony, Kan., are working for a new church. R. H. Tanksley is leading a good work in this county seat town of 3,000, where the church membership is 170, the Bible school attendance 125 and growing.

—Arthur A. Brown, minister at Poseyville, Ind., was granted by his church a month's vacation, during which he preached at Georgetown and Harrodsburg. He has just entered upon a meeting, with Miss Una Dell Berry in charge of the music.

—The Editor is at his usual desk once more, having arrived in the city on Saturday morning last. On next Lord's day, September 22, and on Saturday evening preceding, he will preach at Hicksville, O., at the annual meeting of the churches of that county.

—The Lansdowne Christian Church at East St. Louis, Ill., is planning for a meeting to commence November 10. E. C. Harris, the minister, wants a good evangelist to assist. All correspondence should be directed to him at 500 North Ninth street.

—H. P. Barksdale, elder of the church at Oconee, Ga., reports a successful meeting led by J. W. B. Smith, who has just closed a three months' evangelistic campaign with the middle Georgia district, and is on his way back to his home at De Land, Fla.

—Arrangements have been made for a new house of worship at Bedford, Ky., after a first visit of John T. Holton, who is to preach also at Olive Hill. We trust that he will have a very success-

ful work and we know that he is going about it in the right way.

—Charles Reign Scoville, who is now in a meeting at Springfield, Mo., is to be with the Broad Street Church, Columbus, Ohio, beginning November 3. This congregation has welcomed back Walter Scott Priest, its minister, and his family from a five weeks' vacation.

—We regret to learn that H. W. Milner, who has been doing some good evangelistic work in Birmingham, Ala., where he ministers at the Woodlawn Christian Church, has been compelled to spend a few weeks north to regain his strength, after a break-down.

—George H. Ellis has just closed his first year's work at Core, W. Va., and has been unanimously asked to remain. Though the work is very difficult he has hope of succeeding. The summer attendance has been very good and the Bible school and Endeavor societies are growing.

—Hamlin and Daugherty have begun a meeting at Winfield, Kan., in a large tabernacle built for the occasion. The outlook is fine and the church, we learn, was never more hopeful and harmonious. Albert Nichols is just closing his fourth year's service as minister for this congregation.

—The brethren at Bryan, Texas, have just had a successful Rally Day to inaugurate a vigorous campaign. There were addresses on "The New Building and the Board Plans," "New Work and Methods for Bible School", "The Diaconate" and other topics. Brother Challener reports a happy day.

—The Men's Berean Association of the Hammett Place Christian Church, St. Louis, is to have its annual banquet at the new "Hotel Marquette" on Thursday evening, September 19. It is to be a rare occasion. This association, although but lately started, is one of the most vigorous organizations of the church.

—In addition to his regular preaching at the Third Church, Indianapolis, Harry G. Hill has addressed county meetings recently at Brownsburg, Hendricks county; Lebanon, Boone county; and Franklin, Johnson county. We have more than forty churches in these three counties, and each meeting was attended by large delegations.

—Cephas Shelburne began his sixth year with the Huntington Church the first of September. During his five years pastorate, 700 people have been added to the church membership and there were 600 baptisms, the Sunday-school has gone from 70 to 900, all departments of the church have been greatly enlarged and strengthened and an edifice worth $40,000 has been built. The brethren enter upon the new year with purposes and ideals for yet larger things.

WORLD'S GREATEST SKIN CURE

And Purest and Sweetest of Emollients for Skin, Scalp, Hair and Hands is Cuticura Ointment.

Cuticura Ointment is beyond question the most successful curative for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, is often sufficient to afford immediate relief in the most distressing forms of itching, burning, and scaly humors, eczemas, irritations, and inflammations, permit rest and sleep, and point to a speedy cure of infants, children, and adults when all else fails.

—James M. Brewster has resigned his work at Belle, Mo., where he has been laboring ten months. During this period there were 25 additions—19 of them having come in a special meeting. He reports the work progressing and a new preacher wanted. He is ready to labor either as a singing evangelist or in the pastorate. He prefers central Missouri.

—C. L. Dean has been visiting Colorado, and accepted a call to the church at Loveland. He will enter upon his field November 1. We have a membership of about 200 there and a good property. Health compels him to seek this new field a few miles from the Rockies. Brother Dean has ministered for the church at Woodward, Ia., during the past two years.

—A note from Brother Durham calls our attention to the fact that the names of J. J. Haley and W. R. Warren were omitted, by mistake, from his report of the California convention. Brother Durham indicates that the fault lies in St. Louis. We regret that any lines were lost from the report, and gladly state that the presence of these brethren was an inspiration to the convention.

—We continue to hear good reports of the congregation at Bryan, Texas. They have just increased their church extension offering from $5.50 to $20.25. In view of the fact that a heavy payment was due on their handsome new church and that the membership is not a large one and none of them wealthy, this shows the right spirit. James A. Challener rejoices that his lot is cast with them.

—J. F. Williams has been filling the pulpit for a couple of Sundays for the First Christian Church, Wilkensburg, Pa., in the absence of George W. Nepper, the pastor. Brother Williams is planning to devote all of his time to the ministry. Brothers Warren, Slater, and his church board, and others will vouch for Brother Williams. He may be addressed at 520 Wallace avenue, Wilkensburg, Pa.

—Howard J. Brazelton has closed a three years' pastorate at Earlington, Ky., and accepted a unanimous call to the church at Macon, Ga., upon which field he has just entered. In his late work there were eighty-seven additions, with $4,500 raised for all purposes, $1,000 of which went to missions and benevolences. His successor at Earlington has not, so far as we are aware, been chosen. The work there is well organized.

—The members of the church at Canon City, Colo., where J. B. Hunley ministers, are rejoicing that H. O. Breeden is to conduct their meeting and dedicate their handsome new house of worship. The meeting is to begin September 22, and continues for a month. Mrs. Hunley, the pastor's wife, will be the soloist. A great advance has been made along all lines in this difficult field, and prospects are good for success in the coming meeting.

—The building at Shelbyville, Ind., has just been repaired, recarpeted, etc., at a cost of $1,000. The Ladies' Aid had charge of the work and all expenses have been met. As the building was erected in 1902 and is of Bedford stone, it is now in excellent condition. Large audiences were present and there have been eighteen confessions and two additions by letter since the last report. H. O. Pritchard is the minister.

—Bro. George Lobingier and his wife will celebrate the fiftieth aniversary of their marriage on Monday evening, September 23, at the First Christian Church, Lincoln, Neb. Being necessarily absent in body at the time, we wish to be considered present in spirit on that occasion, with our heartiest congratulations to these faithful servants of God for their completion of a half century of happy and useful married life. May their last years be their brightest and best.

—Ralph C. Sargent has just taken up the work at Ellensburg, Wash., having closed a pastorate of nearly four years at Pullman. During this time a building valued at $20,000 was erected and most of that money provided for. More than 300 were added to the membership and the net membership more than doubled. The church has observed the regular missionary offerings and has some of the most faithful and devoted workers of the brotherhood.

—L. J. McConnell and his wife go to Pasadena, Cal., leaving Shreve, Ohio, where they have been about two years, having gone from Youngstown to that point. Mrs. McConnell is an ordained minister, and she is of great assistance to her husband. Both are graduates of Hiram College. During his two years' recent ministry there were some 80 additions to the membership, an old debt of $1,500 wiped out, and many improvements put upon the building.

—Mansfield, Ohio, a city of about 22,000, has a Christian Church Sunday-school with an attendance of about 385 for the past quarter. This school wants to enter upon a contest with any other in a city of less than 50,000, where the average attendance for the past quarter has been less than 500, the points to count to be agreed upon by the contestants and the contest to run the fourth quarter. J. H. Donaldson, of the Mansfield Lumber Co., is the superintendent of the school.

—The seventeenth anniversary of A. C. Smither's pastorate at the First Christian Church, Los Angeles, Cal., was celebrated on September 8. There were special services in the Sunday-school and Endeavor society. The pastor preached in the morning and delivered a stereopticon illustrated lecture, being the first of a series of evening sermons on his recent trip through the Orient. Brother Smither, we believe, has been in one pulpit longer than any other preacher west of the Rockies.

—J. H. Reeves has resigned the work at Carthage, South Dakota, and will go soon to Oacoma and Presho. He is remaining a little while to complete his work at Carthage, where a house of worship is being erected. When the congregation is housed he will take up the other work, which he feels needs him. Mrs. Reeves, who was engaged by the Ramona church, has already gone to their new field of work. Both of them speak in very complimentary terms of the brethren at Carthage and Ramona.

—Our congregation at Lexington, Mo., has let the contract to George Kilgen & Son, of St. Louis, for a new pipe organ which is to be an exceptionally large and complete one. A special arch will be built at the east side of the pulpit. It will take some four months to build the instrument. R. B. Briney enters upon his sixth year as pastor of this church this fall. On the first Sunday in November, E. L. Powell is to begin a meeting. All of which goes to show that the church is in excellent condition and looking forward to a greater work.

Opportunity for Young Men

To study for the ministry and work part time to help pay expenses. Write Pres. C. J. Burton, Ph. B., Pres. Christian College, Oskaloosa, Iowa.

—F. D. Power has, during his thirty-two years' ministry in Washington, paid more than 50,000 visits and preached over 5,000 sermons. There have been at least 1,672 additions and out of his congregation there have been established seven churches in and about the city with a total of 2,300 communicants, and more than 2,100 in the Bible schools. This is a growth from one small chapel with 150 in its congregation. To-day this church has 621 enrolled members and 470 in its Bible school. During the past year it raised over $8,000. The past year was its best.

—The brethren at the Roland Street Church, Syracuse, N. Y., have just issued their first weekly bulletin, which is a very neat appearing sheet. We notice that the first recital on the new pipe organ at the Central Church is announced. Experts pronounce the new instrument very good. It was made possible through the benefaction of Mr. Andrew Carnegie. It is the aim of the Roland Street Church to make their Men's League a model. C. R. Stauffer, the minister, sees the need of much personal work and is getting a grasp of the situation.

—During the first week of September the Board of Church Extension received $1,100 on the Annuity Plan, $500 of this amount coming from a sister in California and $600 from friends in Indiana. The second week in September the board received an annuity of $6,000. This is encouraging to those who are contemplating making gifts to the board in this manner, and the Board of Church Extension is a good and profitable fund in which to place money. For information in regard to the annuity plan, address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—While these lines are being written, the brethren in Kentucky are looking toward their convention, which will be in session when our paper is published. We learn that arrangements are being made to place a living link in the field by the church at Owensboro, while the executive committee of South Kentucky has arranged for W. E. Spain to assist the general evangelist all the time as leader of song. He is a young man of splendid character and accomplished as a musician. An office secretary is to be employed soon. This will permit the general evangelist, W. J. Hudspeth, to be in the field almost constantly.

—In another column we publish some last words from Dr. Osgood who, with his wife, returns to their field in China. Dr. Osgood has accomplished a great deal for the foreign work during his visit to this country, both by his speeches and his writing. He has a faculty for picturing the missionary life and a great many incidents to present. We have encouraged him to write for THE CHRISTIAN-EVANGELIST, and have in hand, and in promise, contributions from him. Many will be glad to know that probably a book from the pen of Dr. Osgood will appear before very long under the title, "Breaking Down Chinese Walls."

J. L. Hill and wife have just been welcomed back at the Central Christian Church, Cincinnati, after a two months' visit to Europe. The auditorium was beautifully decorated for the "home-coming" services. On Monday evening a brilliant reception was given Mr. and Mrs. Hill at the church. During his absence, Evangelist W. H. Pinkerton supplied for him. This was a very happy arrangement, as Brother Pinkerton had conducted two revival meetings at the Central Church, and is known and loved by the congregation. He will continue in evangelistic work, and is engaged already for a number of meetings far in advance. His present address is Ghent, Ky.

—Some of THE CHRISTIAN-EVANGELIST departmental heads have been feasting royally at the editorial lunch table for a few days, owing to the kindness of some thoughtful country friends. A good-sized box, fresh from the garden of Elder J. H. Smart and his wife, at Decatur, Ill., came by express, and the delicious fruit and vegetables were matched by some toothsome young chickens. From Pike county, too, came a donation to the feast, sent in the care of one of the young ladies to whose watchfulness every week many of our Sunday-schools are indebted. This is one of the compensations that we had for grinding away at the daily toil in St. Louis in the midst of the hot season. It was a real feast, and we thank the donors.

—On the first Sunday in September, Russell F. Thrapp entered upon the seventh year of his minstry wth the church at Jacksonvlle, Ill., where the State Convention has just assembled. There has been substantial growth under his leadership, no less than 794 persons having been added to the roll. The Bible school has trebled in membership and the amount collected for missions has increased six-fold. Brother Thrapp was born at Tallula and educated at Eureka College, and has been in active pastoral work for eighteen years. The Jacksonville Daily says that no minister in that city is more universally liked and trusted by the people of all denominations.

—A preacher in West Virginia, being anxious to go to the convention, asked THE CHRISTIAN-EVANGELIST how he could do this. It was suggested that he get some subscribers for the paper. He writes as follows: "Not being a canvasser, but just a common country preacher, I was a little fearful, thinking I would never be able to get so many subscribers, but I got nine this morning in about two and a half hours, and most of these are non-Christians. so you can count on my being one of the preachers going from this state." This country preacher wants us to put his name on our book list to receive one book per month. "There is," he says, "one thing I like about THE CHRISTIAN-EVANGELIST, and that is it does not try to take sides on all fool questions and opinions of some big men to the exclusion of good reading matter. The article of Hamilton Jefferson Lintwhite is timely and to the point."

—We regret to record the death of two workers in foreign fields. Strother M. Cook, missionary at Lagos and the Yorubu country, died at Ibadan, West Africa, June 1. Brother Cook has been carrying on an independent work there for some years and was not widely known among the brotherhood. His sister, Mrs. Lucy J. King, lives at Burgin, Ky. A. B. Maston, the editor of "The Australian Christian," is dead at his home, Melbourne, Australia. He was born in Ohio fifty-four years ago, and went to the land of his adoption in 1880. As a preacher and publisher of Christian literature he took there a foremost part. He leaves a wife and two sons and two daughters. The boys are at present at school in this country, Harry being at Hiram and Roy at Valparaiso University. News of his death on August 20 was received by cablegram. Very many in this country will be sorry to learn of the departure of this good man.

—We have received an appeal from Henry C. Canter, one of our brethren in Indianapolis, Ind., who has had a sad time during the past year, owing to sickness in his home. Three of his family, all about grown, were removed in five weeks by typhoid fever. One, after three months' dangerous sickness, is spared, but both Brother and Sister Canter are left in poor health, with several children to support and with a small salary to meet heavy expenses. By the kindness of friends his actual indebtedness has been reduced to a little under $40. His case seems to be a very deserving one, and we feel sure that there are those among our readers who would like to help him meet his obligations and get on his feet before the approaching winter adds to his burdens. Contributions may be sent to him at 1120 North State avenue, Indianapolis, Ind., or to C. E. Underwood, minister of the Fourth Christian Church, 927 North West street, at that place.

—On another page we publish an account of an attempt on the part of some of our brethren in Brooklyn, N. Y., to carry on some street meetings. In late years this method of propaganda has been left largely with the Salvation Army and volunteers, but in England it is still a very common custom for the churches of all denominations to have bands of workers go out in the summer evenings, both during the week and on Lord's day. The success which has attended the efforts of Brother Keevil and Brother Waugh at Brooklyn ought to cause workers in other parts of the country to test this kind of work in their own fields. For a long time it has been largely left in the hands of the city missionaries and lay-members, but now some of the strongest preachers in the country see what can be done in reaching the masses by this method. We understand that from July 28 for a period of five weeks only two meetings were missed, and these because of rain, and there were thirty-four in all held.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Glasgow, Ky., September 16.—Small and St. John meeting several weeks old. Great sermons and fine singing. Interest intense. Good crowds at every service. Many turned away yesterday; 10 added.—W. P. Coombs.

Special to THE CHRISTIAN-EVANGELIST.

Bonner Springs, Kan., September 15.—Closed greatest meeting in history of Bonner Springs to-night, with twenty-four additions at last service, twenty-nine for the day, 171 in all. Columbus, Kan., next.—Wilhite.

Special to THE CHRISTIAN-EVANGELIST.

Los Angeles, Cal., September 15.—At Naomi Avenue Christian Church 161 additions in twenty-two days, 19 to-day; 285 in Sunday-school; 80 pledged tithers. The new converts pledged over $800 for current expenses. We continue another week; S. M. Martin, evangelist.—Willis S. Myers, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Oelwein, Iowa, September 16.—Small membership, difficult field; Catholic stronghold. Just beginning. Sixteen additions; McKim, pastor; Charlton, singer.—E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Mo., September 16.—In the union meeting of three Christian churches 134 additions to-day, 416 to date. F. L. Moffett, F. F. Walters and N. M. Ragland, pastor.—Charles Reign Scoville.

A Million for Missions in 1907.

Do you remember the rejoicing and thanksgiving when it was announced in Tomlinson hall just ten years ago that the Foreign Christian Missionary Society had passed the $100,000 goal? And how the rafters of Music Hall at Cincinnati resounded at the jubilee convention in 1899 when the American Christian Missionary Society and the Christian Woman's Board of Missions each reached the same high water mark? But what a pity so few of us were in San Francisco in 1905 when Muckley reported a half million fund and Rains announced a quarter million in the year's offerings!

But watch Norfolk!

Already there is a gain of $10,000 for the American Christian Missionary Society. The people are multiplying who say, "It must be Christian America!" The secretaries have put their work where it would count. The San Francisco reconstruction offering will swell the total. Mark the increase announced at Norfolk!

Do you think the Christian Woman's Board of Missions will stop at its modest aim of $215,000?

Why, that would be an increase of only $9,000!

Is not every auxiliary striving to break its own best record? Are not thousands of grateful women and enthusiastic Juniors throwing in extra offerings at the year's close—just to heap up the measure?

Three hundred thousand dollars for Foreign Missions!

The advance has been steady throughout the year. Possibly enough unremitted money is now in the hands of church treasurers to make up the total. But the friends of our Lord will not rest in that confidence. There are annuities to be closed up in the last month of the missionary year. Personal offerings from men and women who are loyal to the Christ of the missionaries and true to those for whom he died will put the grand total beyond the chance of falling below the $300,000 needed for this year's work.

Did you notice the new churches in line for Church Extension last year? Well, the missionary churches are moving up to make it unanimous for that million dollars by 1909. We must have it for our unbuilt churches. There is no one else to provide it, so we are bringing in $100,000 this year! Read Medbury's "Loyalty to the Loyal."

It is eminently fitting that the people whose purpose is the restoration of apostolic Christianity should be the first in America to organize a National Benevolent Association. And the rapid growth of this work in its hands is one of the surest evidences of the movement's fidelity to first principles. The eleventh institution of this ministry, a Home for the Aged, is just being opened in Eugene, Ore. The brethren of the Northwest have provided it. The erection of a new building for the Central Orphanage at St. Louis has been made possible by Robert H. Stockton's gift of $50,000. But as the whole brotherhood shares the honor and the benefits of this holy service, all of us should have a share in the maintenance and advancement of the work. The year closes September 30. The report will be made at Norfolk next month. What have you done? What has your church done? There is time enough yet, if you will be prompt in sending an offering of $1 or $100 to J. H. Mohorter, general secretary, 903 Aubert avenue, St. Louis, Mo.

What about the states? About forty commonwealths and numerous smaller districts are doing missionary work that counts. They have not been idle this second year of the Centennial campaign. Southern California and Arizona reached their goal of $10,000 from 10,000 Disciples. Northern California in its ashes increased its offering, 33 1-3 per cent. Wait till Kentucky and Missouri, Ohio and Illinois and the other big ones finish the year and then hear the grand total!

Come to Norfolk and hear it! Watch your paper and read it. Consider what you have done or failed to do for each one of these great interests and amend the record in this month of grace. Make sure that your church, Bible school and Christian Endeavor are all in on every count. Clinch the year's effort with a personal offering. Then you can shout hallalelujah and sing Praise God from Whom all Blessings Flow. For behold! He has given the increase and made of your pittance a million!

A million for missions! With faint hope we sought to reach it by 1909 and our feeble efforts have been rewarded while our meagre faith has been rebuked by a million in 1907!

The note of joy will ring all the clearer and stronger because the year has also borne surpassing fruits for education, benevolence and local work.

W. R. Warren,
Centennial Secretary.

Union Bible School Institute at Indianapolis

We believe it has been left to the Christian churches of Indianapolis to inaugurate the newest plan for simultaneous campaigns. Other cities have led in simultaneous evangelism and kindred movements, but so far as we know the campaign which is now on among the fourteen Christian churches of Indianapolis is the first of its kind in the whole history of the Sunday-school movement.

Last winter all the churches of the city united in a simultaneous evangelistic movement, which has resulted in a splendid increase and enthusiasm among our churches generally. No better evidence can be given of this fact than to say that eight of our fourteen churches are now planning to build larger and more convenient houses of worship, being urged by the necessity of congregations that have outgrown their present quarters.

The ministry of our city is remarkable for its fellowship and fraternal feeling; the congregations for their oneness of purpose and loyal co-operation. These conditions have led the pastors and church workers to consider and plan for further union efforts. At the last meeting of the ministerial association preceding the summer vacation, Bro. L. L. Faris, the associate pastor of the Third Christian Church, and a specialist in the Sunday-school department, read a paper before the ministers on "Some Practical Phases of Sunday-school Work." The discussion that followed led to the appointment of a Sunday-school commission composed of five of the preachers, which met frequently during the summer to report its investigations along the lines of Sunday-school methods and up-to-date plans. This investigation was carried on quite extensively, the commission considering fairly and open-mindedly almost every phase of Sunday-school work that had anywhere been tried by the more aggressive schools. The result of their findings was embodied in a little pamphlet which has been scattered broadcast among the Sunday-school and church workers of the city. This little leaflet proposes a simultaneous Sunday-school campaign, and provides the lines along which it is to be conducted. Believing that the plan is a wise and good one and that other cities might care to take advantage of the commission's conclusions, made after very careful consideration, we desire to give to the public some of the peculiar features of this campaign.

The first step taken by the commission was to call together in a mass meeting the Sunday-school workers in our fourteen churches, that they might have laid before them the plan of the campaign and the urgent need of more aggressive methods in the modern Sunday-school. The attendance at this mass meeting was an agreeable surprise to the most sanguine. The enthusiasm kindled at that time was carried back to all the schools there represented. It was decided to have a general campaign committee consisting of the pastor and Sunday-school superintendent and one representative from each Sunday-school. The members of the investigating commission were made ex-officio members of this general committee and the officers of the committee. As they stand at present this commission consists of L. L. Faris, chairman; O. E. Tomes, secretary and treasurer; Austin Hunter, Charles Underwood and H. G. Hill. Standing committees have been appointed to have in charge special details of the campaign. Plenty of time has been taken to allow for thorough information on the part of everybody that could possibly be interested, and not a little enthusiasm has been aroused. Each one of the city papers has given considerable space to the important features of the movement, and by keeping the matter constantly before the people the congregations and Sunday-schools are becoming aroused to the importance of the campaign.

A union Sunday-school institute will be conducted, beginning September 19, and concluding Sunday afternoon, September 22. After extensive correspondence the program committee has secured some of the ablest Sunday-school specialists in the entire country. Perhaps the most unique feature of the entire campaign will be the simultaneous rally of all the Sunday-schools, Sunday afternoon, September 22, in Tomlinson Hall, the city's largest auditorium. The separate schools will gather on various corners of the downtown streets, form in line and, led by a military band, will march to the hall. Such a show of strength will, we believe, be a revelation to those who are ignorant or lukewarm regarding the magnitude or importance of the modern Sunday-school. Two weeks following this union rally, on October 6, each one of the schools will conduct its own rally in its own building, which will inaugurate a contest campaign which is to last for three months. In this campaign, the general efficiency of the school will determine the final rank. Weekly bulletins will be issued from the headquarters of the executive committee to all the schools, showing the standing of the various schools. These bulletins will show such items as attendance, collection, increase in attendance and collection, number of classes, number of teachers, number of teachers present, number of teachers in the teachers' meeting, number of teachers taking teachers' training course, number of teachers tardy, number enrolled in cradle roll, home department and organized adult Bible classes. And all of these items are to be taken into account by the committee on ranking, which will make its report at the close of the campaign. The movement has already begun to have its effect in the wise and far-reaching preparations made by the schools, that they may be ready to enter into the campaign with a good start. Those schools that do not now conduct teachers' meetings or teachers' training classes, and who have failed to take advantage of the home department and cradle roll, and organized adult Bible classes are now organizing and planning to add these almost essential features to the departments of their present school. Brethren of other cities that are interested in this campaign can secure further information by addressing the writer of this paper or Bro. O. E. Tomes, secretary of the commission.

Indianapolis, Ind. Harry G. Hill.

Foreign Mission Notes.

At the meeting of the executive committee of the Foreign Society in Cincinnati, September 13, the following new missionaries were appointed: P. A. Sherman, Rib Lake, Wis., to either India or Africa; Miss Katherine Blackburn, of Chicago, to Bolengi, Africa, and Mr. and Mrs. A. W. Place, Bellevue, Pa., to Tokio, Japan.

The missionary conference, held in the mission rooms of the Foreign Society, September 10, 11 and 12, was the largest and most enthusiastic in the history of these conferences. Including the missionaries at home on furlough there were twenty-four missionaries of the Foreign Society present.

Last week the Foreign Society received three gifts on the annuity plan; one from a friend in Ohio, one from a friend in Indiana and another from a friend in Texas. This makes $11.300 received on the annuity plan during the month of September.

Ohio—First District.

This Convention will be held with the Broad Street Church, Columbus, Ohio, September 19, 20. The church is at the corner of Broad and 21st streets.

W. S. Priest.

Work in Oklahoma and Indian Territory

I have just returned from Oklahoma City, where the missionary and other forces gathered for Christian work and worship.

Since leaving there I have read Thomas R. Dean's article on the subject of "the union" of the two territories' work.

On Friday morning, September 6, the question came up and, as Brother Dean feared, there arose quite an opposition, not to the union, but to the mode of accomplishment.

When Chairman Smith announced that the "two conventions were no more," and that the Oklahoma mass meeting was now in session, and Brother Dick Morgan arose and moved that we take up the report of the committee on constitution and by-laws, quite a little opposition and discussion took place, led by Brothers Morgan and Dean for, and Brothers Manly and Hawkins against. For a while it looked as if we might have a war of words, there being at times a half dozen persons, perhaps, trying to get recognition. Three times I tried to get a motion before the house, but failed, and the discussion lasted an hour or more. The motion was to allow the Indian Territory brethren to retire and settle the matter for themselves. At last Brother Hawkins told the convention that nothing else would satisfy the brethren of Indian Territory, whereupon Brother Morgan got the motion before the convention duly seconded and it carried unanimously. It was now after noon and the C. W. B. M. had the afternoon. But the Indian Territory brethren met and settled the problem favorably and were evidently better satisfied than they would have been had the convention or massmeeting endeavored to vote on the Morgan proposition.

At any rate when the assembly was called at 5:15 everything went off like clock work and by 6:15 the whole matter was concluded and the two territories were united in every good work. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Some reporter or reporters, however, missed a good opportunity.

H. W. Robertson.

Seen on Furlough

By William Remfry Hunt

From the pretty little gardens and the quiet landscape of an English suburb away across the seas to Chu Cheo, Central China, takes in a grand sweep of perspective. It is one of those unique, unpainted pictures which in its peculiar background, strange figures, pathetic appeal and inspiring service, is framed only in the souls of those who have lived, wrought, thought and served in such an environment.

We were much benefitted by the ocean voyage. The sea was kind and the ship was strong and we were privileged to have no less distinguished a person as *companion de voyage* than his majesty, the King of Siam, who, born in an eastern court and named Prabat Somdetch Pra Paramindr Maha Chulalongkorn Patindr Tepa Maha Mongkut Pra Chula Klao Chow Yu Hua! Chulalongkorn I., prominently reproduces the color and form of his environment. He is capricious and acts with an oriental's delight in the meretricious and to also a victim of ineradicable superstitions. Withal, he is a friend of civilized institutions and speaks English well. He loves travel and foreign politics and was *en route* to Rome, Vienna, Paris, Copenhagen, and has been the guest of King Edward at Windsor Castle. Only one of his hundred sons and less than one of his forty-one queens were with him. We had personal audience with him (never, of course, addressing him by all of his ornamental names), and he presented us with an interesting souvenir.

It has taken some time to get used to motor cars, electric trains and elevated railroads, in all the rushing life of the west. There is a terrible delirum of speed. One cannot ride a bicycle now-a-days unless he is a specialist. The motor cars clear the roads of traffic and cover them with dust clouds. We are anticipating with interest a motor car run after careful life insurance. To a man who, in normal conditions in China, rides two miles an hour, and with much caution at that, the change is, to say the least, startling. The meadows and the buttercups and daisies are as the draughts of a new nectar to us.

In the din of city life, by the sea shore, along country lane, in mansion and hamlet we have seen something again of the pathos and swirl as well as of the quiet and matchless landscape of England's natural beauty. At the Crystal Palace we listened to ten thousand voices singing selections from Handel and other immortal composers. From the heights of the Alexandra Palace we looked over London—that mightiest, most sinful and yet most philanthropic of modern emporiums. We have been entertained by its unspeakable colloquialisms, its very own accent in language, its variety of churches, its babel of conflicting theologies, and even the almost theatrical performances of its municipal acts.

At West London Tabernacle, Brighton, Southampton, Hornsey, Tulham and Gloucester I have preached to large and enthusiastic audiences. I spoke of the great work in China and gave them records of personal



W. R. Hunt and Son.

experiences, facts and incidents of the actual life, joys and sorrows, struggles and victories of Christian work among the Chinese.

It was a real joy to meet Dr. B. B. Tyler returning from the great Sunday-school convention in Rome. On her way back to India we met Dr. Mary Longdon in company with Alice B. Carleton, who is returning to Punjab, and who has been a student in Worcester College. She knew our own missionary colleague in Chu Cheo, Mrs. Mendenhall, and spoke very nicely of her and her influence. Dr. Mary Hess Brown, of New York, also visited us in our home. She is taking special medical work in London and Brussels. We met and welcomed home Mark Wayne Williams. These links and bonds of friendship have greatly cheered us and broadened our outlook. He said "howdy-do" to the inimitable and beloved Dr. Durban, and took afternoon tea with Dr. John Clifford, who is the greatest leader in social reforms.

From China we hear splendid reports of the great Centenary Convention. Nearly two thousand missionaries attended. The convention was unanimous in the decision of one united Christian Church in China. Nobody voted until there was unanimity. Their speeches had the ring of coin from heaven's mint. It was because of the grand fact that China is turning to Christ that these heroic, spirit-filled, apostles of the new age could thus rejoice.

"These beautiful and holy faces,
Lit with their loving and aflame with God."

were turned towards the dawn of a new day for all Asia. There were represented the following:

Societies	82
Missionaries	3,833
Stations	632
Village Stations	5,102
Ordained Preachers	345
Unordained Preachers	5,722
Tribal Women	894
Pupils	57,982
Baptized Believers	178,285
Enquirers in Training	78,582

The condition of the vast fields in China was never so fruitful and never presented such great opportunities for Christian investments.

Dr. Osgood's Farewell.

To Many Readers of THE CHRISTIAN-EVANGELIST:

On September 24 we sail back by the steamship Korea to China. You are sending a goodly party of young men and women to accompany us. At least one business man will go with the party and spend the fall studying the fields where Christ is doing wonderful works in these modern days. Two ladies will go out to visit missionary friends.

We have been in America for a little over one year. You have welcomed us to many of your homes and churches. The innumerable questions you have asked, the interest with which you have listened to our addresses, the speeches you have made in our hearing, the money you have given and the wonderful kindness you have shown to us when we have been your guests have shown how much you love the great work of the Church of Christ.

We have been surprised and pleased over the wonderful change which is taking place in the American churches in their attitude toward foreign missions. The people are recognizing that the real work of the Church of Christ is to save the world. Business men and women are seeking to place this great work upon a business basis that it may be accomplished more quickly and economically. The rank and file of church members are beginning a definite study of missions.

We are going back to China greatly encouraged, for we know of the keen interest which you have in our work. We shall be glad to do anything which will tend to strengthen and deepen your fellowship with us in the saving of China for Christ. Our address is Chu Cheo via Nanking, China. A 5-cent stamp should be placed upon each letter and 2 cents on each postal sent to us. Letters from the homeland always cheer and encourage us and we shall be glad to hear from you. Trusting that this same fellowship with you will follow us to the field and that your prayers will constantly go up to the throne of God for us, we go out as yours in His service, Dr. and Mrs. E. I. Osgood.

Hiram, O.

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LETTER FROM INDIA.

I have just finished reading THE CHRISTIAN-EVANGELIST that came this week. I wish you could know what a joy it has been to me all these weeks that you have been sending it—not only a joy but a help, an inspiration. I thank you sincerely for this kindness.

I have wanted to write in answer to your request for an article three years ago. But it has been that my best in the way of an article was not by any means fitting for a place in our "CHRISTIAN-EVANGELIST." It is only of the things that fill my life here—the little, simple, every-day incidents that I can write. To us these things are momentous as life itself, to others they would be dull. Sometimes there is something that is tragic—some occurrence that would arouse interest anywhere, but so full is it of real heart-pain to some one of our brown-faced friends that we shrink from telling it outside. And as for the philosophy of the life about us and sage reasoning on the adaptation of Christianity to their needs I am going to write about those things when I can; I can not yet; I am learning, still.

But I wish I could do something to show my gratitude for this dear visitor who comes so regularly with its spiritual uplift. I am asking our Father to show me a way.

I have taken such an interest in your pioneering at Pentwater. I know how lovely it is to live under the trees while one's home is being builded in the clearing you have helped to make in the jungle. It is different here—some different—with the dense jungle undergrowth. But the beauty of the "out-of-doors" is the same and the little living things that so shyly welcome you at a distance, but, gaining confidence, finally decide to take you into partnership and let you live among them. Are there not colonies of striped squirrels in our thatched roof, and flocks of birds about in every cosy nesting corner. The very first little good we had opportunity to do after setting up our tent in the jungle was to mother two baby parrots whom some little heathen had stolen from their home, and a glad day it was some weeks after when the poor sorrowing mother heard the call of her little ones in the door of our grass hut, and after a little demurring and explaining, brought her mother offering of food to the ready little mouths and then assumed all responsibility, only letting them live with us until they could fly. We have found human mothers since with not so much grace in their hearts.

But it has been with the people around much the same as it was with the squirrels. How shy they were at first! At what a distance they would stand to gaze at us! Sometimes as we entered a village it would be deserted—not a living soul to be found. They had seen our approach, and, like wild deer, found their hiding places in the jungle. It is not so now. They come to us confidently from these villages. They know us as friends.

There was a large ingathering the second year, mostly of the wandering famine peoples who had been driven from their own villages by hunger. They had found work with us in clearing the jungle and building and had heard the teaching. So these, the very poor and ignorant, decided to stay and make homes near us and take the good gospel message to their hearts and claim its Saviour as their own.

These were not rich in grace in those beginning days, but they were willing to be taught. They have mostly prosperous homes of their own now and are growing in Christian character. Since that second year our increase has been slow. We are trying to plant our good homes where they will do the most good. It is good to see that people are learning to know Him and the hope he gives. I think the work of the spirit in India this past year has been wonderful. Have you heard much of it? India's Christians are being strengthened in the faith, filled with noble ambitions. It shows itself in humble things and in magnificent things, too. We have been rejoicing in a little paper, the organ of a national missionary society, edited, and ably edited, by a native Christian, officered by splendid native Christian men; a society that takes no notice of existing differences between Christians, but strives to work in harmony with all for the spread of the Kingdom and the deepening of Christian life. To us it means much—this reaching up, standing together. Heretofore the Indian Christians have been strangely apathetic, depending on the missionaries for every onward movement and for all support in such. This is an effort at self-supporting evangelization that is a proof of the Spirit's work.

Bessie Farrar Madsen.



Our Way to Build a Church.

Precisely the action, in kind, that the Englewood (Chicago) church has just taken, probably has not been known in the annals of our brotherhood.

Having on the tenth day of this month paid off the last cent of indebtedness on our ($40,000) church property, our official board two days later met to determine whether we would proceed to erect the model Sunday-school building we have for a year and more had in view, and at the same time enlarge the church auditorium. The cost of this improvement—with furnishings—it was estimated might total $50,000. The decision reached was that we would wait a few years longer and then replace our present buildings with an entirely new structure at an expenditure of not to exceed $100,000—putting at this time only a few thousand dollars into remodelling and enlarging of the present Sunday-school rooms; doubling the seating capacity, and also so throwing these rooms into the auditorium proper as to accommodate church audiences larger by 50 per cent.

Just at this juncture Brother W. S. Lockhart (the minister of one of the living links of Englewood church—the Chicago Heights work)—came before our boards, asking help, and unfolding the exceptional opportunity they have—if at once improved—of building a church in that suburb of phenomenal growth, they now having a population of 18,000 gathered within the past fifteen years.

On the following Lord's day (July 14) our minister, Charles G. Kindred, on the eve of leaving the city for his summer vacation, in an impassioned appeal before a full congregation, enforced the plea for assistance that had thus come to us from the child we have taken under our care. A called meeting of the joint boards—elders, deacons and trustees—was held July 16, with the result that at a business meeting of the church on Wednesday evening, July 24, the following recommendation was adopted by a more than two-thirds vote: "Resolved, that we recommend to the church the securing of a loan on our property of $10,000—to be reloaned to the Chicago Heights church for five years; provided they (over and above the $12,000 already secured by them in subscriptions and cash) first raise in cash an additional $10,000, said total to be used in erecting and furnishing a church building for their congregation in Chicago Heights, on which they are to give us a mortgage as security for our loan; they to bear all expense of making said loan, and to pay the interest on same, also, they agreeing to repay us as soon after dedication of their new property as a commercial loan can be placed thereon."

A resolution to make the vote unanimous was then adopted.

There is a tide in the affairs of men—and churches—which, taken at the flood, leads on, etc.

How many imitators of the above described "way" shall our brotherhood furnish—against the "1909 Centennial"? W. P. KEELER.

Chicago.



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Further Correction.

Brother Shelburne's "correction" calls for further correction from me concerning the "Letter of Instruction" to young Christians. I am the author of the first part of the quotation from Rev. 2:10. Some other has added to it, James Small, I think.

E. L. Frazier.

AN OPEN LETTER.

Dear Brother Shelburne: I am sure Brother Frazier will not claim more than one-tenth part of "that pastoral letter." I printed that tract about fifteen years ago as it appeared in THE CHRISTIAN-EVANGELIST, with the exception of a paragraph at the close. The body of the tract was made up from the writings of Isaac Errett, E. L. Frazier, Z. T. Sweeney, R. W. Abberley and the undersigned, hence the reason no signature was attached. James Small.

Columbus, Ind.

[So it would appear from the foregoing that the Pastoral Letter was a composite document, and that Brother Small was the "redactor." Now let the higher critics get to work and decide how much and what part was written by E. and also by F., S., A. and S. This would be higher criticism brought down to date.—EDITOR.]

Manchester, N. H.

We are here in this city at the invitation of the C. W. B. M. to undertake to build up a church that shall stand for New Testament simplicity and catholicity. Manchester is the largest city in New Hampshire, in fact, in northern New England. It is wholly a manufacturing city, but is also one of the most beautiful cities I have ever seen. We have a multitude of foreigners here. Two-thirds of the population is said to be foreign-born, and of these one-half are Canadian French. The Amoskeag mills here are famous. Our work here will be pioneer work, pure and simple. The Disciples are practically an unknown quantity. I have to-day, after almost two months' search, found my first resident Disciple. We are beginning in a small way in our own home at 66 Brook street. We have purchased folding chairs, which we place in the large sitting room, where we can seat about fifty people. The attendance has so far been most encouraging. But it will be impossible to get the people we want most to reach to come to a private house. On September 8 we began holding Sunday evening services in the St. James M. E. church at 7:30, following their usual vesper service, which is at 6 p. m. We advertised these meetings well and have good hopes. We have been very kindly received by the people of the city and the city papers and the pastors.

Earle Marion Todd.

Church Extension Receipts.

Comparative statement for first week of September, 1906, and first week of September, 1907:

	CONTRIBUTIONS FROM CHURCHES.		CONTRIBUTIONS FROM INDIVIDUALS.		NUMBER CONTRIBUTING CHURCHES.
1906	$770.99	1906	$ 571.65	1906	68
1907	802.06	1907	1,179.10	1907	77
Gain	$ 31.07	Gain	$ 607.45	Gain	9

All remittances should be made to G. W. Muckley, Corresponding Secretary, 600 Waterworks Bldg., Kansas City, Mo.

Program Preacher's Day.

Convention of Maryland, Delaware and District of Columbia Missionary Society, to be held at Baltimore October, 1, 1907, W. S. Hoge, presiding. Sessions 10 a. m., 2 p. m. and 7:30 p. m.:

"The Preacher's Need of Prayer," Peter Ainslie.

"Problems of the Prayer-meeting," C. C. Waite.

"The Christian and His Closet." W. F. Smith.

"Prayer and Missions," G. W. Pickering.

"Does God Answer Prayer?" G. A. Miller.

"The Preacher's Need of the Holy Spirit," G. E. Stuart.

"Personality of the Holy Spirit," W. G. Oram.

"The Holy Spirit and Missions," H. C. Lookabill.

"Witnesses of the Spirit," C. C. Jones.

"The Supreme Purpose of the Church," W. T. Laprade.

"The Unity of the Church," M. A. Collins.

"The Threefold Work of the Church," F. D. Power.

"The Deep Things of God," G. B. Townsend.

"How We Get Our Bible," B. A. Abbott.

Addresses not to exceed twenty minutes and to be written.

F. D. Power,
G. E. Stuart,
C. C. Jones,
Committee.

Kansas.

The following brethren are now in evangelistic meetings in Kansas: A. M. McLain, Rock; J. M. Lowe, Paola; Roland N. Nichols, Ottawa; David Lyon, Humboldt; E. N. Phillips, Moundridge; C. C. Atwood, Mulberry; J. L. Thompson, Moran.——The following churches have recently located ministers: T. J. O'Connor, Colby and Rexford; Percy R. Atkins, Reserve; B. E. Stover, Armourdale; Melvin Duncan, Burrton; B. D. Zimmerman, Whiting; F. W. Collins, Garnett; Z. E. Bates, Atchison; J. S. Clements, Olathe; R. H. Tanksley, Anthony; John Williams, Junction City; F. M. Barnes, McCune; A. G. Field, Grenola; Bishop Hopkins, Windom.——The following ministers leave the state this month to attend school: T. E. Perry, Wilsey; O. Kennedy, Minneola; Hugh Lomax, Highland; F. T. Edwards, Atlanta; Fred Lee, Columbus. There are a number of others who will attend school in the state.——The Kansas State Convention will be held at Wichita September 30-October 3. Brother Allen, of the Central Church, and the Wichita people have employed ninety people in soliciting homes for the thousand delegates they are anxious to entertain. DeLoss Smith, Chicago, will have charge of the music, and leading men of the nation representing our various interests will have a prominent place on our program. Everything indicates that it is to be an exceedingly large and helpful convention. This convention will usher in our Jubilee year.

Topeka, Kan. Geo. E. Lyon.

And Still They Come!

The Glenville Christian Church, of Cleveland, sends a most liberal offering for the reconstruction of the San Francisco churches and says they may remit more.

The Sunday-school of the Church of Christ at Wellsville, N. Y., remembers the work at San Francisco with an offering of $25.

Sixty-seven dollars and seventy cents; this from the Wilmington, O., church for the San Francisco churches.

The church at Youngstown, O., sends a splendid offering for the relief of the San Francisco sufferers.

The Orange, Cal., Christian Church is interested in the reconstruction work in California as is manifest by the offering of $69.50 recently received for this special work.

"Please accept the enclosed amount ($20.57) with our pleasure, and prayers for the A. C. M. S. and our work in the stricken community."—El Paso, Ill.

A remittance of $130.25 was received from the Second Christian Church of Bloomington, Ill., to be applied on the San Francisco reconstruction fund.

Georgia—Griffin District Convention.

This will be held with the Berea Church, at Hampton, September 25, 26. At 10 a. m. devotions will be led by J. C. Wood. There will be addresses by E. L. Shelnutt, William Shaw, and a sermon by H. K. Pendleton. After dinner D. A. Brindle will lead devotions, and enrollment and reports will follow. In the evening B. F. Smith will preach. On Thursday at 9 a. m. F. L. Adams will conduct devotions. Unfinished business will be discussed and the report of evangelist, appointment of committees, future work discussion and a sermon by Howard Brazleton will follow. At 1 o'clock there will be a business session, and at 7:30 a sermon.

Griffin. J. A. Scott, Secretary.

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We have a series of attractively bound books in art vellum and containing from 50 to 75 pages that ought to be in every home. Among them are:

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Kept for the Master's Use..... .....Frances Havergal
The Greatest Thing in the World ..... Drummond
For Christ and the Church..Sheldon
Temptation .....Stalker
Keeping Tryst .....Gordon
Whiter Than Snow.....Mrs. Walton
The Shepherd Psalm.....Meyer
Expectation Corner .....Elliott
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A COLORADO LETTER By B. B. TYLER

Great things, and unusual, are done in Colorado, especially in Denver!

Dr. William Bayard Craig is breaking the record in "our brotherhood," as pastor of the Central Christian Church. It is very unusual for a man who has held a successful pastorate to return, after an absence of years, and do again his first works. But this is what William Bayard Craig is doing at the Central—and even more. It was during his former pastorate which, speaking roughly, began twenty-five years ago that the first building occupied by the Central church was erected and paid for. During this pastorate, of seven or eight years, the "mother church," as we all think of and designate the Central, reached a high degree of efficiency. It was ready for, and active in, every good work. The Central is the "mother" of our congregations in Denver, and, you may say, in the state of Colorado. Brother Craig thinking that his work was done surrendered this pastorate and organized the South Broadway church. After caring for it three or four years he left Colorado. For a number of years he served as Chancellor of Drake University.

About three years ago Dr. Craig returned to Denver and resumed the pastorate of the Central Church. The "mother church" is today, probably, in better condition in every respect, than at any previous period. During the pastorate of Bruce Brown, a modern house for worship and work for an up-to-date Church of Christ was erected in a good locality. This building is now a hive of intellectual, social and spiritual activity. The membership has been largely increased since the beginning of the new pastorate under the old pastor. The Bible school is out of sight, larger and more efficient than ever before. The Central Christian Church Sunday-school comes nearer to being a meeting of the church for the study of the Bible than in any congregation that I have known. Men and women as well as boys and girls attend, and are interested in the Sunday-school of this congregation. The last contribution of this Bible school to missions was more than $900. Last year its offering was more than $600.

The Colorado Christian Summer Assembly, Pine Cliff, on the Moffat road, about thirty miles from Denver, has just closed a session which was better than either of the preceding assemblies. There was a better program, the addresses and papers were of a higher grade, and the attendance was larger and more representative.

J. A. Sill, for many years a member of the Christian Church in Colorado Springs passed into the life beyond on August 17. Brother Sill was born in Washington, Tazwell County, Ill., Dec. 23, 1847. He was educated in Eureka College. He lived in Fremont, Neb., from 1876 to 1893, since which time he lived in Colorado Springs. He served the church at one time as a deacon. His business life was identified with the mining interests of Colorado. Mrs. Sill died March 11, 1907. Two sons, Rush and Harley, and one daughter, Frances Marie, mourn the departure of a good father and mother. J. A. Sill was a manly man. His pastor, Crayton S. Brooks, tells me that Brother Sill spoke of the change that awaited him with real enthusiasm—spoke as if he were going on a pleasant journey. He expressed regret that he must leave his sons and daughters; but the thought of the meeting on the other side, with his life companion, filled him with enthusiasm.

Sometimes I wish that the Christian Church might have the Methodist organization. I have this desire to an unusual degree as I think of the approaching departure of Crayton S. Brooks, from Colorado Springs. If we were Christians of the Methodist line, and if I were a bishop, with a big B, I would shake Brother Brooks and set him down hard. He would not leave his charge in Colorado Springs. He has done a good work. The membership of the church has greatly increased during his pastorate. There was a recent addition of two hundred to the membership. Now in a few days he will go to New Castle, Pa. Who will nurture those spiritual babes in Colorado Springs? This question haunts me. No stranger can care for them as can Crayton S. Brooks. He knows them; they know him. The law of the land compels a man to care for his natural progeny. Does not the law of our Lord require a man to care for his spiritual children? To the Christians in Corinth Paul said: "I have begotten you through the gospel," and how intense his anxiety was for the welfare of his spiritual children is evidenced in his New Testament letters.

I am interested in the controversy over Mr. John D. Rockefeller's little contribution to the Foreign Christian Missionary Society. My Irish blood is warm, and I am inclined to participate in the melee. I do not like what Mr. Rockefeller has done, in this case, and I want to say so. I am not at all satisfied, and I do not care if Mr. Rockefeller is informed in respect to my feelings in this matter. That was a poor, paltry sum he gave. He ought to have given more. Why did he not give $250,000 while he was in a benevolent mood? I confess that I have a grudge against this wicked oil magnate. Thomas W. Phillips protests that he has no personal feeling against Mr. Rockefeller. I confess that I have. Mr. Rockefeller has not treated me with due consideration. I tried to get $3,000 from him for our new pipe organ in the South Broadway church, and I failed to secure the gift. It was real mean on his part to decline to make this contribution. He could have done so without conscious effort. Then I would have been his friend. As it is I am not, and henceforth am his enemy. It seems that our genial F. M. Rains "stands in" with Mr. Rockefeller. Now if he, or any other person, will secure from Mr. Rockefeller $3,000 or any other sum for our new pipe organ, or for any other purpose, and will send the same to me at 158 South Pennsylvania avenue, Denver, Colo., I will receive the money gladly and will publicly express my sincere and heartfelt thanks to all interested parties. B. B. Tyler.

THE GARRISON LITERATURE



The following books, written or edited by J. H. Garrison, Editor of "The Christian-Evangelist," constitute one of our most valuable offerings:

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Dependable Books

We recommend each of these to our patrons.

—Home Life of Alexander Campbell. By his wife. Original price, $2.25. A few copies will be sold for $1.25. It contains a fine steel engraving of Brother Campbell at 41 years of age, and of the gifted authoress at 68. Its 503 pages ought to be read by all interested in the domestic facet of this wonderful man.

—Elocution and Oratory. By Allen **Griffith. $1.50.** This is now in its 24th edition. To reduce stock, will send postpaid for $1. This is less than cost price. Its instruction has never been surpassed, and its selections are of classic eloquence. Preachers, other public speakers and students will find it full of quotables.

—After the Primary; What? By A. H. McKinney. 75 cents. This "primary" is more important than those political. It holds its sessions in Bible schools instead of on the hustings. The book marks one of the latest results in psychological research and pedagogical experiment, and will be invaluable to parents and pastors, as well as to Sunday-school teachers. It is already in its second edition.

—How a Man Grows. By John R. T. Lathrop. $1.25. This has to do with Cosmic and Christian ethics, Cosmic and Christian regeneration, with the forces in man's becoming what he ought to be, with the certainties of religion, the religion of the future and the coronation of man. The introductory chapter on the "Problem of Man" is worth the price of the book. Its task is a profound one, but it is all accomplished as in the light.

—The Culture of Simplicity. By Malcolm J. McLeod. $1. It treats of simplicity and spirituality, happiness, greatness, trust, scripture, sorrow, culture, etc. The first suspicion of imitation is quickly dispelled. The book stands on its own merits. More vivacious, more practical for the American reader than Charles Wagner's "The Simple Life." It explains more clearly how the life may be lived, and reaches the root of things in the Gospel of Christ.

—The Old Faith Restated. Edited by J. H. Garrison. $2. The underlying thought of the Editor "was to present a fresh and independent restatement of the great truths and principles of Christianity as they are apprehended, held and advocated by representative men of the Current Reformation *to-day.*" "Grounds on Which We Receive the Bible as the Word of God, and the Only Rule of Faith and Practice," by Bro. J. W. McGarvey, is the opening chapter. Other most helpful contributors are G. W. Longan, J. S. Lamar, J. J. Haley, I. B. Grubbs (on the "Doctrine of Justification by Faith"), H. W. Everest, J. B. Briney, D. R. Dungan, A. I. Hobbs, W. K. Pendleton, J. M. Trible, George Plattenburg, B. B. Tyler, B. W. Johnson. Such clear restatements as are made by these brethren were never more needed than right now. We have, perhaps, sixty of these volumes still in stock.

Most of the above are listed as "net" by the publishers, but we will send them to readers of THE CHRISTIAN-EVANGELIST postpaid at prices named.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Southern California Convention.

On Sunday evening, August 18, the greatest convention in the history of the Disciples of Southern California closed its sittings. A similar statement might have been successively and truly made of every convention held in this territory for the past six or eight years; for, perhaps, in no section of our country has the Christian Church advanced with such rapid strides. Now, at length, the momentum is such as to astonish even the leaders themselves.

An idea of the interest of the brethren in the work in this section of the state may be gained by the numbers that attend the annual conventions. This year seventeen hundred persons registered, and at the services on the two Sunday evenings not less than three thousand persons assembled to hear S. M. Martin preach. This leads me to say that for several years now it has been the custom of our convention to engage one or more persons as spiritual attractions in the way of preaching and Bible lectures. Brother Martin maintained his reputation as a great evangelistic preacher.

Charles A. Young took us over a field hitherto untouched by those who have lectured before our conventions and awakened not a little interest by the manner in which he connected the prophecies of Isaiah with the apocalypse of St. John.

At this point I may as well mention three who were present from the regions beyond the borders of our state and who stirred our hearts by their thrilling appeals for the interests in whose behalf they spoke. Mrs. Ida W. Harrison, of Lexington, Ky., lifted the women of our C. W. B. M. to exalted heights of enthusiasm by her stirring presentation of the Centennial aims of that marvelous organization. Nor was Centennial Secretary W. R. Warren one whit less effective in his appeals to the brethren in behalf of the purposes which our brotherhod has set itself to accomplish in missionary, church extension and educational ways by the time of the Pittsburg convention in 1909.

J. H. Mohorter was present and gave us a most telling address in behalf of our National Benevolent Association. Other interests of a general character were presented by home forces appointed for the occasion.

It seems impossible even to mention all the things of interest and importance which were done and said at these meetings. Among other things that helped to enrich the occasion were three lectures, one each by Sister Smither, Brother Smither and F. M. Dowling, on their recent travels in the Orient. P. C. Macfarlane addressed the convention in behalf of our stricken churches in and around San Francisco. The time set for taking the offering in that behalf in the East was not auspicious for California. Our convention appointed the first Sunday in November for our churches in Southern California to take the offering for San Francisco.

The C. W. B. M. occupied the first two days of the convention. Their work for the first year shows the following results: Money raised for general fund, $1,291.05; for state fund, $851.71; for special fund, $1,889.52; for other purposes, $1,066.99; for the Centennial fund, $351.71; making a total of $5,450.98. This is a total net gain of $983.49 over last year. The expressed aim for the past year was $5,000, which was surpassed by about $100.

Pledges for the work in Southern California and Arizona the coming year were taken on the ground. The sum raised was about $7,500. This, combined with the home offering in May, will put at least $10,000 in the hands of our board to be expended in extending the cause in this section.

The report of our corresponding secretary, Grant K. Lewis, deserves to be published in full, not only because the facts contained of work done would be calculated to arouse other states to emulation, but because in composition it is a literary gem worthy of preservation. I present herewith his summary of work done and moneys expended during the year. It is embodied in the following letter:

Dear Brother Martin: Here are some figures for your help in reporting the convention to the paper. We put money into thirty-one different places last year. These thirty-one churches have a membership of 1,822. They baptized 237, added 525 otherwise, total 762. These thirty-one mission churches raised for missions $2,500, for benevolence $500, for salaries $11,000, for current expenses $3,000, for property $16,000; total $33,000.

We have, all told and everything counted, seventy-one churches with a membership of 10,500. These churches baptized 1,000 and added otherwise 2,000, making a total of 3,000. This is a gross of 30 per cent, a net gain of 10 per cent. These seventy-one churches raised $130,000 for local work over against $100,000 last year, $22,000 for missions over against $15,000 last year, making a total of $152,000 as against $115,000. During the year six new churches were regularly organized and regular preaching established at three other places. The secretary reported receipts for home missions amounting to $10,605.42. These are all the items which occur to me now. Very sincerely yours,

Grant K. Lewis,
Secretary.

The singing at the convention was, I think, the best we have ever had. Dr. R. C. Mitchell, recently from Buffalo, N. Y., generously donated his services to lead the singing and his wife presided at the organ and piano. To both of them we are greatly indebted. One or two occurrences which were not strictly part of the convention deserve to be mentioned on account of their importance.

One of these is the business men's banquet. One hundred business men and preachers were present at the repast, which was furnished by the ladies of the Long Beach Church. At this meeting it was mentioned that one of our young men who has been attending Berkeley Bible Siminary, was in need of the means of continuing his studies. In about five minutes $300 was pledged for that purpose. But a week or two before this the Magnolia Avenue Church, Los Angeles, had subscribed a like amount to send one of her young men to Berkeley. Five young men from Southern California have gone, or will soon go, to prepare to enter the ministry. Two of these go from San Diego to Kentucky University, and two from Los Angeles and one from Long Beach have entered Berkeley Bible Seminary. Our presiding officer, C. C. Chapman, who has already served the convention for two years in that capacity, was elected again for the coming year. A similar honor was conferred on Mrs. Reba B. Smith by the C. W. B. M. She goes by their appointment to attend the national convention at Norfolk.

W. H. Martin.

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Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.

Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

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HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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NEWS FROM MANY FIELDS

Kentucky Evangelistic Notes.

The meeting held by C. R. L. Vawter, with our help, at Munfordville resulted in a reorganization of the church with twenty-three members, five of them being additions. A preacher has been employed for part time. Good work was done in a hard field.——Seven added by C. W. Campbell in Rockcastle county.——E. Petty reports seventeen added in Carter and Elliott counties.——A meeting is now in progress at Bromley, where J. P. Bornwasser serves and H. C. Bowen is doing the preaching.——There were nine additions in Pike county as the result of the work of H. H. Thompson, and a fine county meeting held.——Thirteen added tells the story in part of the labors of H. L. Morgan in Clay and Laurel counties.——A dozen additions in Whitney and Rockcastle by J. W. Masters.——Ten additions at Latonia and the preacher, H. C. Runyan, and people entertaining the convention. On the first Sunday in September the enlarged house was opened for worship in a formal way. H. W. Elliott was with them and about $1,800 was pledged to pay for the $3,000 addition. Everybody full of enthusiasm and hope.——In the Big Sandy Valley field, occupied by S. J. Short, there were seven additions.——Z. Ball baptized forty-two and added nine otherwise in Madison, Lee and Clay counties.——Fifty-three additions constitute a part of the results of the work of D. G. Combs last month.——W. J. Cocke added twenty-five and had in many ways a good month. ——H. W. Elliott was busy all the month in the effort to bring matters to a successful close for another year's work. The results have been great and our receipts to date of writing are in advance over last year's corresponding date by more than a thousand dollars. If we receive as much from now (September 6) until the convention, we will meet all the obligations of the year. The receipts during August were $884.04.——November 3 is the next great date. This is true because it is the time for the annual offering for state missions. It is not too early to be planning for this important matter. The number of congregations observing the proper date is steadily increasing. It is hoped that some of our good churches helping us out now "on the home stretch" will double up and get in line at the proper time. Concert of action adds power to any work worth while. If we make the record that ought to be made this autumn for Kentucky missions, we must begin to plan and pray now for a great victory.

H. W. Elliott, Secretary.

Sulphur, Ky., September 6.

Ohio.

Vacation days are over. Now for a good long, hard pull in Ohio for the next ten months. Let this year break all records in evangelism and missionary enterprise.——F. F. Shultz has become preacher for the brethren at Nashville and Ripley, in Holmes county.——W. H. Hedges has bid farewell to Ohio and Lindenwald Church, Hamilton, and betaken himself to Kalamazoo, Mich. We are sorry to lose him, but send our prayers for his new work.——John Mullen has resigned at McConnellsville, and will evangelize for a while. But some church that wants a good preacher would better take him.——Wesley Hatcher went beyond his physical strength some at Hamilton last year, so the church very generously gave him a six weeks' rest in Northern Canada and paid the freight. He reports himself greatly rested and ready for another year of hard work. Such thoughtful acts of a church pay large dividends.——I. J. Cahill addressed the annual reunion of the 121st O. V. I. at East Liberty, Ohio, recently, and also lectured at Violet chapel on "Peter's Wife's Mother."——Charles C. Smith comes to Orville September 1 from Blanchester, where he has done a faithful, plodding work that weighs well.——We extend a most cordial hand to James Wharton, who comes back to Ohio from Niagara Falls and will preach at Minerva. We have no church in Ohio that is more thoroughly entrenched in the community where it is located than Minerva church. We hope for him many years of happy service.——The Cleveland preachers began their Monday meetings September 16. These meetings are held the first and third Mondays of each month at the Y. M. C. A. building, and are always interesting and profitable.

Are you troubled by Christian Science in your church or community? If you are, get from the Christian Publishing Company, St. Louis, James M. Gray's book, "The Antidote for Christian Science." It is one of the sanest and strongest books on this modern fad I have read. Every preacher ought to invest 75 cents in this book.

What is your preaching program this year? Or have you none and go hit and miss? After five years' experience nothing appeals to this scribe so much as expository preaching. For the mornings of this fall and winter Isaiah will be the book studied. George Adam Smith, Alexander MacLaren, Delitzsch, Principal Douglass, Joseph Parker, Moulton, *et al.*, will do service as helpers in this effort. Any man who has not tried this method of preaching has not yet known the real delight of preaching. It is a good antidote for the sermon-lecture tendency among the preachers, and the mere entertainment mania among the people. It takes good, hard, old-fashioned work on the preacher's part, but it pays him sixty and one hundred fold. Try it.

C. A. Freer.

Georgia.

C. R. Miller, of Tallapoosa, has just closed a meeting for Ephesus church, Carroll county, with twenty-seven additions.——The ten days' meeting at Watkinsville resulted in forty additions.——The Atlanta and Macon preachers will attend the Griffin district convention, which will be held at Hampton, beginning September 25.——I am "storming the fort" at Lowell, Carroll county. Lowell is a pretty village, eight miles from Carrollton. The meeting is being largely attended and the prospects are bright for some permanent work.——G. R. Cleveland, who has been in New York City for several months, desires to return to Georgia.——It is getting time for us to begin our preparations to attend our state convention, which will be held in our prettiest church house in Georgia—the First Church, Atlanta. Program soon.

E. L. Shelnutt.

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St. Louis, Mo.

Idaho.

The Sellers-St.John meeting was brought to an abrupt close by a diphtheria quarantine that shut us out at the close of the tenth sermon. Good interest was being created.——The autumn opens with renewed determination on the part of the Idaho brethren. Payette commences well under their new minister. Boise is making a quiet hunt for a preacher for the capital city of the state. The Institutional church will be one feature of the incoming man. The way is open for a profitable work in Boise.——Secretary Jones is making flying trips to many of the smaller points, rounding out his plans for the forthcoming fall and winter campaign. The Idaho State Board is undertaking to make a dollar cover as much territory as possible.——Meridian is looking for a preacher, as is also Emmett.——Idaho is the greatest place on earth for men to quit the ministry. The eastern preacher ought to send along his size before coming out here, for not all of them fit here in the West. "Get a little piece of land" soon stares him in the face, and that "rainy day" of old age keeps coming up for consideration, and the first thing he knows he discovers that even a preacher has a perfect right to "provide for his own," and there you have it.

Caldwell, Idaho. B. W. Rice.

From Pittsburg, the Centennial City.

Vacations are over and the pastors of all our churches were in their own pulpits on September 1 to present the needs of church extension. The members of the First Church, Allegheny, report that Wallace Tharp preached the most telling sermon of his pastorate at their evening service. This shows what rest and recreation can do for the pastor.——J. E. Emanuel, the pastor at Homestead, was back from his vacation and entertained the first all-day meeting of the season on September 2. There was an excellent attendance and the addresses of J. G. Slayter and A. W. Place, the retiring and incoming presidents of our ministerial association, were highly appreciated. P. C. Macfarlane, of California, gave the leading address of the forenoon on our "Ministry of the Future and Its Message."——L. N. D. Wells, of East Orange, N. J., filled the pulpit of the East End Church during August, while Brother Slayter was on his vacation. Brother Wells has many warm friends in Pittsburg and vicinity. He delivered his lecture, "The Beauty Spots in America," in the Belmar Church, and was greeted with a fine audience. ——Brother Blood, who has been holding the fort at Duquesne during the summer months, reports the work growing and the prospects encouraging. ——Brother Hughes, of Turtle Creek, reports not only a goodly number of additions, but that the new house will soon be under way for the autumn campaign.——A simultaneous evangelistic campaign is being prepared for this vicinity, to begin October 21, in which about thirty churches will take part. The evangelists doing the preaching will be our local pastors, they exchanging with each other. The campaign is expected to continue about six weeks. There is no reason why we should not have excellent results, for we have some of the best pastoral evangelists in the country.—F. M. Gordon, pastor of the Knoxville church, stayed at his post all summer and has been demonstrating what good can be done by using the opportunity presented by the rush Sunday afternoons to the parks. It is a common occurrence for at least 50,000 people to visit parks within the city limits, and Brother Gordon took his choir and a good practical sermon to McKinley Park, on the South side, every Sunday afternoon, furnishing entertainment and instruction in the gospel way of salvation. The direct results were seventeen confessions. He not only stayed by the work, but preached three sermons every Sunday.—J. A. Jayne is doing the best work of his life since he took up the pastorate at Belmar Church. He is accomplishing a marvelous work and everthing is moving forward.——The Western Pennsylvania convention will be held at Beaver September 24-26, and a rare treat has been planned in the program. Let everybody in Western Pennsylvania arrange to attend. J. D. Dabney.

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ventura, Sept. 9.—Two added by statement September 1. Bro. J. Cronenberger will begin a meeting with us September 15.—Dan Trundle.

Florida.

Tampa, Aug. 31.—Three additions during the month of August.—W. H. Coleman.

Georgia.

Winder, Sept. 9.—The writer has held several short meetings in Northeast Georgia, during the past three months, which resulted in 110 additions—89 from the world and 21 by relation.—John H. Wood.

Oconee, Aug. 30.—J. W. B. Smith, of DeLand, Fla., has just closed a splendid meeting with the Poplar Spring Church, of which T. G. Linkous is pastor. The result was not what we hoped for, there being only two additions, but the church was much strengthened. Two deacons were ordained, which now gives us five deacons and three elders.—H. P. Barksdale, elder.

Oconee.—Our protracted services at the Antioch Christian Church began the third Lord's day in August, conducted by Elder J. W. B. Smith, of DeLand, Fla. The meeting lasted one week with six additions.—L. O. McBride, elder.

Illinois.

Mulkeytown, Aug. 26.—Two by baptism and one by letter.—Earnest Reed, pastor.

Gurnee, Sept. 9.—One confession at morning service yesterday. Our meeting begins next Lord's day with Sumner T. Martin as evangelist. Outlook splendid.—John S. Zeran.

Rock Falls, Sept. 9.—One baptism here yesterday.—C. F. Ladd.

Indiana.

Flora, Sept. 9.—Two confessions last night.—A. B. House.

Middletown, Sept. 12.—We had one confession last Sunday at our first service, after our three months' absence.—L. E. Murray.

Kansas.

Manhattan, Sept. 10.—Closed a three-weeks' meeting at Hope, Kan., with 14 added. My daughter, Blanche, led the singing. Bishop M. Hopkins is the pastor. Dr. Eutz, who has done such good work here in closing the joints, helped us greatly.—W. T. McLain.

Latimer, Aug. 20.—Twenty accessions to the church in the past year—16 by confession and four by baptism.—T. S. Limbeck, pastor.

Mineola, Sept. 5.—Two additions last Lord's day by confession and baptism.—M. S. Billidett, Plains, Kan.

Kentucky.

Lexington, Sept. 5.—One addition by confession and baptism and one by statement at Bedford, Ky., September 1. This was my first Sunday at Bedford.—John T. Holton.

Louisiana.

Lake Charles, Aug. 26.—Six added at Lake Charles since last report. Five baptized at prayer-meeting.—G. F. Beadford.

Missouri.

Sleeper, Sept. 3.—Thirty-seven additions were the result of a twelve-days' meeting conducted by R. R. Holt and W. G. Holt. This is a new work. A church was organized and a new building is contemplated. The indications are that a permanent and growing work is located.—R. R. Holt, pastor.

Mount Pleasant, Sept. 5.—Closed a two-weeks' meeting with home forces, August 25. In spite of considerable opposition, we had good audiences and good attendance. Six were added to the church—four by baptism and two by statement.—B. F. Goslin, pastor.

Golden City, Sept. 7.—Work is progressing. Three added lately. We are now in a Bible school rally. Our revival will begin October 17.—J. Quincy Biggs.

Hermitage, Sept. 7.—One baptism.—Pleasant Clark, minister.

Springfield, Sept. 10.—Closed meeting with Denlow congregation Sunday. Twelve added—seven baptisms. They need a regular minister.—E. H. Williamson and wife, evangelists.

Moberly, Sept. 13.—Closed at High Point with ten confessions.—S. J. Copher.

Macon, Sept. 9.—Two added at Mount Olive, yesterday. Begin meeting at Moore's chapel next Sunday.—I. T. LeBaron.

Huntsville, Sept. 3.—Our tent meeting at California closed with 72 additions to the church in twenty-five days. The attendance was large, and the fellowship with Pastor Ben F. Hill and his good people, was a constant joy. In the absence of my son, who was holding a revival at Eldon, at the same time, J. Wallace Tapp, of Ladoga, Ind., had charge of the music. He greatly pleased everybody. We are now beginning a revival here. We go to Madisonville, Ky., in October.—R. H. Fife.

Dover, Sept. 12.—We closed a three-weeks' meeting here on the first Lord's day of this month, with sixteen additions. We had J. E. Donovan, of Columbia, with us, and the church was greatly strengthened.—J. E. Henshaw, minister.

St. Joseph, Sept. 11.—One addition by statement and one confession on September 8, at the regular services of the Frederick Avenue Church of this city.—Theodore A. Lindenmeyer.

Nebraska.

McCook, Sept. 9.—Meeting eight days old; deep interest; house packed. Fifteen added so far. We continue. Pray for us.—William Thompson, evangelist.

Falls City.—One baptism and one by statement.—D. L. Dunkleberger.

Plattsmouth, Sept. 3.—Last Lord's day was the beginning of our second month here, and there have been eight additions—three by letter, three from other religious bodies and two by primary obedience. Our hearts are rejoicing.—A. L. Zink, pastor.

Ohio.

Shelby, Sept. 3.—Six confessions.—C. C. Wilson.

Columbus.—Six additions, one confession, the rest by commendation.—Walter Scott Priest.

Ontario.

Kelsyth, Sept. 7.—One addition by confession and baptism.—G. F. C. Welsman.

Texas.

Haskell, Sept. 9.—The Boen meeting is eight days old with splendid results. There have been 51 accessions to date—34 by confession and 17 by letter and statement.—James N. Thomas, pastor.

Gainesville, Sept. 7.—The meeting of the Dixon Street Church, led by Hamlin and Daugherty, is a great success. It has been in progress 20 days, with 57 additions.

Snyder, Sept. 7.—We have had eight additions by letter since I took the work here, and have raised money and built a home for the pastor.—G. S. H. Ragle.

Breckenridge, Sept. 9.—Brothers Spicer and Douthit closed a meeting here on September 1, resulting in 49 baptized and 24 otherwise.—A. M. Shelton.

Beaumont, Sept. 8.—Brother and Sister S. W. Jackson and myself closed a very successful meeting in the difficult field of Clarendon, under the direction of the state board, recently, with 43 additions. The church was re-organized and money raised for a pastor.—J. B. Holmes.

Bryan, Sept. 9.—Yesterday was rally day in the Bible school. In the afternoon I preached at Union Hill. One addition from another denomination and three to be baptized next Sunday—two who have previously made the confession.—James A. Challener.

West Virginia.

Culloden, Sept. 3.—One reclaimed at Grand View, at regular appointment. Baptized five at South Side yesterday. Work on the church house at Culloden is progressing nicely.—A. M. Dial.

Ministerial Exchange.

C. M. Hughes, gospel singer, Toledo, Ill., will be at liberty to engage with either churches or evangelists, by October 1, or sooner.

A young man, a graduate of Bethany College, who has had experience in preaching, desires to locate with some church. Illinois, Iowa, Indiana, Missouri, Colorado, Texas, or California preferred. Address Box 16, R. F. D. 1, West Alexander, Pa.

The Landsdowne Christian Church desires to secure an able evangelist, at once, for a special meeting to be held in November. Address E. C. Harris, 500 N. Ninth St., East St. Louis, Ill.

The church at St. Petersburg, Fla., is on the outlook for a preacher. Membership about 50; can pay a salary of $600 to $750. Address E. Frazier, elder.

Any congregation wanting a young married preacher whose wife is a good musician and helper, who is a college graduate with several years successful experience in the ministry, and is willing to pay a salary of $1,200, can learn the address of such an one by writing J. W. B. Smith, De Land, Fla.

A pastor is wanted at Carterville, Mo. Young man preferred. Address all correspondence to J. T. Moss, Lock Box 64.

Any church in the south or southwest wanting a meeting following the national convention may write O. D. Maple, now with the church at Cairo, Ill. Brother Maple signifies his intention of returning to the field January 1. I will also have some open dates about the first o fthe year, and shall be glad to hear from churches wanting meetings.—M. B. Ingle, Harper, Kan.

The First Christian Church, Los Angeles, Cal., of which A. C. Smithers is minister, desires an assistant pastor who is an expert in Sunday-school work, and a musical director of high grade, capable of conducting the music of the congregation. Only a man of ability in these lines need apply. Send full particulars. Salary $100 a month.

William Thompson, evangelist, McCook, Neb., is in need of a good singer and chorus leader.

Hamlin and Daugherty may be secured by some of our Missouri churches after January 1. They are now in a meeting in Texas.

Churches in Southwest Missouri desiring meetings may address E. H. Williamson and wife, evangelists, 410 W. Walnut St., Springfield, Mo.

The church at Kingsville, Mo., is without a pastor, and is desirous of securing some one to hold a meeting for them the first part of October, with the view of retaining him as minister, for half time, the coming year. Prefer a man who can lead the singing. Address, Joseph Greaves.

J. A. McKenzie, I. C. C. evangelist, Woodbine, Ia., is ready to make arrangements for meetings, having spent the summer in Council Bluffs, looking after the work of the church.

Joel Brown, evangelist and lecturer, of Des Moines, is now in a meeting at Edgewood, S. D. He will be at Lead, Neb., in October, and in Cook, Neb., in November. After that date he will be open for other engagements.

James Small, Columbus, Ind., commends a young man who has been working with Y. M. C. A.'s for some time, and wishes to enter the evangelistic field as singer and leader. He is a trained worker among men and boys and has a passion for the work. Brother Small says he is not surpassed by any of our men in the field, and he desires to work only with the best evangelists.

We understand that the pulpit at Sterling, Ill., is vacant, and the board would like to find a good man for this location. Correspondence may be directed to W. J. Moore, clerk.



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Christian Endeavor

September 29, 1907.

City Missions.—Jonah 1:1-3; 3:1-10; 4:9-11.

DAILY READINGS.

M.	Prayer for a City.	Gen. 18:23-33.
T.	One Household Saved.	Josh. 2:14-21.
W.	A City Purged.	1 Kings 18:40-46.
T.	A City Wept Over.	Luke 19:41-44.
F.	A City Evangelized.	Acts 19:13-20.
S.	An Ideal City.	Rev. 21:1-4.
S.	Topic.	

How would Nineveh compare with some of our modern cities? Particular attention is called to the fact that it was a great city. It was great in territory and population, in political strength and importance, in material wealth and magnificence: but it was also great in wickedness.

In all the above particulars many of our modern cities are like ancient Nineveh. They are great in population, power, wealth and luxury: but they are also great in wickedness. There is more righteousness, but also greater sin; more churches, but also mightier forces of iniquity; more luxury, but also greater misery.

Men see chiefly the material greatness of a city, and are impressed by its greatness and magnificence. Jonah was sent not to congratulate Nineveh upon her prosperity, but to cry out against her wickedness. Christ saw the wickedness of Jerusalem, and wept over it.—Luke 19:41.

The fact that Christian people are waking up to the needs of the city is a hopeful sign. City missions are receiving more consideration from the church to-day than ever before. Our cities are great centers of commercial activity and political power. The politician looks after the cities. To the mind of the statesman the cities present the most serious problems in connection with our government. The church should study seriously the problem of city missions.

It has been said, "As goes America so goes the world." If that be true we might as well say, "As go our cities so goes the world"; for it is our cities which will determine how America is to go. From any point that we may look at it city missions is of tremendous importance.

BIBLE READINGS.

1.	A prosperous city mission.	Acts 19:8-12.
2.	Paul preaching in Athens.	Acts 17:22-34.
3.	A corrupt city.	1 Cor. 6:9-20.
4.	Philip in Samaria.	Acts 4:4-8.
5.	A city wept over.	Luke 19:41-48.
6.	The missionary's message.	1 Cor. 1:17-24.

The word of the Lord came to Jonah the second time,—verse 1. We severely criticise Jonah for not going when the Lord came to him the first time. But has not God come to some of us more than once, intending to send us on some like mission, and we have not obeyed?—John 8:7.

Their wickedness is come up before me,—Chapter 1, verse 2. How is it with the wickedness of New York, Chicago, Cincinnati, and the other cities of our land? Does God hate our sins less than the sins of Nineveh? We are sinning against greater light. So much greater also will be our condemnation.—Matt. 11:20-24.

Preach unto them the preaching that I bid thee,—verse. 2. Jonah was not to invent the message, but only to deliver it. God has given to us in the gospel the preaching which is needed in the cities, and it is our business to preach it, preach it plainly, boldly, and confidently. There is only one gospel for the city and the country.

So the people of Nineveh believed God—verse 5. How did they know that God had sent Jonah? The proof was in the preaching. The message is the proof of the call. Wherever the Word of God is taught in its purity there will be some who believe it.—Isa. 55:10, 11.

And God saw their works,—verse 10. What was the work which God saw? It was repentance; they turned from their evil way. Then when they repented, God repented also of the evil which he had said that he would do unto them. God waits to be gracious.—Isa. 55:7; 1 John 1:9.

The late Dr. Howard Crosby says, "Our cities can only be evangelized when every Christian citizen becomes an evangelist." It is true of the city, town, or village in which we are living. What are we doing?

A Chinese missionary in New York, Fung Yuet Mow, says that at a missionary conference which he attended in Canton, China, there were fifty native Chinese missionaries present, and half of them had been converted in our missions in America.

In twenty-two years Rev. Antonio Arrighi, the Italian Presbyterian minister of New York, has received 1,300 Italians into the profession of faith, and has been instrumental in sending fourteen students into the ministry.—Selected.

When we have learned to smile and weep with the poor, we shall have mastered our problem. Then the slum will have lost its grip and the boss his job.—Jacob Riis.

Without being appointed by our church as a city missionary we may do much missionary work in our own immediate community. The number of the church's unsalaried missionaries should be multiplied tenfold.—*Lesson Quarterly.*

Midweek Prayer-Meeting

By Charles Blanchard.

A Servant of Christ.

Topic September 25: John 13:13-17; Matt. 24:45-51; Matt. 15:21.

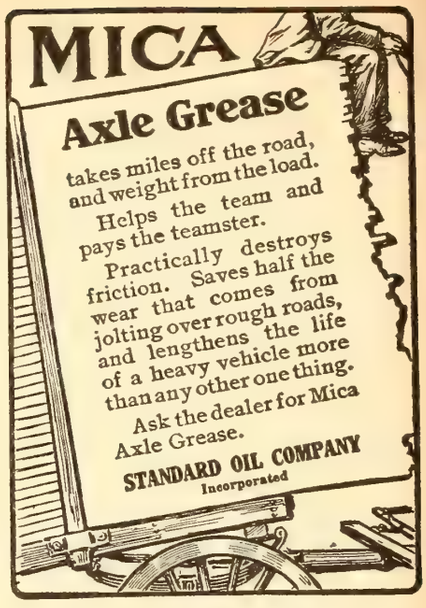
The recognition of Christ as Master and Lord is one of the conditions of discipleship. Many of us, I fear, are willing to call Christ Rabbi, teacher, without accepting him as Master in the full sense of the word. The Pharisees of old called him Rabbi, but refused either to accept his teachings or to follow his leadership. And multitudes are guilty of the same inconsistency to-day. Some of us who call him Master are slow to take up the tasks of a servant. We shrink from the menial service that falls to our lots. The washing of the disciples' feet by the Master was to teach them that no service was too menial for the true disciple. This is the heart of the matter. The washing of feet was the service of the bond-servant. It was an act of hospitality. Owing to the custom of wearing sandals, it was an everyday matter in that country. And Jesus would teach us to do the everyday duties of the Christian life as he did them. He would teach us humility. "I have given you an example, that ye should do as I have done to you." So the washing of the saints' feet as an act of hospitality is commended on the part of those who were widows indeed. The mistaken notion that it was ever intended as an ordinance in the Church is an illustration of the ease with which good people can miss the point of the Master's teaching and example.

The lesson that Christ would teach, in words and by example, is that "The servant is not greater than his lord; neither is he that is sent greater than he that sent him." This sweeps the whole field of service in all our relations to the Master, whose we are and whom we serve." And as we can only serve him by serving others, it applies in all the manifold relations of our discipleship. It means more, very much more, than simply washing one another's feet. It means "in love serving one another."

"Who, then, is that faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season?" And the Lord's own answer follows: "Blessed is that servant whom his lord when he cometh shall find so doing." Doing what? Watching? Yes, but more: Giving the household their meat in due season. And that means doing his duty every day. It is not brilliancy the Master asks of us, but the doing of the everyday duties, and doing them every day. That's the test of discipleship. And right here is where we fail as preachers and people. It is not better preaching we need so much as better practice. The blessed servant is the busy servant. Jesus says so. The Master's "so doing" is an emphasis of the importance of the blessedness of everyday service.

The incident is told of a pastor who wrote a little note of commendation, half-apologetically, of a humble disciple who was moving to a distant place. Among other things he said: "He is not brilliant or gifted, but is just an everyday Christian." Replying to this note some time afterward, his fellow pastor wrote: "If you have any more 'everyday' Christians to spare, send 'em out here!" It's the sort we need everywhere. To give the household their meat in due season means just the sort of faithfulness that mother has, who hustles around and gets our breakfast and dinner and supper right on time, day after day, rain or shine, cold or hot, winter and summer, till the summons comes to fold the hands and rest. What would we do without mothers? Some one has said: "God couldn't be everywhere, and so he made mothers." And these faithful disciples—the Lydias, the Phoebes—the "servants of the churches," are the blessed ones everywhere. We could not get along without them. The pity of it all is that we have so few of them, and so many that are satisfied to be shirkers instead of servants. What sort are you, anyway? Would you be happy in the Lord's service? Then go about it every day. "In due season" means every day, "in season and out of season." The only way to be ready when the Lord comes is to keep busy all the time!

"Would you know earth's highest happiness?
Make some other heart rejoice!"





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Sunday-School

September 29, 1907.

Review.—Read Psalm 90.

GOLDEN TEXT for the quarter: The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Psa. 113:8.

There is no nation of antiquity whose origin and early history we know with anything like the completeness and detail with which we know the early history of Israel. Whatever theory of interpretation is applied to the historical matter in the Pentateuch, it still remains true that we know the story of the rise of the Hebrew nation in a way in which we can not pretend to know the origin and early development of Greece or Rome or any other nation of the ancient world.

And in that early history of the people of Israel, the one outstanding fact is the consciousness of the presence and the power of God in controlling the destinies of the nation. There is more essential history and philosophy of history in any narrative which takes full account of that fact than in any chronicle or annals, however accurate in details, which leaves that fact out of account.

The lessons for the past quarter cover the entire period from the escape from Israel until the death of Moses at the end of the generation of wilderness-wandering. In summarizing the work of Moses, in the last lesson, we necessarily gave a summary of the history of the nation in this period, for Moses was throughout the guiding and controlling personality. All that was done was done through him. Those achievements, to recount them again, were: the exchange of slavery for freedom; the gaining of a temporary practical unification of the group of disorderly and disunited tribes so as to form the beginnings of a nation; the formation of a code of laws, including a small nucleus of immortal principles of both religion and equity and a sufficient body of concrete decisions to indicate how these principles were to be applied to the life of the people; and a common religion which found expression chiefly in a ritual but also in a more or less general conviction that the future prosperity of the nation was inseparably connected with the faithful observance of this ritual and fidelity in all other respects to the God in whose honor it was performed.

Having gained these things, the people of Israel, it is safe to say, had achieved as much as any body of people ever accomplished in the space of one generation. Some of their laws are still approved by the most enlightened modern intelligence as wise and just, but in general the Mosaic system of jurisprudence has passed away with all its harsh punishments of trivial offenses and its lavish employment of the death penalty. But the fundamental principles, both of equity and religion, still stand. They are Israel's great contribution to civilization.

Above all, the principle which God was trying to teach Israel during this time, and for many years after,—namely, that righteousness is essential to national success and glory—not only abides but is finding new and convincing illustration in these latter times. The whole of our contemporary movement for honesty in government, for fairness in politics, for the settlement of international disputes by reason instead of force,—all of these are but the modern applications of those principles which were first stated and which began to be applied in the age of Moses. And the whole disgraceful story of modern greed and graft in government, with its train of national weakness and disgrace, is a dramatization of the warning which Moses left with Israel before his departure, "Beware lest thou forget the Lord."

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

In order to give information to the workers interested, and to inspire many to take up the new movement for the enlistment of vastly greater numbers in the Bible school than have ever yet been enlisted, I call attention to the following from the historical sketch of the Adult Bible Class Department, given by W. C. Pearce, superintendent, during the International Adult Department Conference at Lake Geneva, Wis., August 4-11, 1907:

First of all might be mentioned the organization of adult Bible classes in all parts of the country. Some of these show immense memberships, reaching as high as 1,000 members in one class. In Marbury, Ala., they have 375, out of the town's population of 400, members of the Sunday-school. Ashland, O., has over 40 per cent of the voting population in the Sunday-schools. There are not any saloons in that town. This increased interest is not confined to the East, West, North nor South, but is apparent everywhere.

While I was general secretary of Cook county, a young man came into my office one day, full of enthusiasm for the men's work. I had never heard of him before, but soon learned that he was the president of one of our large men's classes and was earnest in his desire to see the work extended to every part of Chicago. I listened to him and entered heartily into the work with him. A department was finally organized for Chicago, and a choice committee of men went to work. As the result of these activities the adult department of Chicago has grown from about 40 classes to 1,400. In 1903 a trainload of men went from Chicago to the state convention and organized the men's department of Illinois.

At the same time a movement was going on in New York, known as the New York Union. These two states worked together, and other states, too, took up the work. As a result the international committee in 1905 appointed an adult committee. Inside of six months this committee had knowledeg of many adult classes throughout the country. At Winona Lake in 1906 when the international committee met they did several things. (1) They created an international adult department; (2) they adopted an international emblem for adult classes; (3) they decided to put a man in the field his entire time. In January, 1907, the committee saw their way to appoint an adult department superintendent.

One of the first things that our adult committee did was to recommend that we hold these conferences. The establishment of this new department of work required new policies, new plans and a new literature. Therefore this conference and the one at Pocono Pines, Pa., August 13-15, were planned. At the same time the committee voted to keep open books for publishers and editors. That is if you desire any information which our records contain you are welcome to it. Another action of the committee provided for the issuance of certain leaflets and literature, which have since been prepared and sent out.

This, in brief, is the history of the adult Bible class work.

ADVANTAGES OF CLASS ORGANIZATION.

I have the following to suggest along the line of class organization:

1. It Divides the Work.—It gives everybody something to do. We must, as I see it, do this work by emphasizing the work of the class officers. If there is anything vital to the work of the organized class, it is this division of work.

2. It Develops Workers.—A bright, active business man joined an organized class. They put him on the membership committee. He could do the work required of him, there. He became used to approaching men, and did it so well that he was put on the sick committee. This, too, was within his power, and he did it faithfully. I visited in his school not long ago and this young man stood there praying for the conversion of four men. They did not come just then, and as I went out, I said, "Don't be discouraged, my brother, they will come yet." "Come," he said, "Come, they have got to come!" —and they did come that night. If you had given him that work to do at first he could not have done it, but all the time he was working on the other committee he was growing closer and closer to God and his great work.

3. It Gives Permanency.—Let me give you an illustration to emphasize this. In studying the characters of Whitfield and Wesley, it would not be hard to tell which was the greater preacher, but Whitfield's work is gone, while you will find Wesley's monuments over all the world. Wesley was an organizer; Whitfield was not. The teacher renders his greatest service when he puts others to work at something that will last.

4. It Gives Strength.—All of us are stronger than some of us. All of us are wiser than some of us. The strongest class is the class working as a unit through organization. This is not your class, or my class, it is our class. When every member feels that way you will have class strength.

5. It Develops Class Spirit.—I can locate the classes all over the country where members feel for the class, think for the class and work for the class. A broad-minded class spirit is an essential to class success.

6. It Promotes Fellowship.—Mr. Barnes, a Sunday-school worker of Liverpool, came to visit this country. He came into touch with the Wesleyan class of the Western Avenue M. E. Church, Chicago. The class has a corresponding membership list upon which appear the names and addresses of all who have been members of the class, but have moved from the church or city. The teacher of this class gave Mr. Barnes letters of introduction to these members in the various cities he was to visit, and they extended to him every possible courtesy. The fellowship of our organized classes may be made to reach around the world.

We ought to have in Missouri ten of these classes of 100 each formed before Christmas. You start one of them next Sunday.

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People's Forum

The Law and the Gospel.—2 Cor. 3:1-18.

To the Editor of THE CHRISTIAN-EVANGELIST:

This is the first and only time that the law of Moses is called "the *letter that killeth*," alluding to the chief event of its history—the writing of the ten commandments on tables of stone. The gospel of Christ is called the "spirit," alluding to the chief event in its introduction, the "baptism of the Holy Spirit." The old covenant threatened condemnation and death, the new covenant promised forgiveness and life. The law of Moses made a good Jew; the gospel of Christ made a good man; the law of Moses is called the law of sin and death and vanished away; the gospel is called "the law of the spirit of life in Christ Jesus" (making us "free from the law of sin and death"). The observance of the law of Moses made a heavy burden; Jesus said, "My yoke is easy and my burden light." The law of Moses ministered chiefly to the temporal wants of the Jews; the gospel promises spiritual salvation to the human race. As the name of another was sometimes given to the law of Moses, so also is the name of Christ given to the gospel. "Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty;" substituting words with evident meaning, we have "the Lord is that gospel and where the gospel is, there is liberty." And is it too free a rendering to say "If any man accept not the Gospel of Christ and walk in it he is none of his"? (Rom. 8, 9.) The spirit of Moses is in his law; the spirit of Christ is in his gospel. Would it be an erroneous theology to say, "The fruit of the gospel is love, joy, peace, long-suffering, gentleness, goodness, fidelity"? Quoting from Isaiah, Peter says the "Word of the Lord endureth forever," and adds, "This is the word which by the gospel is preached unto you." And Paul says it is profitable, for whatever is necessary to "furnish a man to all good works."

In a meeting of the board of the "Utah Gospel Mission" a few days ago, the question was raised whether our circulation of Bible truth, with a view to correct Mormon ignorance, was bearing any visible fruitage. The answer was that time is an important factor and that we were too impatient. "Yes," said the Baptist minister, one of the members of the board, "Sow the Gospel truth liberally, and the Holy Spirit will do the rest." I was left to infer that the Holy Spirit accompanies the truth as a daily prompter; or that he is in the truth, as leaven working "to leaven the whole lump." I take it that this is the view of most of the denominations. But does the Scripture sanction this view? All my life I have been taught that the Holy Spirit has a three-fold mission. He reveals the divine truth; he confirms it by miracles; he dwells in the hearts of those who obey him. We have taught the people that this exhausts his mission. But is it unreasonable to say that the God who loved the whole world so that he gave his only begotten Son to die, that whosoever believeth on Him might not perish but have eternal life; who is not willing that any should perish, but that all should come to repentance, watches over the progress of his kingdom and guides and controls by a divine force—call it spirit or over-ruling providence or divine immanence—so that his preached word "shall not return unto him void * * but prosper in the thing whereto he hath sent it?" None of us know the scope of the Spirit's work? Our business is to preach the word, "that is able to make wise unto salvation." God will take care of the rest. R. Moffett.

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DAVIS.

Mrs. Rebecca Nave Davis was born eighty-three years ago. She belonged to one of the best families in central Missouri. When a child eight years old she came with her parents to Clinton. Later she was married to Col. Joseph Davis. Into their home came ten children—three sons and seven daughters. Five of these preceded her to the better land. She was converted in Lafayette county and became a member of the church in Lexington. Early in the Civil war the family moved to Fayetteville, Ark., and bought the beautiful home of President Robert Graham. Later Colonel Davis lived in Austin, Texas. When peace was declared the family returned to Missouri. After the death of her husband Mrs. Davis made her home with her daughter, Mrs. Mary E. Owen, of Folsom, New Mexico. She was in declining health for a long time. While on the train *en route* from Folsom to Trinidad, Colorado, the summons came, and the mother passed peacefully away while in the arms of her two devoted daughters. The remains were brought to her old home in Clinton. The funeral services were held at the residence of Mrs. B. G. Boone and the body was laid to rest beside the grave of her husband in Englewood cemetery. Mrs. Davis was a woman of bright mind and beautiful disposition. She was strangely kind to the poor and to all in distress. During the war her home was an asylum for sick and disabled soldiers. "Her pious and useful life was extended to an honorable old age, and closed by an exemplary death. Her charity had its source in religion. Her love of her neighbors was the genuine effect of her love for God. Her resignation was the fruit of her faith. She died in hope because she had lived a Christian." N. M. Ragland.

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JOHNS.

Mrs. Martha Johns died at her home in Hampton, Fla., August 5, 1907, in the sixty-fourth year of her age. She had been a faithful member of the Christian church at that place for twenty years or more, and was a true woman in all the relations of life. She leaves a host of relatives and friends to mourn their loss in her departure.

B. F. Manire, Sr.

F. B. SCRIMSHER.

The earthly house of this tabernacle of F. B. Scrimsher, the beloved minister of the Second Christian church at Houston, Texas, has been dissolved and the spirit fled to the "house not made with hands, eternal in the heavens."

Brother Scrimsher's sun is gone down while it is yet day, he being almost 35 years of age. In the year 1904 he heard the call of the Lord of Harvest and gave up a lucrative position for the meager salary which the ministry offers. He spent the year 1904-05 at the Bible school at Lexington, Ky. In the summer of the same year he preached his first sermon and having put his hand to the plow he looked not back. He was the 4th district evangelist of Kentucky. He served the church at Hico, Texas, Raton, New Mexico, and one year at Houston, Texas. Here as elsewhere the work prospered greatly. In his short ministry of two years at least 150 have come to Christ. He fell asleep at Lexington, Ky., July 5, 1907. Bro. Mark Collis of Broadway church, preached his funeral. His remains now rest in the Lexington cemetery in the shadow of the stately monument of Henry Clay and the modest stone of "Raccoon" John Smith.

To his young widow and fatherless child a loving brotherhood extend their sympathy and we are assured that the link in the chain cannot long be broken, but will be welded together again by the fires of God's love when all that are in their graves shall hear the voice of the Son of God.

"Not on the field of battle
Where war clouds hang their pall;
Not where the rifles rattle,
Does manhood always fall,
But often toil and duty
Lead to the gates of death."

Goodland, Kas. R. A. Staley.

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The Home Department

"Not as the World."

By E. A. Child.

Chapter XIII.—A Modern Evangelist.

And they who sowed the light, shall reap
The golden sheaves of morning.
—*Lowell.*

✣ ✣ ✣

To me remains no place nor time,
My country is in every clime;
I can be calm and free from care,
On any shore since God is there.
—*Madam Guyon.*

✣ ✣ ✣

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.—*Acts.*

✣ ✣ ✣

That evening a fine appearing gentleman with a light grip in his hand walked up the front path and lifted his hat to Mrs. Brown as she came to the door. "My name is Pratt," said he. "I am an evangelist traveling under no particular name or board, but seeking to lead hungry souls to the bread of life. I learn that Mr. Brown has been engaged in gospel work, at some time, and thinking that he would like to take up a line of work for his neighborhood, I called to talk with him to that end. Mr. Brown greeted his guest cordially, as he was hungry for fellowship; and fellowship of the character that stood before him, for as he looked into Mr. Pratt's keen, honest eyes, he saw a man after his own heart, true to principle and aflame with love for his fellowmen. No signs of sordidness nor love of money in that face, but pure love and deep concern for the well-being of humanity. He evidently was not a place hunter either, for no expression escaped his lips, nor did he betoken anxiety for the loaves and fishes, but seemed to take it as a matter of course that as God had promised food and raiment to those who served him, it would be so. If there was one promise more than another upon which he seemed to rest his case, it was: "My God shall supply all your need, according to his riches in glory by Christ Jesus." Taking his hat and other luggage, Mr. Brown showed him into the living room, where they sat down and exchanged thoughts until Mrs. Brown informed them that supper was ready and at the table they continued the interesting talk they had begun, which was leading them deeper into the hidden things of the word of God at every exchange. Not the slightest tone of controversy or disagreement, but a deep sweet-spirited conversation ensued throughout the meal and on into the evening, until Mrs. Brown warned them that the hour of midnight was approaching. Handing Mr. Pratt the Bible, they listened reverently to the word from Philippians 2: "If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions; fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or vain glory; but in lowliness of mind each counting other better than himself. Not looking each of you to his own things, but each of you also to the things of others. Let this mind be in you, which was also in Christ Jesus." Thus he read and then prayed with an unction that made them feel that truly here was a man who, like Christ, was going about seeking not his own glory nor his own pleasure, nor the meat that perisheth; but to do good and to communicate the gift and grace and comfort, which he derived from the word of God. Truly they had entertained an angel unawares, in the stranger to whom they had opened their door this night. Nothing was too good for this man with the mind of Christ, who came not to be ministered unto but to minister.

The next day they talked on and forgot the farm work, the past and all else save the Word and its precious teachings, and President Brown was all aflame to be about the same work of teaching and preaching the unsearchable riches once more. He had been kept in enforced idleness by his wife's sickness, and then his farm work had occupied his mind for many months and he had now awakened as from a dream. No door seemed closed to him now, and being desirous that his neighbors should hear this man of God, he took a saddle horse and galloped about the neighborhood inviting all to come to his house that evening to hear him preach as they had arranged.

Throwing all the rooms open, seating capacity was made for about one hundred persons who crowded in that night to hear the strange pilgrim preach. He had some to tell them the story of the cross without being hired to do so, and what a sermon it was. The people sat in amazement as if an angel from heaven had come down to speak the matchless love of him who died for sinners lost. He seemed to know every promise by heart, and the Bible was as an open book continually before his face; for he did not discourse to them upon learned themes of philosophic lore, but his soul was as one on fire with the love and word of God. And they were unwilling to let him go without another night of the teaching. Many poured into the house during the day to enquire more perfectly concerning the things he had spoken. Thus the interest increased and spread until the Brown house could not contain the crowds that came and a large tent that had been stored in the city by some traveling troup, was brought out and set up for the occasion. It was estimated that two thousand people were assembled at times there to hear the Word. Small tents were set up, extempore houses were built, and many camped upon the ground from surrounding towns and villages, until it had the appearance of a small village. The man of God seemed to wax greater and to set forth the way of salvation more clearly, at each succeeding meeting, of which there was now no less than four and five each day. Thus the work of grace progressed for four and five weeks in the power and demonstration of the spirit until hundreds were moved to depart from sin and iniquity and to follow the Christ. And to say that neighbor Brown's zeal had been stirred to newness of life and power, but faintly expressed his renewal.

A committee of the representative men came to him one afternoon while the meetings were in progress to inquire what was to be after this man should go away. Could they not arrange with him to keep up regular services? Would it not be best to build some kind of a meeting house to worship in when the tent should be impracticable.

A subscription paper was drawn up to test the wish of the people, and it was found that over two thousand dollars could be had at once, and they knew that this represented only about one-tenth of the available cash that would be put up if a united effort could be secured.

The next step was to ascertain if their neighbor Brown would consent to devote his whole time to the enterprise and lead them in the work of establishing and maintaining a religious interest in that community. He was overjoyed to have his neighbors come thus to ask him to do that which he had felt strongly that God had called him to, and so he felt the double call to be unmistakable.

The question as to what denomination the work should belong to then properly came up, and a canvass was carefully gone over to determine the preference of the worshipers, and it was found that no less than twelve different denominations had representatives in the congregation that could be drawn from a radius of seven miles from where the edifice was to be built. And seven of these had about equal numbers represented. A crisis seemed inevitable, for a spirit of denominational preference began to strive in their bosoms for supremacy.

(To Be Continued.)

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Her Keepsake.

"You shan't have it! I won't give it up!"

A very old and forlorn looking woman had been arrested for vagrancy in the streets of a great city. She was dirty, ragged and miserable. Her brown and wrinkled face wore a distressed and weary look. Her bony fingers closed tightly over something held in her right hand, thrust under her ragged apron.

"You shan't have it!" she said, angrily, to the officer whose duty it was to search prisoners before confining them in their cells.

"Let me see what it is, anyhow," he said, half coaxingly.

"It ain't anything you'll want," she said, drawing back, with her hand still hidden in the folds of her apron.

"It ain't anything I can do any harm with. It's jest a little kind of a—a—keepsake."

The old woman began to cry, with her arm held over her eyes. "You'll have to let me look at it," said the officer, kindly but firmly. "It's the rule of the prison. You may keep it, perhaps, after I've seen it."

The wrinkled hand came slowly out from under the apron, the bony fingers were unclasped, and there in the shriveled palm lay a ragged little shoe.

"Pshaw! I don't care for that," said the officer, a little huskily.

"I knowed you wouldn't," sobbed out the woman. "But I keer a good deal fer it. It's a keepsake, you know."

A keepsake—the one little bond between the life that was and the life she now knew, a tiny remnant of the happy past clung fondly to in the sorrowful present.

"It was my baby's shoe, his first and only one," she said. "I've carried it thirty-five years, an' I'd have been a worse woman 'n I am now if it hadn't been for that little shoe."

There was no proof that she was a bad woman now. Unfortunate she surely was, and the world had not been kind to her. Vagrants have hearts and souls. That ragged little shoe had for all those years been the treasure and the comfort of the one; it may have been the salvation of the other. It may have been her shield against temptation, her strength in hours of weakness, her consolation amid all the sorrows of her hard life; and, in the end, it might lead the helpless old soul to the cross of the Christ who had carried her babe in his bosom, and whose arms were outstretched toward herself.—*Companion.*

Around the Gulf to Mexico.

By J. Breckenridge Ellis.

Slow Train Through Arkansas.

April 1, but I didn't meet a joke all day. At half-past three this morning we were waked up, and at four the train slowed up for Texarkana. The sleeper was silent save for us and the Easterner, who was prowling up and down the darkened aisle in his dressing gown and slippers. He told us good-by; but Mr. Carter was asleep, dreaming visions of never going back to Mexico. Jebly's tricycle was put off the baggage car and he was put in it, and we went into the station waiting room. It was cold. There had been a fire and perhaps gay faces and dancing lights and jollity. But now the stove was stone-cold. Three sullen-looking travelers sat moodily about the desolate room, with heels drawn up under them, and the ticket agent, sound asleep in the next room, wore an expression even in his sleep which signified, "It's no use to ask me any questions." As we were to wait for the seven o'clock train (according to the magnate's directions), we settled down to keep warm in our coats and say nothing. The station door had some sort of patent device for keeping it shut when you slammed it to, so that, technically, it wasn't locked or bolted, but couldn't be opened unless you had the secret password. We had hardly composed ourselves in sluggish discomfort when a train arrived and a stream of passengers flowed off to our waiting room door. They first turned the knob to start in, and kicked their feet against the door, which didn't give an inch. Then they beat upon the door. Then they tried to rattle it from its sockets. Then they glared through the window and saw us quietly seated in our chilly nooks, no doubt looking to them warm and prosperous. This made them more violent, but the ticket agent never woke up. I tried to open the door to them, and this caused a cessation of hostilities. But when they heard me retreat their excitement grew intense. Finally they circled around the building and came in the street door. They said nothing; neither did we. After a while another train came. There was the same battering, jarring, expostulations at the door, the same fierce glaring through the window, the straggling about the building, the dead silence on the triumphant entry at the back door. Then another train came and we had it all over again. Then another train and the same state of siege. At last a few of us declared we were going to have a fire in the stove (this in a loud voice for the benefit of the ticket agent, who still shammed slumber). We scurried about Texarkana, confiscating stray bits of wood, and after a time a blaze was roaring up

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DEAN T. C. HOWE.

the pipe. Then the men stood in a solid circle about the fire, like a crowd of Mexicans watching a cock-fight, and the ladies in the room crossed their toes to keep them warm and longed for the day.

When it was about seven we learned that our train didn't leave till nearly noon. So we were transferred to the other station, had breakfast, sat on a sunny corner of the platform talking to a man who was going to New Orleans to shoot alligators (he had his gun in his hand), and felt that we were well acquainted with Texarkana. There was a negro wandaring about, very black and polite, who proved to be a porter on the St. Louis special to Mexico. It was a pleasure to chat with a porter off duty, because we knew he couldn't be expecting a fee. All of us said things about Mexico that we would rather say behind her back than to her face, and at last the porter cried out with real enthusiasm: "Boss, ain't you glad we's 'Mericans?"

At 11:30 the train was ready to start for Gravette, the town in our home county, and we took our seats in the chair car because we didn't want the extra expense of a Pullman. Besides, why do people ride in Pullmans, anyhow? It is on the chair cars that you see the real life of the country through which you are passing. I pitied the people on the Pullmans in their aristocratic seclusion as I hobnobbed with women eating lunches of garlic flavor, babies who were sticky and men who had left their coats at home. Before we drew out from the station I was treated to a sight I had not seen since leaving Arkansas. A man was standing upon the platform chewing tobacco, with visible results about his feet. It made me feel that I was indeed getting home. Texarkana is a most satisfying place for a chewing man to chew. He can stand in Arkansas and spit over in Texas. It is so far beyond the thought of a gentleman to chew in New Orleans that there are no cuspidors in the hotels; and in Mexico, the Mexicans would be scandalized at the sight of a man chewing tobacco, as Americans are at the sight of a man wearing his shirt streaming to the breeze and the ladies sitting in the street with their bare toes turned up to the sky. No one could gravely accuse a peon of being clean in externals, but their mouths are not guilty of the contamination that befouls the mouths of your hale and bluff citizen of the Central states.

The baggagemaster wouldn't take a cent for carrying Jebly's tricycle across Arkansas. We are crossing Red River now. And is this it again? No, it is a lake. We cross it three times in little more than a minute. How it winds! Oh, to be on it in a boat with plenty of worms! Ogden, Hilton. And at Hilton, to repeated "Boards!" from the train auditor, brakeman and porter, and all except the conductor, who does nothing at any time that we can discover, finally two men amble up to the train and leisurely climb on. We wait to see if we can not scare up some other passengers; but nobody else will hear to getting aboard, so on we jog.

Extensive forests lying on a flat level. scarecrow in the middle of a field in which nothing has been planted for years, it would seem, reminding me of a vast stretch of the Mexican desert which its owner, who no doubt never saw it, has had enclosed by a neat wire fence. As we slip along from station to station the people from the last poke their heads from the windows and address the loafers by name. When fresh groups of travelers come into the car, somebody knows them to a man, and the continuous journey is like an expedition of friends, and friends of relatives, taken on the installment plan. The train on which I traveled from Gravette to Texarkana must have felt bad about passing so many towns without speaking; but that was in the night. And now, as if to ease a wounded conscience, it stops at everything. A young lady has seated herself before the mirror in the forward end of the car, and I can not look before me without catching a view of her reflection. I hope she won't think I'm studying her. I am obliged to turn sidewise to escape the suspicion. * * * Great stretches of pine trees. We cross the Arkansas river and now swamp after swamp lies before us, low, wet, slimy, but verdant with the dogwood always in white blossom. If the New Orleans mosquitoes could be set down here, what a picnic they would have! Let us hope nobody lives among these morasses. That young lady sitting forward has a straw hat rolled up on the left—there is one feather. Whenever I straighten my neck I catch her eye, and she is severely accusing. But why does she sit before the mirror? I can't help it.

No, I have just been examining my map, and that couldn't have been the Arkansas river. But I know these sticks all over these fields like a nursery of switches, growing to be used in human nurseries; I am weak on flora, but I know pea and bean-sticks.

The train auditor comes in calling, "All out for Winthrop!" Then the brakeman, "All out for Winthrop!" Then the porter, "All out for Winthrop!" The train stops, but nobody gets out. I don't blame them, for nothing is here save freight-cars. There is a dirty dilapidated old fellow, evidently on its last wheels, standing on a sidetrack rank with weeds. Across its side is painted, "Big Four." It was a majestic sovereign of the road once, but now it reminds me of a fine old gentleman turned tramp. Here are a few hills. Surely these are not the "mountains" that rumor says are to be found in Arkansas. More hills, but each stands all by itself and appears as a swelling of the ground. In comparison with the Sierra Madre, they are mere molehills—and the Sierra Madre are remembered as sure enough mountains. The lady riding in the chair in front of me has just said, "Seek-yo." She means secure. The young lady sitting forward has left the train. Her place is occupied by a young man eating his lunch. Every time he takes a bite, his eyes in the mirror looks me squarely in the eye as if to say, "Well, what of it? What are you watching me for?" I turn hastily away. But whenever I straighten my neck, he has just taken bread or meat between his big strong teeth, and is tugging at it with his hand, and eyeing me as if he thinks I want to stop his meal. We have stopped at a station and the news spread throughout the car that "the judge" died yesterday, and the body is to be placed in the baggage-car. Looking from the window, always glad of an excuse to avoid the aggressive eye of the feaster, I see a little

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bare-legged girl standing on the platform, very dirty and ragged; a man just behind me calls to her gruffly, "Be a good girl while I am gone." He is a roughly dressed fellow, with enough whiskers for two, but there is a tender light in his eye. And the way the little girl smiles at him shows that she is glad she belongs to him. And standing back from the crowd is a middle-aged woman in black, with her eyes riveted on the baggage-car. Her face is convulsed in an agony of grief so overpowering and so real, that the thought of concealing it never enters her mind. Another woman stands watching her with eyes of sympathetic friendship, but the woman in black gazes only at the baggage-car. She has been weeping, but there are no tears now—only the convulsion of sorrow. The train starts. The gruff voice calls again, "Now, you be a good little girl while I'm gone." And the little girl dances up and down on her bare feet and cries, "I will! I will!" And then the woman in black puts her hand to her heart, and the tears stream down her face; and at least one face from the car answers back with a stranger's tears.

We stop at a crossroads where stands a lonely lady with her trunk. We are not expecting to stop at every crossroad, so we had gone on too far. We obligingly back the train up to the trunk. We back too far. The train auditor stands at one point and the brakeman farther along. They pantomime till the car door is stopped opposite the trunk. The trunk is put on board. Then the train auditor and brakeman put their heads together over the matter to determine what else to be done. Noth ing else can be thought of. The lady is already seated in her chair. So we start up again. Really, here are some respectable hills. They are each independent of the others, of course; to a man who has seen mountain ranges, they are small affairs. Gilham; and we wait for a freight train to go on past us; but it crawls along with such exasperating slowness that we change our minds and go on ahead of it. Wickes; and these hills are pretty big. You don't see one rising up behind another as you do in the case of mountains. Still they are so green and pretty with the Arkansas sun flooding their dwarf pines, they are a pleasure to look at, if they are only hills.

Well, hurrah for Arkansas! It is getting prettier and prettier, the closer we get to Missouri. This land may not be good to raise anything else but hills, but it is successful in that upward direction. We have stopped beside the sawmill of a lumber camp. It sounds like a gigantic jewsharp, with more music than jewsharps produce. An Indian lady, very black, gets on the car. The train crew are in doubts about putting her in the coach labeled "For Whites," or in the one for colored people. The lady asserts her kinship to the chief tains of buffalo days and rides with us, very grim, very determined and always blacker than anything else. She gets off at Cove, and in the distance are blue shapes that might be mountains if one could get close enough to determine. Another lumber camp, and a man leaning over me and my chair to look out of the window, says: "Look at those logs!" I look at them. He repeats, fiercely: "Look at those logs!" I say meekly, "Yes, sir." He says: "What do you think of them?" I don't know whether he means for me to condemn or praise them, and to me one log is the same as another. Hoping to stand on safe ground and to conciliate him I say: "There are a good many of them." "Well!" he snorts, "I'll go on the other side of the car where I can see something!" From that I decided that the logs were not all they should have been.

Mena. A large town and full of interest to us, because the coach gets full of smoke from the engine, and the train auditor tries opening all the transoms and the porter tries shutting them, and the brakeman experiments with the door and windows, and the conductor comes in and sneezes and retires somewhere till he comes to test it again. I never knew such an easy business as conductoring. All you have to do is to sit on the train and let it pull you about, while other men do your work.

We have come to real mountains with green trees running to their combs and clambering down on the other side; and there are mountains in the distance of a respectable blue, only the trees will show through here and there, which destroys the effect of remoteness. Eagletown; we are at the foot of a high range. There may be eagles here, but no town. Rich mountain—station and mountain both of the same name. One old, neglected build ing with the legend, "General Merchandise," apparently a veteran of war-time, left without pension. The train stops at the foot of a lonely mountain and two well-dressed ladies get off and go straggling up a trail carrying their valises. No house or sign of life—just the two ladies growing smaller and smaller as they climb. It must be romantic to live here. I can not think it would be anything else. Thomasville, and the chain of beautiful mountains come to an end.

Out of a desolate lumber camp emerges a lady, her mother and her little girl. They boad the train and sit behind me. The little girl is prone to do what she is forbidden, and the young mother punishes her by giving expression to such phrases as, "I'll whip you; I'll throw you out of the window; I'll cut your head off; I'll make the train run over you." Nor are these threats unwarranted. My objection to them is that one or more is not carried into effect. The lady has almost as hard a time trying to manage her mother. The old lady will not do a thing she is ordered to do. "You sit in this chair," says the child's mother. "I won't," says the child's grandmother. "Don't open that window ma," says the younger woman. "I will, too," says the old lady. The young woman must lead a busy life to have such arrant rebels on her hands.

We are in Indian Territory now. The Indians one sees at the stations are dressed like the white men, but they are not so carefully dressed as the upper class of the Mexicans. However, it must be remembered that the Aztecs got an earlier start in history. After level stretches, a mountain, the very climax of the Arkansas exhibition rises before me. It is shaped like a castellated fort. The sides rise abruptly from the ground like a perpendicular green wall. It is oval, with swells here and there. Beyond the edge of the wall seems to rise a convex roof, as of some enormous globular temple. All is a vivid green, freshened and glorified by the declining sun. Beyond the temple roof a giant's ermine robe seems to lie shimmering, its folds undulating away to a vast hem. Beyond the robe, a level lawn, apparently set in the finest blue grass, reaches out to the circular walls, and the walls drop sheer to the level plain. It was the prettiest thing we saw in all our travels. Somebody told us it is called Sugar Loaf Mountain. I think it very likely, unless somebody has been forehanded enough to call it Hassock Mountain or Lady's Hat Mountain, Paper Balloon Mountain, or something like that. I hear the lady in the rear saying, "What kind of a kid *air* ye, nohow?" Panama, and the ground shows a vast number of little swells or mounds, all very green and pretty, like saucers turned upside down to dry. Spiro for supper and the car lamps are lighted. That will cause us to remember Spiro. It is a flourishing city. We cross Red River and stop at a station named Red Land. The river is really red from the washings of this land, and the ground is red, as it should be; and the natives on the station platform were redmen; and a hog—it seems a curious coincidence, but it is a fact—a hog rooting about the station is a red hog.

From Indian Territory back into Arkansas and Decatur, which means that we leave the train at the next station. Then Gravette, and Jebly is given his tricycle, and we go to a hotel at 11 p. m. Home (Bentonville) is only eighteen miles away, but we must wait at Gravette fifteen hours before we are allowed to start over those eighteen miles. So all night at the hotel and all next day till 2:30 p. m. in Gravette, then home again, with one's father and mother standing at the door. And this picture, after all, and not Sugar Loaf Mountain, is the sight best worth seeing since one started around the Gulf to Mexico.

(The End.)

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Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

San Antonio.—Well, it seems that what I said about that that historic city displeased one of our readers, who says I misrepresented San Antonio, and the Alamo in particular, and that the article was full of historical inaccuracies. I am very sorry to have hurt any one's feelings for saying anything about the place where he lived; but it does seem to me that, from the nature of that article, all criticism should have been disarmed. I threw myself entirely upon the mercy of the reader—said that I had forgotten the Alamo was in San Antonio, thus admitting myself to be entirely beyond the pale of historic consideration. I stated that my coming to San Antonio was an accident, my delay there was an accident, and I was but a few hours there. It occurred to me that it ought to be interesting to give the actual impressions of such a wanderer, in such a scene. Accordingly I simply wrote what I saw, heard, and afterwards looked up in the Cyclopedia of Universal Knowledge, pointing out some discrepancies between the book and what I had heard. As to pretending to know anything myself, why, how could I? I was writing a series of travel, dealing with the travelers and their experiences, and the places through which we passed formed the setting to the story. When I said Morton was threatened with arrest for lying on the grass, it was with no thought of casting a slur at Milam place; and when I said Morton looked for pretty women (the typographer skipped a line of my copy at that place, and blurred the sense) it was purely for the sake of giving another touch to Morton's character. San Antonio and the Alamo are too securely embedded in our history to need any encomiums at my hands; and also, they are too secure in their position, to take offense at the stray impressions of one accidently passing along Houston street. The fact is, I had hoped my story, "Around the Gulf to Mexico," would prove a different thing from the ordinary book of travel which takes such pains to present facts that they are usually skipped by the rest-seeking reader; and I wanted to tell how everything looked to me, without measuring dimensions or dates.

I stuck my hand in my pocket (my new coat) last Sunday night, and there was little Margaret's letter: "I am sending you five cents for Charlie. How is Felix? You send this 11 cents to Drusie. We have five cats. Goodby, my loving one." That's the kind of letter I like to receive!

Olive Leavitt, Bethany, Neb.: "We are rather late, but will be greatly disappointed if we do not get some of that highpriced ice cream. My father, mother, sister, brother and I would each like a dish; so we bring 75 cents.

Mrs. Chas. L. Scearce, Gower, Mo.: "I will take $1 worth of ice cream, for it is so warm here I think I will need that much to reduce my temperature."

Mr. and Mrs. Fred Dysart, Solomonville, Ariz.: "We inclose $5 for Drusie Malott, the Advance Society missionary; she and the society have our prayers in the good work being done."

Miss C. T. Lemley, Salt Lake City, Utah: "I am too late for your orphan's ice cream social, but it's never too late to do good. Please add this $1 to Charlie's education fund. Though not a member of the Av. S., I am always interested in its work."

M. F. Little, Mount Hope, Kan.: "I am very fond of ice cream and will take $1 worth for the benefit of Charlie's education. My wife won't eat ice cream, so she sends $1 for missionary Drusie. We are glad to see so many sending for the benefit of the needy."

Mr. and Mrs. S. G. Moshier, Jewell City, Kan.: One dollar for Charlie, $1 for Drusie. God bless them both and the Av. S. in its splendid work."

Mrs. J. H. Byram, Pasadena, Cal.; "Our class of X. L. Girls send $1 for Charlie's cream social. Wish it could have been more. We raised $100 on our church debt; had our Easter and Children's Day collections, and expect a big rally September 22, when we go into the Sunday-school room of our new church building. Best wishes for Charlie and the Av. S."

Mrs. F. M. Scott, Paris, Mo.: "I am too late for the social, but send a mite in the name of my Master for Orphan Charlie. May the Lord bless him in his efforts."

Mrs. H. Howard, Clinton, Iowa: "My daughter sends 25 cents for a dish for herself and another for her four-year-old boy of that 'pure food ice cream.' I had a dish last year and want another one this year. Long live Charlie and the Advance Society!"

Clara L. Reynolds, Letah, Wash.: "We enjoyed Charlie's ice cream so much last year that we want 50 cents' worth this year. Success to the Av. S."

Nellie Northcutt, Knox City, Mo.: "My Sunday-school class of five little girls gave an ice cream social for Charlie. The class is small, and we were not able to get very much—$1.65." (Tell the girls they have the honor of giving the only local social for Orphan Charlie this year, and the $1.65 is appreciated down to the very last penny of it).

Harriet McCausland, Acampo, Cal.: "Here I am late, but what can you expect when I have come all the way from California? If all the ice cream isn't sold, I'll take a dish. If it is, I'll clean out the freezer. The last time you heard from me I was living in Kansas. We came out here in February and are living in Christian colony. This is a lovely place; lots of fruit, beautiful flowers, fine climate and good people. It is only fifteen miles to Stockton, which is a large city. We have a beautiful little church. I am sending you a post card of it. Bro. J. V. Coombs dedicated it last year. Brother Dargitz, papa and two or three others donate their services as preacher, which makes it possible for the church to give a great deal to missions. Brother Dargitz opened the colony, and we are grateful to him for making it possible to have such a beautiful home. I am sending you my fourth and fifth Av. S. reports, and would have another to send, but I forgot my quotations and have to begin over. We liked 'Agnes of the Bad Lands' fine, and we are enjoying your trip to Mexico very much. We think Felix a very smart cat. We never knew but one his equal—our old gold cat Fudge that we had to leave back in Kansas. Don't you want to come to see the Golden State?" (I'd like to see the golden girl, that's you! But how could you leave the golden cat in Kansas when you could have taken him down there to feed on golden oranges?) "We would like to see you. Bring Morton and Jebly and his tricycle and Felix, and come out. I hope every member of the Av. S. will attend Charlie's social. Perhaps Morton can find his particular kind of suspender in California. I hope soon to hear from the social." (A family just rolled into Bentonville in a covered wagon, looking picturesque and tired, with a horse straggling along after the wagon. Moore is the name, and I knew them. They came from up in Kansas, and just as soon as they told me that they camped one night at the edge of Coffeyville, I thought of Harriet McCausland. That's where I got acquainted with her; but though she's moved to California, I'm glad it costs no more for her to visit me from there than from Kansas—just a 2-cent stamp. But, speaking of this Moore family, they told me that a lady 'way up in Kansas—and that seems a mighty far away off—asked them if Felix was a sure enough cat. When she heard that they knew me she asked if Felix was just made up to interest the Av. S., or a sure enough mouser. I guess the person that feeds Felix is never in doubt as to his having a sure enough stomach. I must tell you about Felix at the wedding, but haven't room this week).

Mrs. Power, Platte City, Mo.: "I am a little late, but want three full dishes of ice cream for myself, husband and son Norman. Success to the Av. S."

Ruth Day, Sparta, Mo.: "Here I am at Charlie's ice cream supper at last! I am so dreadfully late I'm afraid all the ice cream is melted. I will take two dishes at wholesale rate. I hope we will be able to give Charlie an education, and that he will do much good in the world. I am sorry he couldn't take a vacation this summer, but am sure he was happier when he thought he was doing somebody else good. At the end of our last 'Honor List' you asked if you had left out anybody. Yes, you did. It was my sixth quarterly report that you had forgotten. I have done a lot of studying this summer—history, because I like it, and grammar and pedagogy. I attended the teachers' examination in June and made my averages all right. Will 'Agnes of the Bad Lands' ever be published in book form?" (I think so.) "I enjoy reading the trip to Mexico. Best wishes for Charlie, Drusie, the Av. S. and Felix. We have twenty-two cats, and four of them are maltese. They are all pretty." (You had better keep all those cats out of sight if you are ever visited by the writer of the next letter).

George L. Gordon, El Oro, Mexico: "How you can be so blind about Felix I can't imagine. Cats are surely underhanded rascals. Take our family cat. There he sits now at the bowl from which we usually water him, hollering, but too sneaking to look anybody in the eye. Contrast that with the open nature of a dog. If a dog wants you to do anything for him, he looks you squarely in the eye—no skulking about—and if you abuse him he is ready to take a piece out of your leg. A cat is quite different. Do the least trifle to him, and he flies out the moment your back is turned. Then beware that cat! He will sneak into your house, draw the last breath out of your sleeping infant, catch your pet canary, or do anything." (Dogs have another property besides open-minded sincerity, and that's what I don't like to get on me, for I never had any success at catching one).

The social is almost ended. We have reported thus far $49.50.

Bentonville, Ark.

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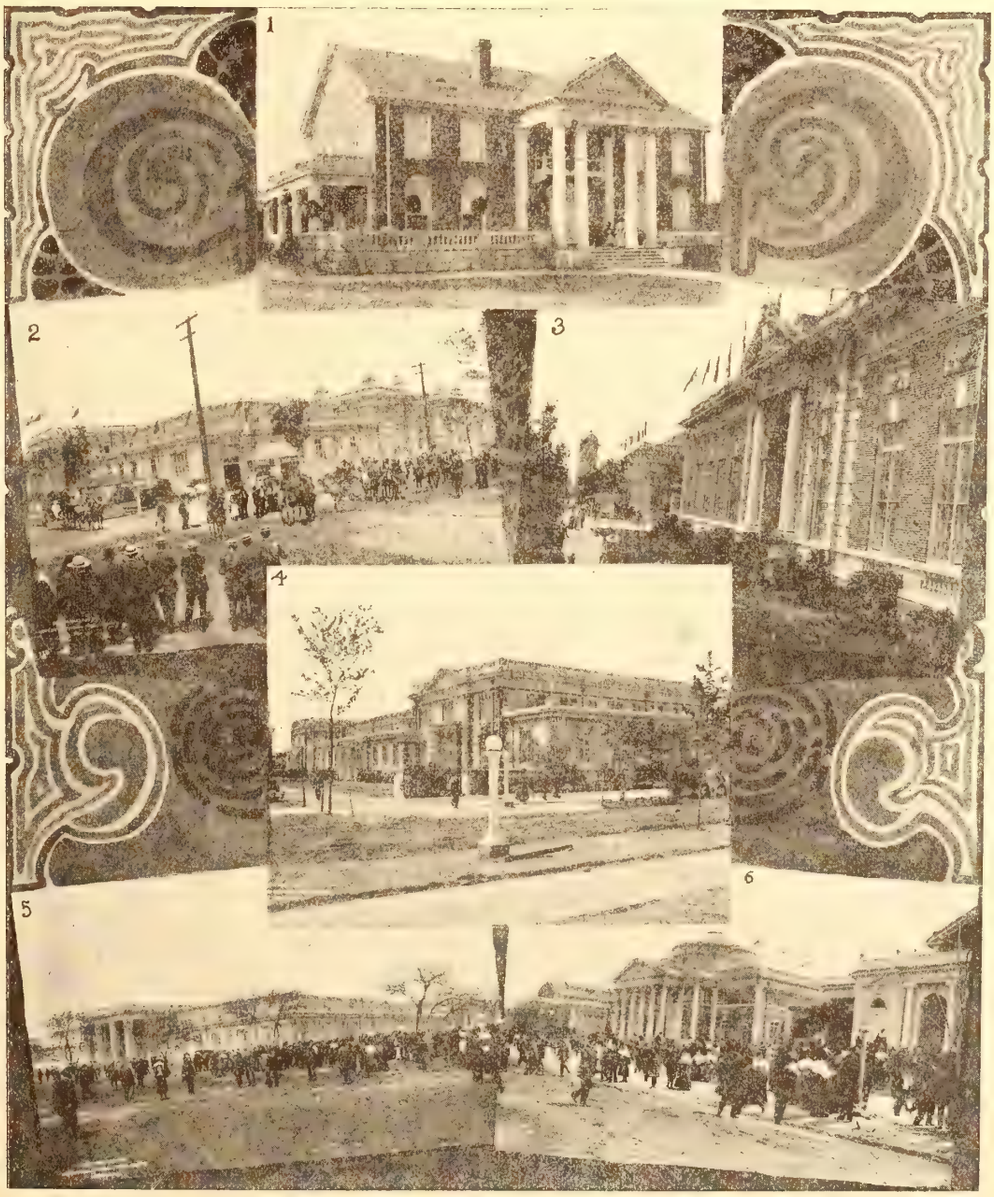
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Volume XLIV. Number 39.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, SEPTEMBER 26, 1907.



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—In addition to new readers coming to us singly and in pairs, we are pleased to report the following new clubs received last week:

Cantrall, Ill., Lewis P. Fisher, pastor..... 3
Warrensburg, Mo., J. T. McGarvey, pastor.....11
Kalamazoo, Mich., W. H. Hedges, pastor.....11
Detroit, Mich., C. J. Tannar, pastor.....18
Sedalia, Mo., J. M. Rudy, pastor.....54

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THE CHRISTIAN-EVANGELIST was never better than it is now, not even when I was writing for it more than I am at present.—W. E. Garrison, Las Vegas, New Mexico.

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Find enclosure to apply on subscription. THE CHRISTIAN-EVANGELIST is all right. You are certainly doing a splendid work which is appreciated and meets a very great need in the world.—D. L. Dunkleberger (minister), Falls City, Neb.

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Volume XLIV. ST. LOUIS, SEPTEMBER 26, 1907. Number 39.

CHRIST'S REVELATION OF GOD

By W. C. Morro
Ph. D., of the College of the Bible, Lexington, Ky.

Perhaps every serious-minded man has sometimes paused in wonder at the thought that there was once a man on earth whose life was without a fault; in whose heart was no guile; and who knew God as we know the changing phases of our everyday experience. The possibilities of such a being are so infinite that at the very thought of him we pause in holy awe; the ground on which we stand becomes sacred and the very atmosphere around us luminous with the divine presence. As we study the influence of Jesus through the centuries, we are led to ask, "Who was he?" The sacred writers have applied to him notable titles, such as The Author and the Finisher, The First and the Last, the Son of God. From the many titles applied to him, and the many passages which describe him, I select a few that unite in ascribing to him the great task of revealing God to men. These passages will at least serve to point the way to the answer to the question, What think you of Christ? "He that beholdeth me, beholdeth him that sent me" (John 12:45). "He that hath seen me hath seen the Father" (John 14:9), for "I am in the Father and the Father in me" (John 14:11). He is the image of the invisible God (Col. 1:15); in him dwelleth the fulness of the Godhead bodily (Col. 2:9): the glory of God was in the face of Jesus Christ (2 Cor. 4:6), manifesting itself not merely by reflected light, for God was in Christ, reconciling the world unto himself (2 Cor. 5:19).

These passages set forth one of the great works of Christ—he revealed God to men (John 1:14). Around this humanity of ours sin had dropped a veil of darkness so that "no man hath seen God at any time"; the divine person, character and nature were alike unknown to us. Within this circle of darkness Christ entered and in his face shone the glory of the Father so that through him God became known to earth. "By him we look up to the heights of heaven. By him we behold, as in a glass, his immaculate and most excellent visage" (Clement of Rome).

It is not here necessary to enter into the discussion of how this revealing of the Father was effected, whether by the imparting of knowledge which he had himself in a perfectly natural way acquired, or by the possession of a nature that in all its varied actions showed itself to be divine. It can not be questioned which side the sacred writers are to be found upon. They and all the early church saw, at the center of Christianity, Christ as its luminary, and this dayspring rising upon a darkened world was not a satellite, but the originator of light. His nature is a real divinity; apart from this fact there can be no proper revelation of God by him. As has been convincingly shown, the human mind has never been able to rest fixed in any theory about his nature which credits to him less than perfect divinity (Orr's *Christian View of God and the World*). The "equality with God" which the apostle predicates of him (Phil. 2), is a *sine qua non* of his unveiling of the Father to the sinful world.

What was the substance of this revelation of the Father? What are some of the facts about God which Christ made known? I mention first one truth about God which Jesus did not affirm in mere words, but which lies at the foundation of every statement he makes about him, and which is an inseparable element of his thinking about the deity. In opposition to all the Pantheists, the Agnostics, the speculative metaphysicians who hesitate or refuse to speak of God in terms of thinking, volition and individuality. Jesus believed in the personality of God. He never speaks of God as a mere force, a power or a cause. The deity was not in the thought of Jesus merely an energizing force with an immutable tendency towards righteousness and truth. Such attenuated substitutes for personality as Matthew Arnold's stream of tendency that makes for righteousness is far removed from the conception which Jesus held of a personal God with warm gracious attributes who created man for a moral end, who loves him and takes thought for his welfare. This conception of the deity was the foundation of that sense of love and trust which Jesus ever felt towards God. In the hour of temptation (Luke 4:4), of joy (Luke 10:21), of sorrow (John 11:41), of agony (Luke 22:42), and of death (Luke 23:46), Jesus found the conception of God as one who could and did enter into most appreciative and sympathetic relationship with him, a stay and support to his soul. Such feelings could never have been his had he not entertained the thought of a Father-God who sorrows over the errors of men, rejoices at their repentance, pities the downtrodden and oppressed and loves the world after the analogy of the same feelings as they are manifested by the noblest of his earthly sons. That such feelings are possible to those only who believe in the personality of God is attested by the fact that no one except those who have shared in this belief of Jesus has ever rested in perfect and serene contentment upon the character and nature of God. Belief in the greatness of God's power, his omnipotence, in his long duration, his eternity; in his wisdom, his omniscience, can not singly nor all combined give to the believer the sense that God is a rewarder of them that diligently seek him. Not even the assurance that God makes for righteousness can give to man this calm trust. It is only the belief that he can and does enter into personal relationship with man, sympathizes with him in his struggles, contributes to his welfare and loves his soul. There has been little incentive to worship, small promise of help and no comfort to the laboring and heavy-laden of earth in such deities—born of the intellect only—as the Immensities and Eternities of Carlyle, the Over-Soul of Emerson, the Universum of Strauss and the Humanity of Comte.

But the Father-God of Jesus became real and living to men; they looked into the face of Jesus and there saw God shining in his face so that like Thomas they exclaimed, "My Lord and my God." His revealing of the Father wins from men their love, their fealty and their praise.

> "If Jesus Christ is a God,
> And the only God, I swear
> I will follow him through heaven and hell.
> The earth, the sea and the air."

This conception of God as a loving sympathetic person clears up the perspective of things. The fact of the earth's existence can then scarcely be said to be a riddle; man's place and work in creation becomes evident; the pains and sorrows of life call for patience, not despair.

To the world, in an age when men were blindly groping and reaching out after God, Jesus unveiled the deity and made known that he possesses such personal characteristics as have been described above. It stood in need of such a God. The Greeks spoke of the deity, but when this term, as used by them, is analyzed, it is not found to connote the conception that there is one God who cares for man and seeks his welfare. No pure Hellenic writer had up to this time held so exalted a view of God. Among the Romans only the Stoics held a view that was to any degree akin to that of Jesus. To find a belief in God that approximated his, we must go to the land of his own race, but, even among the Jews there were certain tendencies of thought which were robbing God of the very attributes that Jesus came to exalt. The general result of the mission of Jesus to earth was to unveil God to all mankind, but subordinate to this was the special one of purifying and ennobling the conception of the deity held by his own nation.

(To Be Concluded Next Week.)

Current Events

The Conversion of Mr. Hearst.

Mr. Hearst, who was erstwhile considered the chief spokesman of the unsafe and insane element and the leader of every dangerous radical movement, has become a conservative. He made a good and sober speech the other day at Jamestown, and his papers, though still blatant, noisy and polychromatic, are more tolerable than they used to be. The following brief editorial, which recently appeared in one of them, embodies Mr. Hearst's call for a conservative reaction against the radicalism of Roosevelt:

One of the very old fables credited to Lafontaine, borrowed by him probably from some older writer, tells the following story:

"A very good man had a very good tame bear. The bear was a vigorous creature, deeply attached to his owner.

"The owner lay down to sleep, and the bear was *much* annoyed by the conduct of the flies. One fly especially was quite dead to all feelings of decency. As often as the bear shooed the fly away, the fly came back to the face of the sleeping man.

"Finally the bear said to himself, 'I know what I'll do. I'll be strenuous. I'll show that fly something.'

"He did so.

"He picked up a large rock weighing fifty or a hundred ponds. And as soon as the fly appeared on the nose of the sleeping man, he smashed the fly with the rock—*he also smashed the head of his boss, although he hadn't intended to do so.*"

Subsequently the bear was heard to remark that he had perhaps been a little impetuous in his fly-killing, but that nobody could deny his earnestness or his good intentions.

This blessed and prosperous country is in a fair way to finding out for itself the exact meaning of that ancient fable.

The sleeping gentleman just now is Uncle Sam. The flies that insist on wandering over his countenance are the Trust flies—the fattest being the Standard Oil fly. And the *bear*, with delightful confidence in his own fly-killing methods, is the bear whom you all know and admire—first name THEODORE.

Flies are a nuisance, they *should* be brushed away. They should also be killed—but properly and cautiously.

The people of the United States, we judge, are going to find out that a bear with a rock, and with considerable more self-confidence than judgment, doesn't make the very best kind of a fly-killer.



Bureau of American Republics.

Work will soon be begun on the handsome building which is to be the home of the Bureau of American Republics. Mr. Carnegie contributed three-quarters of the million dollars which it will cost. The remainder of the cost will be paid by the twenty-one American republics which are represented in the Bureau. This unique organization was established in 1890 and was first presided over by James G. Blaine. Its purpose is to promote friendly relations among the republics of North and South America, and especially to encourage commercial intercourse. The headquarters or home office of the Bureau is at Washington, and will serve as a sort of universal consulate where the commercial interests of all the American nations will receive consideration. Such an enterprise naturally diminishes the chances of war among the nations concerned, and it is upon this ground that Mr. Carnegie, as a promoter of peace, has contributed to the building.

The Franklin Union.

A great trade and technical school is to be established in Boston as the result of a bequest made by Benjamin Franklin one hundred and twenty-seven years ago. By his will, dated June 23, 1780, Franklin left the city of Boston the sum of one thousand pounds, the income of which was to be allowed to accumulate for a hundred years. He estimated that the total amount at the end of the century would be £131,000. One hundred thousand pounds was then to be used for some public purpose, at the discretion of the trustees, and the remainder allowed to accumulate. With diminishing interest rates, the sum has not increased quite as rapidly as the testator anticipated, but it amounts now to over $400,000. With this money, and some more which has been added to it, the trustees have decided to found a great trades school for the training of artisans, mechanics, draughtsmen and mechanical engineers. The wisdom of the benefactor is evident in the fact that he gave the trustees a free hand to decide how the money should be used. No man can anticipate the needs of an American city a century ahead. The plan decided upon is one which even the far-seeing Franklin would scarcely have hit upon at that time, but it is one which would meet his heartiest approbation if he were here to-day.

Arkansas Diamonds.

The discovery of diamonds in Arkansas has aroused high hopes in the breasts of many of the people of that state. They are not "Hot Springs diamonds, but real diamonds. Genuine diamonds have been found at many places in the United States, but never "in place"; that is, they have not been found in the geological formation where they were made, but only as isolated pebbles which had been carried by glacial action from the unknown place of their origin and scattered here and there by ones and twos. The significance of the newly found diamonds of Arkansas is that they are "in place." The following statement about the Arkansas diamond field has been published in a government report issued by the Geological Survey:

Although diamonds have been found in at least thirty places in the United States, the only locality where they occur in place has recently been discovered and has been investigated by George F. Kunz, the gem expert, and Dr. H. S. Washington, petrographer. They occur in an igneous rock, similar to that in the South African mines, which forms a small stock near Murfreesboro, Pike county, Arkansas. The first two stones were found August 1, 1906 and since then many of them have been picked up, the total number found at last report being 130. Many are white and of good water, others are yellow and some are of brown bort. The two largest stones weigh six and one-half carats, one being exceedingly fine white and the other brown. They are found on the surface as well as within the greenish, friable, decomposed peridotite, a rock somewhat like the famous "blue ground" of Kimberley. The property is being actively prospected and developed.

Oklahoma.

The election in Oklahoma resulted in the ratification of the constitution, including the prohibition feature, and a general Democratic victory. The strong Democratic element in Indian Territory was effectively organized at the time of the effort to secure admission for that territory as the state of Sequoyah. When that effort failed and the joint-statehood bill was passed by Congress the Indian Territory element dominated the new constitutional convention and the Sequoyah constitution became the nucleus of the constitution framed for the state of Oklahoma. It remains only for the President to approve the constitution for the enabling act to become effective and Oklahoma to enter upon the enjoyment of the rights of statehood. It may be surmised that the President does not like the new constitution, but his approval of it is supposed to have to do solely with its agreement with the federal constitution and not to depend upon his personal opinion of the wisdom of its provisions.

The Young Prodigy.

We are not a believer in prodigies. The young expert or specialist usually fails to make any great advance in subsequent years, and is frequently an absolute failure in mature life. But a greater danger is usually to the character of the individual. There is a great risk of spoiling the natural simplicity and sweetness of the child by the methods of the platform. We note that a twelve year old English girl is now conducting meetings, as a juvenile evangelist. Nothing but curiosity will draw people to such a service and while the child may have something to say, we think she had better wait until she can speak out of an experience that people will respect and heed.

Speaking of the Norfolk convention, leads us to remind the brethren again of the important matters to come before us in that convention. They are questions that demand the highest practical wisdom, the largest degree of the spirit of Christ and of the wisdom which cometh from above. Let us be seeking such wisdom in earnest prayer and meditation upon the subjects to come before us, so that our action on all these questions will be such as to commend us not only to those without, but to our own consciences and clear judgments in the days to come. When Jesus, in company with his disciples, was going up to the last of the great annual feasts of the Jews which he attended, some of his disciples, on their way thither, were quarreling about who should be the greatest! God forbid that any such spirit as this should animate any of us as we go up to our great annual convocation, under the leadership of Christ, to take counsel together as to how we may best promote the triumph of that Kingdom for which he laid down his life.

Editorial

Some First Principles.

VII. Baptism—A Pledge to Holiness of Life.

We have become so accustomed to regard baptism from the controversial point of view that there is great danger of our losing sight of its spiritual significance. It is a noteworthy fact that Paul's references to baptism, which are so often quoted, had for their purpose the reinforcement of his argument in favor of a whole-souled, consecrated, Christian life, and when we come to Paul's point of view no theme could be used with greater propriety and force in holding up the highest Christian ideals than that of baptism. Let us study it in this article from this Pauline point of view.

There were those in Paul's time who opposed his doctrine of justification by faith through Christ, on the ground that such teaching would encourage people to live in sin. They said, if it be true that "where sin abounds, grace doth much more abound," why should not the believer continue in sin that grace may abound? The apostle meets this objection to the doctrine in the sixth chapter of the Roman letter in the following passage:

"What shall we say, then? Shall we continue in sin that grace may abound? God forbid. We who die to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin: for he that hath died is justified from sin."—Rom. 6:1-7.

The reason why believers can not continue in sin that grace may abound is that they have died to sin; that is, have become separated from it. Through faith in Christ they have learned to love holiness and to hate sin, and they have likewise received strength through their faith in Christ to break away from their old master, sin, and to count themselves as dead to him. This death to sin, the apostle proceeds to say, was set forth in symbolism, very impressively, by their baptism. "Or are ye ignorant," he asks with characteristic candor, "that all who were baptized into Jesus Christ were baptized into his death?" This question goes to the heart of the matter. It is worth asking again to-day. Are those who speak of baptism contemptuously as of little value, and as unworthy of their serious and prayerful study ignorant of the fact that "all we who were baptized into Christ Jesus were baptized into his death"? Is it not possible that even some of us who contend zealously for the original form of baptism may yet be "ignorant" of its deep spiritual significance? Do we always remember that our baptism presupposes our crucifixion with Christ, or death to sin, and that our burial with him in baptism is our solemn pledge to walk with him in newness of life? Have not many of us discounted and cheapened the meaning of being "crucified with Christ," and thereby becoming dead to sin? This is figurative language, it is true, but it is not without deep spiritual meaning. Surely the man who loves sin and continues to walk in the paths of sin, living the same old life, and spending his time and means and energies in the same old ways, is not "dead to sin."

In proof of the reality of the believer's death to sin, the apostle states, "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." This, the apostle says, was the meaning of our baptism. It was the symbolic grave in which "our old man" and our old life were buried, and from which, as in the resurrection from the dead, the believer rises to "walk in newness of life." Now, the apostle argues, this being the meaning of your baptism,—a symbolic declaration of your death to sin, and your everlasting separation from it,—how absurd is the idea of our continuing in sin that grace may abound!

And so throughout the chapter the great apostle exhorts the brethren to reckon themselves as "dead unto sin, but alive unto God in Christ Jesus." Sin is no longer to reign in their mortal bodies as masters. As they had formerly yielded their members unto sin as instruments of unrighteousness, they were now, by their baptism, committed to a new life in which they were to yield their members as instruments of righteousness unto God. Furthermore, he argues, every man is a servant to the master to which he yields himself. If you yield yourselves to sin, then you are the servants of sin, but if you yield yourselves unto righteousness, ye are the servants of righteousness. "But thanks be to God, that, whereas ye were servants to sin, ye became obedient from the heart to that form of teaching whereunto you were delivered; and being made free from sin, ye became servants of righteousness." That "form of teaching" to which they had become obedient, includes their death to sin, through the crucifixion of the old man, their burial with Christ through baptism into his death, and their resurrection to walk in newness of life. There can be no legitimate burial without a preceding death; nor can there be any Christian baptism that is not preceded by death to sin—the desire and purpose of the heart to turn away from the sinful life and henceforth to walk with Christ.

This is the use Paul makes of baptism in this notable passage and in the one like it in the second chapter of Colossians. Incidentally, it shows beyond reasonable doubt what was the original form of baptism, and the teaching on that point is none the less clear and convincing because it is incidental. But we are not to forget that Paul regarded baptism as so full of spiritual significance, that it was impossible to think of those who had submitted to it as continuing in sin. It is transitional. It marks the boundary line between the old life and the new life. It marks a change of masters, for it means nothing less than the solemn dedication, not only of our spirits, but of all the members of our bodies, as the instruments of righteousness to be henceforth used in the service of Christ. If this aspect and meaning of baptism were duly emphasized, and the controversial spirit should be put away when we come to the treatment of this solemn and impressive ordinance, it would do much to harmonize our practice on this subject and to heal divisions which ages of controversy have only served to perpetuate.

On to Norfolk.

The time for our great, annual, national convention is close at hand. We are printing the programs of the various societies, together with other matters of interest relating to the convention, in this number of THE CHRISTIAN-EVANGELIST. We should not feel that we had done our duty fully, however, to the cause in the interest of which the convention is held, without urging attendance upon this convention, as a duty, as well as a high privilege, for all who can find it in their power to attend. We have noticed, with regret, a tendency on the part of ministers and other prominent brethren to absent themselves from these conventions on very slight excuses. We believe that those who neglect such attendance, habitually, or for slight reasons, do themselves and the great interests which the convention represents, serious injury. Here are a few reasons why everyone who can do so, should attend these conventions:

1. Our national conventions are the only representative meetings of the religious movement we represent, in which all the interests relating to its general welfare are considered. It is the one meeting, therefore, to which the religious world and all others interested, have a right to look for information concerning the spirit, scope, and achievements of our movement. Everyone should feel an interest, therefore, in making these conventions what they ought to be in numbers, enthusiasm, spirit, and outlook. Whether we like it or not, we will be judged by the public by what we say and do in these conventions.

2. As we have pointed out before, these conventions serve to promote mutual acquaintanceship, to cement bonds of friendship, give opportunity for interchange of thought and, therefore, tend mightily to promote that unity among ourselves which is so essential to the success

of the prime object we have in view. It is, perhaps, the greatest unifying agency at work among us, and does more to overcome the divisive influences exerted by a reactionary religious press, than anything else. Any one deprives himself of a great feast for his intellectual, social and religious nature, who absents himself from these conventions.

3. But the chief reason of all for attending these conventions is that they are held in the interest of missions at home and abroad, and have for their supreme purpose the carrying out of Christ's last command—the preaching of the gospel to the whole creation. As this is the supreme work of the Church, and as every religious movement is measured by what it is doing in carrying out Christ's Great Commission, it follows that these conventions where the Church meets, through its representatives, to attend to the business associated with the evangelization of the world, are great focal points in its history, where, on mountain-tops of religious exaltation and of opportunity, we catch new visions of the world's needs and of our duties and responsibilities.

While these reasons apply to all our national conventions, we have the conviction that they apply in a special manner to our convention in Norfolk in October. The Exposition celebrating the three hundredth anniversary of the first permanent English settlement in the United States is a matter of sufficient historical interest to justify a visit on that account alone. And then, as we have before pointed out, there are questions of great interest to come before the Norfolk convention. These questions will tax the wisdom and broad Christian statesmanship of those who shall there assemble. It has come to us, indirectly, that there is likely to be sprung upon the convention some grave issues not provided for in any program. This, however, will probably depend upon the representation at the convention and the spirit which pervades it. We have no fears of what the representative men and women of this brotherhood will do, if they are present and have opportunity to speak and act. A word to the wise is sufficient. Our men of light and leading, whether in the pulpit or in the pew, will be needed at Norfolk for wise, conservative, unifying action, looking to the continued growth and prosperity of our mission work, both in the home land and in the foreign field.

The local congregations have a responsibility in this matter which they must not evade. If their ministers are unable, financially, to bear the expense of the journey, the churches should pay their expenses and send them. The local church can not do itself or its minister a greater benefit than to send him to one of our national conventions, that he may catch its great keynotes, become inspired with the zeal and optimism which prevail in these conventions, and to bring back home with him something of the vision and inspiration which he has seen and felt in the great convocation of his brethren. Sometimes individual members of congregations can do a gracious act of this kind, where the church treasury would not seem to justify it. We would like to see a larger number of our business and professional men in attendance at the Norfolk convention. It would give many of them a new insight into the greatness of the work we are doing and the needs of the cause, and would furnish them with new reasons for conducting their business in the interest of the kingdom of God.

Let us all remember that the Norfolk convention, which is destined to make history either to our credit or discredit, will depend upon the spirit we carry thither with us. If the brethren throughout the country should think it worth while to invoke the blessing and guidance of Almighty God upon the proceedings of the convention, and if they shall go to Norfolk seeking the glory of Jesus Christ, the unity of his Church, and the triumph of his Kingdom, and with no selfish aims and purposes in view, then shall the convention at Norfolk, in connection with the Exposition celebrating the tricentennial of the Jamestown settlement, go down in history as one in which the great brotherhood was enabled to rise sublimely to its great opportunity.

Notes and Comments.

In an article in "The Biblical World" for May, which was condensed and afterwards published in "The Pacific Christian Advocate," there is a great deal of wise advice given to college students who are preparing for the ministry. Take the following as a sample:

> Do not give up the ministry because you have been told that the churches are so conservative and hide-bound that a man who thinks for himself will find no congregation to preach to, and will after a brief and inglorious career in the ministry, have to seek some other occupation. People want their pastors to think; they want them to be familiar with the trend of present-day thought.

While we approve this advice, and believe it true, as a rule, that local churches expect their ministers to think for themselves and to keep in touch with the thought of the times, yet, as a matter of fact, we know that there are a number of our younger ministers who are seriously raising the question whether there is any room for them in the work of the ministry among the Disciples of Christ. They are young men who, for the most part, have given themselves the best educational equipment they can afford, and whose view of the world and of human life may be described as modern rather than ancient and venerable. The young men whom we have in mind hold unequivocally to the great fundamentals of Christian faith, including the divinity and Lordship of Jesus as the only Savior of men, and the inspiration and authority of the Holy Scriptures as the supreme guide in all matters of religious faith and duty. And yet, as we have said, their view of the world is that which the modern, educated mind ordinarily takes, which is different from the old view of things which prevailed before the birth of modern science. Does this fact debar them from usefulness in the ministry among the Disciples of Christ?

In the above statement, we believe we have raised one of the most important and vital questions which confront the Disciples of Christ to-day. The question is not whether young men who have lost their faith in Christ and in the Scriptures, and have no well-grounded religious convictions, ought to remain in our ministry, for on that question there is, so far as we know, absolute unanimity. Any preacher, to be useful among us, must have a positive message for the people of to-day, springing out of a personal faith in God as revealed in Christ, which he is willing to declare without hesitation or compromise. But if their view of the Bible and of much of the older theology has become such as modern scholarship and research necessitate in most minds, can they still have religious standing and hearing among us while they declare the positive message which they feel they can and ought to deliver? That is the question. On the answer which we give to it in our practical church life and administration of religious affairs, our future very largely depends. That an increasing number of our young men are to avail themselves of university training in the future is inevitable. That the result of this higher education will be to give them a different point of view from which to look at the world, at the Bible, and at our theological problems, is also quite certain. In some cases this education may result disastrously in making shipwreck of faith, but such cases, we believe, will be rare, and concerning them we are not writing. We are concerned about the future of our young men who, by accepting the assured results of modern scholarship, both in science and religion, hold steadfastly to the great facts and truths of revelation, and believe in the spiritual interpretation of the universe and in the supreme value of religion; who find in Christ a divine Savior who is able to meet the deepest and most enduring needs of the human soul. What about these?

Need we do more than to raise this question? Is it really needful for us to remind ourselves that nothing would be more contrary to the very spirit and object of our religious movement than to deny place and room among us for such men as we have described? While this is so manifestly true, there is no denying the fact that there appears to be a preconcerted movement to put under religious ban a number of our young ministers, against whose Christian faith and character nothing can be said, but some of whose views on current theological problems, right or wrong, differ from the older and more conservative view of things. The success of any such program as this would mean, inevitably, a division in our ranks and the retarding for many years, if not the defeat, of our mission. But it will not succeed. It is contrary to the nature of our plea. It is contrary to the spirit of our time. It is contrary to the law of religious development. It is contrary to Christ's spirit and practice. We shall hold on to faith in, and loyalty to Christ, nor will we surrender the liberty which we have in him; and in the union of these two principles—loyalty to Christ and liberty in Christ—we shall realize the fulfillment of our aim and purpose—the unity of all of Christ's followers.

Editor's Easy Chair.

It will be remembered that the Pentwater Musings closed in the teeth of an autumn gale which made it easy to think of changing our residence from lakeside to city. But these Musings were written about thirty-six hours before the time of our leaving. The last day at Pentwater could not have been a more perfect day for breaking down one's resolution to depart, if the weather bureau had conspired to make it such. The heavens smiled, the lake laughed under the gentle southwest breeze, the trees shook their green robes as if in holiday attire, and the hilltops beckoned us to a last look at their charming views, on the day of our departure. Under these circumstances, it went a little hard to lift the faithful rowboat out of the water, put away the oars and sails, throw away some cans of crabs left over from the last fishing expedition, lock the boathouse, and thus close up a chapter of happy and healthful experiences which, under existing circumstances, it seemed so desirable to continue. This lightning change of the weather program made it not only the more difficult to leave, but made the journey homeward more uncomfortable. However, as we left there a little before 2 o'clock p. m. and breakfasted in St. Louis the next morning, about half the time being spent in sleep, it was not a long and tedious journey. On arriving in St. Louis we found that the beautiful, cool, autumn weather to which we had been invited to return, had vanished, its place having been usurped by the regular type of St. Louis summer weather! But, in spite of that fact, it seems good to be here, to look at the bright September stars through the branches of the old familiar trees at Rose Hill, and to sit at the old familiar desk at the office, feeling the pulsations once more of the great beating heart of the brotherhood, and the throbbing life of the great city.

The remark about feeling the pulse of the brotherhood recalls the figure of speech used by Paul, in which the church was conceived as an organism—the body of Christ—all of whose members are to cooperate, sympathetically and helpfully, in promoting the welfare of the body. Unhappily, the church as a whole is not sufficiently united to make Paul's figure very applicable to it. It will not be straining the figure too much to think of our own religious movement as an organism, at least not so far as its members are working together to accomplish the ends for which we exist. Looking at it in that light, and speaking of it under that figure, there is a very real sense in which we can feel its pulse and diagnose its condition. As we feel the pulse of this movement, it is beating strong and healthful, indicating a high degree of spiritual vitality. But just as the human body, as a whole, may be very sound, organically, while certain members may be more or less out of normal condition, so a religious body as a whole may be in a healthful condition while some of its members are sick or in feeble health spiritually. There are not wanting symptoms among us of certain diseased and inflamed members which may and do affect, sympathetically, to a certain extent, the whole body. But let no one suppose for a moment that the whole movement is in the throes of dissolution because of the groans of certain members that may be in an abnormal condition. These acute symptoms, though painful for a time, will ultimately subside if there is a good constitution and general soundness of body.

It is a good thing, when the tempers of the brethren get ruffled up by some newspaper controversy—by the way, did we ever have any trouble among us, on any question, that wasn't worked up by our newspapers?—to get together, face to face, in some great convention where we can sing and pray away all our bad feelings and acerbities of temper and speech. There is nothing like getting on a mountain-top when you wish to see how little are the objects down in the valley. When we climb to the summit of religious enthusiasm and spiritual vision in one of our great missionary conventions, and stand face to face with the great problem of the world's evangelization, and hear the Master's voice again ringing down across the centuries from yonder mountain-top in Palestine, bidding us disciple all the nations, and pledging his presence with us all the way, how insignificant appear the little squabbles in which we have been indulging, and how unworthy of us and of our high calling seem those bitter personalities and animosities which have marred the beauty and success of our work. If any of us have been too much engaged in getting the motes out of our brother's eyes, if we have allowed unworthy motives to enter into our actions and utterances, if we have permitted ourselves to believe that nearly every one except ourselves has bowed the knee to Baal, while we alone and those who agree with us remain true and faithful to the plea, let us forsake our juniper tree, get out of the poisonous atmosphere we have been breathing, and go up to our great annual feast at Norfolk and take a fresh look into the Master's face, and then into the faces of our brethren and sisters, and mark how many there be that give evidence of having been with Jesus. Our eyes will then be opened to see God's chariots and horses filling all the mountains round about.

A trip to Norfolk will have another good effect. If the cause has not been getting on in your church, or neighborhood, or county, as well as you would like, and if you have begun to wonder whether or not Christianity is succeeding or failing, go up to our Jerusalem and hear the annual reports of all that has been accomplished during the past year, and all that God has wrought through us for the advancement of his kingdom, and you will come home with a song of triumph in your heart, and running over with optimism. And if you have allowed yourself to doubt whether the men marching in the lead of our missionary movement are the proper men for such places of responsibility, go to Norfolk and meet them face to face, and hear them as they portray to us the needs and mighty possibilities of the mission fields. Note the marks of hard and faithful service for the Master which they bear on their faces, and you will come back home thanking God for such able and consecrated leaders who are literally pouring out their lives as a rich libation on the altar of God's service. And, finally, if you want a real foretaste of the fellowship of the redeemed in heaven, go to the national convention and catch its spirit, join in its songs and prayers, and you will feel that heaven has its beginning here on earth and you will attach a new meaning to Paul's statement about "sitting together in heavenly places in Christ Jesus."

Apropos to the word "optimism," in the foregoing, a letter just received from one of our evangelists holding a meeting in the South, relates the following story: An old colored man was asked if he were an optimist. His reply was, "No, sah!" "Then are you a pessimist?" was asked. "No, sah!" was the equally emphatic reply. "Then what *are* you, if you are neither an optimist nor a pessimist?" "Well, boss," said the venerable brother in black, "I specs I am a *possumist!*" The evangelist sending us the story makes no application of it, but we are wondering whether this new classification doesn't fit a good many people, after all, among the whites as well as among the blacks. The best known characteristic of the 'possum is its habit of dissembling. It feigns death to avoid being killed. By some sort of blind instinct it seems to understand that no one, not even a dog, would harm a dead 'possum; hence it "plays" being dead, when set upon by its human or canine foes. Are there not many professed Christians that are neither optimists nor pessimists, but just "*possumists*," and, therefore, too indifferent to be classified under either of the first two classes? We wouldn't wonder that some of these would "let on" like they are too sick, or too busy, or too tired, or too poor, to go to the Norfolk convention when, in reality, they do not care enough about going to make the necessary sacrifice. Let us have no '*possuming*, please, in the presence of the great problems and tasks which confront us.

The Pioneers of Our Work in Virginia

By F. D. Power

In considering the pioneers among the Disciples of Christ in Virginia we must remember that it was in Virginia that Alexander Campbell and his father, Thomas Campbell, did their work. While the "Christian Association of Washington" was formed August 7, 1809, in Western Pennsylvania, and the first church, Brush Run, was organized in the Keystone state, Bethany, Va., became the center of the new movement. Many, too, of the conspicuous leaders were natives of the Old Dominion. Samuel Rogers, that faithful servant of the primitive gospel, was born in Charlotte county, Va., his father having served in the Revolution and having been present at the surrender of Cornwallis at Yorktown. Jacob Creath was ordained to the ministry of the Baptist church in Louisa county, Va., and his nephew, Jacob Creath, jr., was born in that state, one of sixteen children, five of whom became preachers. He was educated in Washington City and began his ministry in Virginia, where he became a Disciple under the teaching of James Shelburne, father of Virginia's famous pioneer, Silas Shelburne. Aylette Raines was from Fredericksburg, Va. John O'Kane came from Culpepper, Va., was born there in 1802, and did not remove to Indiana until thirty years later. T. M. Allen, the great Missouri pioneer, was a Virginian, born there October 21, 1797, and W. H. Hopson was born of Virginia parents. Robert Richardson, while a native of Pittsburg, began his labors in



T. M. Allen.

Wellsburg, Va., and was one of the great Bethany circle. W. K. Pendleton was a son of the Old Dominion. Dr. J. T. Barclay and Henry T. Anderson were also among the fathers of the cause in Virginia. It will be seen that Virginia had a large place in the new declaration of independence in religion, as she had in the old, which claimed liberty for the nation. Certain ones, however, were peculiarly pioneers in our work in that state. The Dover decrees cut off from the Baptists a number of strong men who had taken sides with the Campbells. Peter Ainslie, John Duval, T. M. Henley, Dudley Atkinson and others, among them my grandfather, Dr. Frederick Bryan Power of Yorktown, went with the new restoration movement. Francis W. Emmons, of Vermont, a strong man, visiting Virginia about this time, accepted Mr. Campbell's position. James Bagby, James Henshall, John W. Goss,



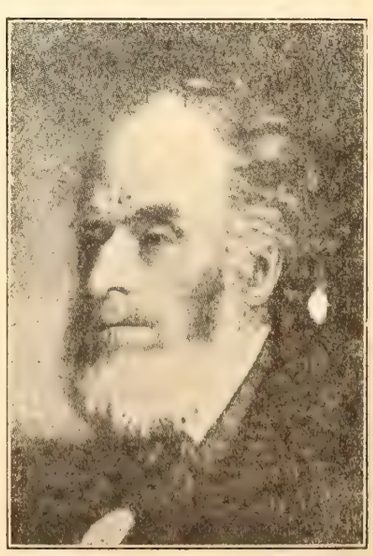
Jacob Creath.

A. B. Walthall, G. W. Abell, are among the names that suggest themselves.

Conspicuous among those who blazed the way in the Old Dominion were some who had never heard of Mr. Campbell and began their work independently. Dr. Chester Bullard, for example, in Southwest Virginia, without knowledge of the work in the "Panhandle," began to plead for the same great principles. His parents were Baptists, and his mother a very pious woman. At seventeen he professed conversion at a Methodist meeting, but unable to subscribe to their teaching, he remained disconnected from any party. Deeply anxious, however, on the subject of religion, devoted to the Bible, and possessed of an independent mind, he learned that true religion consisted in the knowledge and love of God and that after faith and repentance, baptism was required. His eldest brother, at this time traveling in Pennsylvania, picked up by accident at a hotel a copy of "The Christian Baptist." This he read before going to rest, and was so impressed he advised Chester to subscribe for it, saying the editor was half a century ahead of the age. It was done. During the same year, 1831, Dr. Bullard completed a medical course and began the practice of medicine in Giles county. Earnestly desiring baptism, he was unable to obtain it at the hands of the Baptists unless he united with them, which he was not prepared to do. He made known his views to Landon Duncan, a minister of the Christian Connection, who baptized him, and he at once began to preach, delivering his first sermon the same evening.

Dr. Bullard presented a simple gospel, declared salvation to be freely offered to every creature, and showed that faith came by hearing, and he that believed and was baptized should be saved. He organized his first church in 1833. By degrees most of those in connection with Duncan gave in their adhesion, and a number of churches were organized called by the people, "Bullardites." The Doctor used to tell of an old German brother who in public prayer would petition the Lord to open the eyes of the Methodists "dot dey might all come over and jine Bullard!" In 1839 he chanced to read Campbell's "Extra on Remission" at the house of his brother-in-law. Up to this time he held strongest prejudices against Campbell. Surprised and delighted with the new views of the gospel he immediately embraced and began to circulate these writings and preaching the same reformatory principles. Dr. Bullard traveled all over Virginia preaching, baptizing and organizing churches; a man of great force, and earnestness, and endurance, powerful in exhortation, honored by all men, and dying at a ripe old age. He taught me my first public prayer.

Reuben Lindsay Coleman is most frequently mentioned by Mr. Campbell among these Virginia pioneers. He was born of Baptist parents, May 13, 1807, near Scottsville on the James. He was always a man of serious religious reflection and of great prayerfulness. He sought peace at the mourners' bench when a youth, but failed. He gave himself to prayer and Bible study until his health gave way. He asked: "Why am I not saved? Christ needs not to be made willing by the intercession of preachers, for 'He that is willing to come unto me I will in no wise cast out.' I



Samuel Rogers.

love God and the people of God. I pray to God and desire to serve him, yet have no assurance that my sins are forgiven." He determined to offer himself for baptism, and arose from the burial of obedience with new views and feelings. His faith, perfected in obedience, had become effective, the darkness of his mind passed from him, he realized that his sins had been washed away by the blood of the cross and that of this he had received in baptism the assurance he had so long sought in vain. Mr. Coleman at this time knew nothing of Campbell, and regarded him as a semi-infidel. He began preaching and organized

a church in Charlottesville of which he became pastor, and was very popular and successful.

During the Constitutional convention in 1830 he first heard Mr. Campbell in a three-hours' sermon on the covenants. Embracing these views he became at once one of the most zealous of Campbell's co-workers, accompanied him on his tours, and labored with great success. Mr. Campbell said:

"His eloquence is truly evangelical. It is the eloquence of good sense, refined sen-



Aylette Raines.

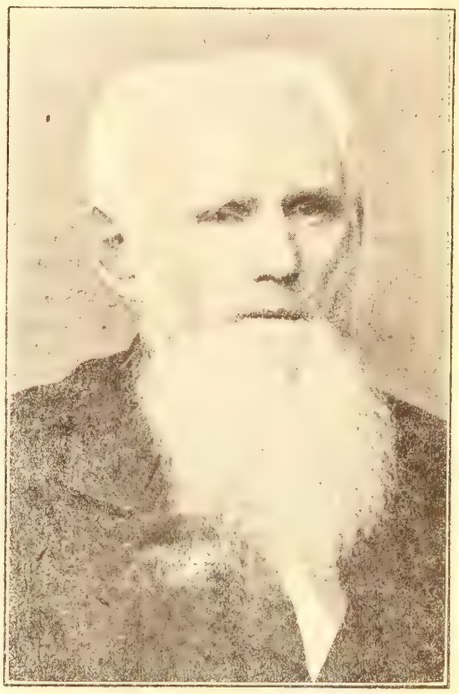
timent, deep feeling and impassioned earnestness. He has been so much in communion with apostles and prophets, so long and so intimately conversant with their writings, as to have caught their spirit and acquired their solemn and impressive manner of presenting the will of God and its sovereign claims upon the affections and the acquiescence of his hearers."

No better description of Mr. Coleman could be written. I knew him well. He reminded his hearers of Amos or Isaiah. An ungodly man said he would go farther to hear Lindsay Coleman say "O Lord!" than to listen to any other preacher that ever lived. On one of Mr. Campbell's visits to Philadelphia he announced that Mr. Coleman had arrived and would speak alternately with him during the evenings of the week. He spoke accordingly the next evening, but having a very modest estimate of himself, and feeling that the people would desire to hear Mr. Campbell, he took the train for home and left Mr. Campbell, as he said, "to alternate with himself." He edited, with J. W. Goss, the "Christian Publisher," at Charlottesville, and died in Florida April 21, 1880.

Silas Shelburne was the Raccoon John Smith of Virginia. A whole volume would not do justice to this incomparable man. Born June 4, 1790, the son of James Shelburne, a Baptist preacher, he was baptized June, 1816, and entered the ministry. Aiding his father in a protracted meeting, several persons professing conversion presented themselves for membership. "Let them be examined to see whether they can give a satisfactory Christian experience or not," said the elder. "Father," said Silas, "that is not in accord with the teaching of the apostles. How can these men, who have been sinners all their lives, and have never lived a Christian life, give a Christian experience? You might as well ask every young couple that comes to you to be married to give a married experience before you perform the ceremony." "Go on, Silas, and do right," said the father. They were received on simple confession of faith.

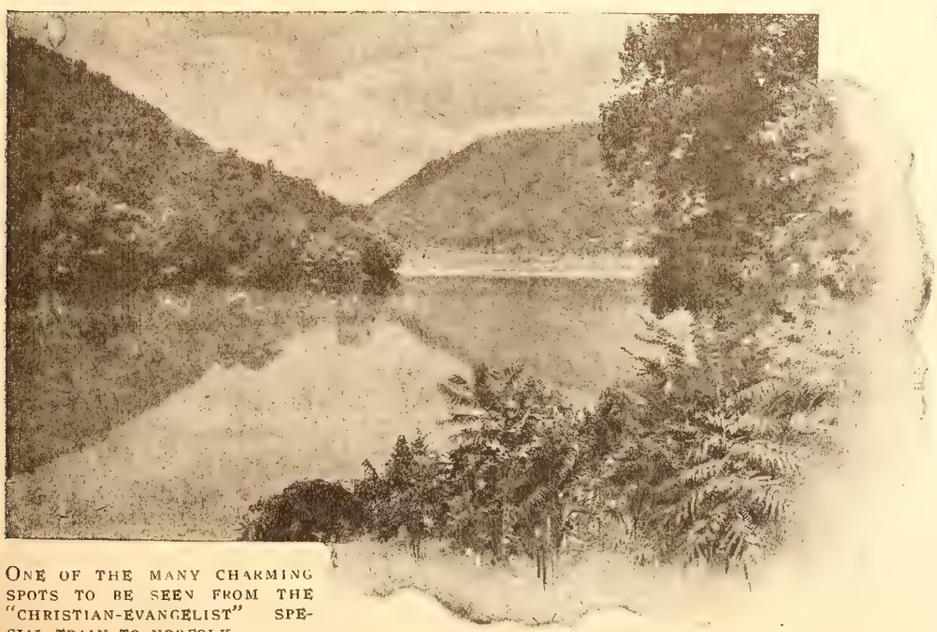
Reading the "Christian Baptist," he was impressed with its plea for "the ancient order of things" and became one of its foremost advocates. He was a member of the historic conference in Richmond to consider the matter of union between the Baptists and Disciples. Sixteen representatives from each body were gathered, Jeter Poindexter, Burrows and Broaddus among the Baptists and Pendleton, Goss, Henley, Ainslie, Walthall, Duval and Hopson among the Disciples. It was at this meeting Father Shelburne said to Jeter, when he wished to hear the Baptist articles read: "Trot out your calf, Jeremiah. When I goes to buy a calf I always wants to see him before I buys him. Trot him out." Numerous anecdotes of this character are told all over Virginia of this quaint, guileless, yet powerful and fearless preacher of the heroic age. At a preachers' meeting, where the brethren were under criticism, one gently suggested Brother Shelburne might be more useful as a preacher if he would avoid certain peculiarities of speech, as "agin" for against, and "gwine" for going, etc. The old man arose and said: "Brethren, if that is all you got agin me I'm gwine 'long."

A preacher noted for indefiniteness in his sermons preached before him on one occasion, and asked his opinion of his discourse. "Wall, brother," said the old man, "thar's a p'int down here on the bay they call 'P'int no P'int.' You war as near thar to-day as you'll ever be." Some one asked him at a meeting where he preached in the presence of Mr. Campbell if he were not afraid to preach before Alexander Camp-



Dr. Chester Bullard.

bell. "No," he replied, "I have preached before Almighty God many a time, and why should I fear to preach before Alexander Campbell?" One evening at Old Sycamore Church, Richmond, as the pastor, W. G. Pettigrew, withdrew to a dressing room, and a dead silence prevailed, he arose from a front seat where he had stretched himself, and turning his beaming face on the congregation, said: "Brethren, sing a song while Brother Pettigrew has gone to change his breeches." There was a sensation as they raised the hymn, "How happy are they who their Savior obey." He died September 7, 1871. Three of his children and three grandchildren have been preachers of the gospel.



ONE OF THE MANY CHARMING SPOTS TO BE SEEN FROM THE "CHRISTIAN-EVANGELIST" SPECIAL TRAIN TO NORFOLK.

Significance of the Jamestown Exposition.

It has been pointed out that the older nations have lost trace of their origin in a maze of antiquity. America points to a definite spot and date as the beginning of her existence, and if she is not a racial nation, she is one "in all that makes for close political connection, deep patriotism and intense pride of fatherland."

Before another English colony found a home in the western hemisphere, the Jamestown settlers had established many villages, with churches and schools, and courts in which the accused was tried by jury, and had convened a legislative assembly elected by a popular vote.

"Here," in the memorable words of Governor Henry A. Wise, of Virginia, "the old world first met the new. Here the white met the red for settlement and civilization. Here the white man wielded the

axe to cut the tree for the first log cabin. Here the first log cabin was built for the first village. Here the first village rose to the first state capital. Here was the first capital of our empire of states. Here was the very foundation of freemen, which has stretched its millions and its dominions across the continent to the shores of another ocean. Go to the Pacific now to measure the progression and power of a great people."

With the scroll of three hundred years unrolled a record is shown of human progress for which the ages have no parallel. The Jamestown Exposition endeavors to illustrate the evolution that has marked that period in all phases of human endeavor. Just how great that evolution has been is more readily comprehended when it is remembered that in the days the colonists left England, mechanical invention was in embryo, physical science was in its infancy, English literature had but begun, and government was the exercise of force, often tyrannical.

No country in the world is so replete as America, and no part of America so much as this Tidewater Virginia, with associations and historic landmarks of human effort to emancipate itself from political thraldom and to know the blessings of individual liberty. To these shrines of patriotism and human freedom it required no Exposition to draw the pilgrim, but the Exposition in fulfillment of its purpose will bring to the font of wisdom under beneficent compulsion the throngs, who do not see the lesson, and so teach that he who runs may read.

The close relation between human institutions and human material achievement will be so instilled that none may escape the virtue of an Exposition that is preeminently educational.

And so the visitor is impressed from the start. His first lesson is in art and his sense of beauty and taste and proportion is appealed to, for here nature has tempered art, and art has drunk long and deep of nature.

The colonial architecture adapted in these great buildings lends itself admirably to the purpose and harmonizes well with the park effects and bits of wilderness cleverly preserved in the design of the landscape artist.

The simple dignity of the style and the use of brick as in the old Virginia mansions is a pleasant contrast to the effect of buildings veneered with staff, as at some of the other Expositions. The scheme has not only esthetic sanction, but is peculiarly appropriate historically, and indeed comports with the permanent character of many of the buildings, for here after the Exposition, Norfolk expects to boast one of its most beautiful suburbs.

The Education of the Children of Missionaries

I have noticed recently in one of our papers the following statement:

"The children of our missionaries must be educated in America."

I do not propose to in any way antagonize that most admirable and in every way worthy movement now being made for the establishment at Hiram of a home and school for the children of missionaries. I am very much in favor of it. There is now, and likely always will be, a place and a work for such an institution, no matter how many schools may be established elsewhere. I am only sorry that I am not able myself to do all that is required to put this enterprise on a good foundation. I would gladly do so if I could, and I assure the promoters of the plan that I shall do nothing to hinder it.

But as one of the missionaries I presume I may be allowed to make a few remarks. The great majority of the missionaries would naturally much prefer to keep their children with them on the field until they are prepared for college, if such a thing can be made possible. I have come to America at this time to attempt to secure aid for an enterprise which is proposed by the missionaries of all denominations in China as a solution of this most difficult problem. A place has been found where the children can be cared for just as well as in any other part of the world, so far as health is concerned, and with the proper support other conditions can be supplied. If this can be made a success, what it will mean to the missionary parents and to their children of joy in the home, of satisfaction in the work, and of hope for the future of China can not be overestimated. "There is no experience so terrible as the breaking up of the home just at the time when home life means most to both the parents and the children."

A tentative school has been established at Kuling, in Central China, and is now in its second year, having proved quite satisfactory, as it has demonstrated the demand for and the feasibility of such a school in China. So far it has been supported mostly by the missionaries themselves, but it will be impossible to continue it in this way, as the missionaries are not financially able to indefinitely render this support. They have believed all the time that their constituencies at home would be willing to share the burden if the matter could be properly presented to them. They want money for buildings, and a sufficient amount in endowment to secure an income of three or four thousand dollars per annum. I do not appeal to churches nor to any one who would reduce his contribution to regular mission work in other channels in order to contribute to this. We know there are brethren and sisters who can help us in this most important enterprise and then give as much more than ever to other mission work. If I could only make the brethren and sisters feel just what is coming to myself and my good wife in China just now, as we leave our precious little girl in this country and turn away again across the ocean, I know there would be no delay in getting the support needed for such a school in China as is proposed. I am prepared to give any information that any of the brethren require. This is to be an interdenominational institution. If I can secure $10,000 from my own brethren, I feel sure that the remainder will come from other sources; but it would be a source of the greatest satisfaction to us if the amount necessary for buildings should come from the same source. We need $30,000 for land and buildings.

F. E. Meigs.

2372 Seventh Ave., New York City.

All who have friends resident in Asia, whether in missionary work or in government or commercial service, know how real and painful at times is the problem of the education of their children. In India schools for the purpose have long been in existence, but in China, apart from the institution of the China Inland Mission in Chefoo, there has been practically no provision. The plan proposed by the missionaries, and represented by Mr. Meigs, appears to me to be admirable, and I think

PUTS THE "GINGER" IN
The Kind of Food Used by Athletes.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

"I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape Nuts food on the human body and brain The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centres. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three week's use as to produce a profound impression. Read "The Road to Wellville," in pkgs. "There's a Reason."

that every friend of missions and of all American families in China must sympathize with it and wish it success.

Robert E. Speer.

The Woman's College, Baltimore,
Office of the President,
Baltimore, August 26, 1907.

My Dear President Meigs.—I desire to congratulate you and your friends upon your organized efforts to establish a well-equipped and moderately endowed school for the children of missionaries and other foreigners residing in China. Such an institution, located at Kuling, as you propose, with its salubrious climate and so easily accessible to the entire Yangtse Valley, would go far toward solving the most insistent and embarrassing problem which confronts the foreign missionaries in that empire, namely, their responsibility for raising and educating their children. Such a school would make possible the continuance of the missionaries' family relations and influence upon the field until their children are ready to enter college, and thus relieve the severe strain upon their parental affection, be a great blessing to the children, and largely augment the efficiency of the missionary work.

Hoping for this far-reaching, constructive and great Christian enterprise the success which it so richly deserves, I am, cordially yours, John F. Goucher.

(Dr. Goucher is an influential member of the M. E. Board of Foreign Missions).

Virginia as a Mission Field

By H. C. Combs

State Secretary.

Population (1900), 1,854,184. No doubt we now have 2,000,000 people. Virginia has been called conservative, but our people have successful meetings in all sections. These are days of development in the Old Dominion. We should take advantage of every opening. New towns are springing up in the western section of the state, while in the east the old towns are growing. But we have failed to enter because of a lack of funds.

Unoccupied Fields.—Alexandria, 20,000 population; Winchester, 8,000 population; Staunton, 7,000 population.

Besides these there are twenty-five towns of 1,000 or more population, forty-two county seats and thirty counties. None of the above have a church or mission of our people. Many know nothing about us. We have a message for them. How are we going to reach them?

CITIES PARTIALLY OCCUPIED.

Norfolk has 125,000 people and one church and one mission of our people. Portsmouth has 25,000 people, and we have only a small mission. Richmond, including Manchester, has 125,000 inhabitants. We have six churches. There is ample room for six others. Petersburg has 20,000 population and one church. Danville has 20,000 population, one church and one mission. Roanoke 20,000 population, one church and one mission. We are a country people in Virginia, but there are vast areas only slightly cultivated by our people and others not at all. In one group are eight counties without a single church.

HISTORICAL.

The Virginia Christian Missionary Society was organized in 1875. In that year $487.26 was secured for Virginia missions, and C. S. Lucas was the evangelist. In nine months, closing July 1, 1907, the total receipts for state missions was $8,741.85. We have no record of additions in 1875, but this year there were 818 added by the Virginia Christian Missionary Society in nine months.

Virginia has furnished the brotherhood with a number of men of national repute, all of whom have worked in Virginia. Among these are W. K. Pendleton, F. D. Power, C. S. Lucas, E. L. Powell, B. A. Abbott, Peter Ainslie and E. B. Bagby. In 1884 there were 12,000 members and 172 churches, with property worth $160,850. Now we have 25,000 members (not counting colored, of whom there are 2,000), and 282 churches, with property worth $415,850. Our membership has doubled in twenty-three years. In 1884 Virginia gave to all missions $3,317. In 1906 $16,785.55, an increase of 500 per cent.

PRESENT CONDITIONS.

We have 282 churches, or one to each 6,800 population. We have about 25,000 members, or one to each 74. The missionary spirit is growing and we are hopeful, but the magnitude of the work before us appalls us. Each church endeavors to hold a protracted meeting each year.

PREACHERS.

We have now fifty churches without preachers. We need trained men for pastors and trained men for evangelistic work. The need is imperative. Last year there were 2,300 additions in the whole state. Could we have had the ministers this number might have been doubled. Virginia is a great field. The East must be occupied. Given the men and the means, the victory is assured.

The Disciples of Christ and the Federation Conference

At a meeting of our late congress in Cincinnati, Ohio, held to consider the communication of the executive committee of the Interchurch Conference asking co-operation in the plan of federation adopted in the New York meeting, and the appointment of delegates to the first meeting of the federal council, a committee of ten brethren was appointed, authorized to call a meeting of our people at the annual convention in Norfolk in October to reply to the communication of the Federation executive committee. The men to whom this duty was assigned were named as follows: F. D. Power, A. B. Philputt, W. T. Moore, W. F. Richardson, J. L. Hill, I. J. Spencer, Clinton Lockhart, S. H. Bartlett, Hill M. Bell and J. G. Slayter.

After consultation, the committee have decided to ask such a meeting of all brethren in attendance upon our general convention on the afternoon of Tuesday, October 15, immediately following the afternoon session of the A. C. M. S., and at the same place, to consider and act upon the communication which we have received from the committee representing 18,000,000 of Protestant Christians in America. We trust such a reply may be decided upon at this meeting as shall be entirely satisfactory to our own brotherhood and to the brethren of the conference, and as shall best promote the great cause of Christian unity, to which we are pledged.

F. D. Power, for the Committee.

Washington, D. C., Sept. 20.

KNOWS HOW

Doctor Had Been Over the Road.

When a doctor, who had been the victim of the coffee habit, cures himself by leaving off coffee and taking Postum Food Coffee, he knows something about what he is advising in that line.

A good old doctor in Ohio, who had at one time been the victim of the coffee habit, advised a woman to leave off coffee and take on Postum.

She suffered from indigestion and a weak and irregular heart and general nervous condition. She thought that it would be difficult to stop coffee abruptly. She says: "I had considerable hesitancy about making the change, one reason being that a friend of mine tried Postum and did not like it. The doctor, however, gave explicit directions that Postum must be boiled long enough to bring out the flavour and food value.

"His suggestions were carried out and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

"I observed, a short time after starting Postum, a decided change in my nervous system. I could sleep soundly, and my brain was more active. My complexion became clear and rosy, whereas, it had been muddy and spotted before; in fact, all of the abnormal symptoms disappeared and I am now feeling perfectly well.

"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

"I know of several others who had had much the same experience. It is only necessary that Postum be well boiled and it wins its own way." "There's a Reason." Read "The Road to Wellville," in pkgs.

Historic Features of Norfolk and Vicinity

Some time between 1630 and 1649, upon the banks of the Elizabeth River and its branches, all being arms of the Chesapeake Bay, in the extreme southeastern part of the state, the earliest settlers of Tidewater Virginia made their homes. From these early settlements there came into being little towns, which have grown since that period into connected settlements, still bearing different names, but practically united by one community of interests.

The oldest charter granted was to Norfolk Borough, issued in 1736, and superseded by the city charter in 1845.

In 1752 Portsmouth was incorporated as a city, and in 1890 Berkley obtained its charter as a town, continuing as such until December, 1905, when it became a part of the city of Norfolk, known as the Eighth or Berkley Ward.

While these were the principal cities, others have grown up, such as West Norfolk, South Norfolk, Port Norfolk, Lamberts Point, Pinners Point, Sewells Point, Huntersville, Barboursville, Edgewater, Riverview, Tanners Creek and others, all component parts of one residential and business community. As we now hear of the Boroughs of Manhattan and the Bronx, of Brooklyn, Queens and Richmond as integral parts of "Greater New York," so in the near future we shall hear of the Boroughs of Norfolk and of Portsmouth, and have already Berkley as a component part of what we may for convenience call "Greater Norfolk."

Among the many attractions in Norfolk and the adjoining country, there are none which appeal to the visitor and tourist in a larger degree than historical points of interest.

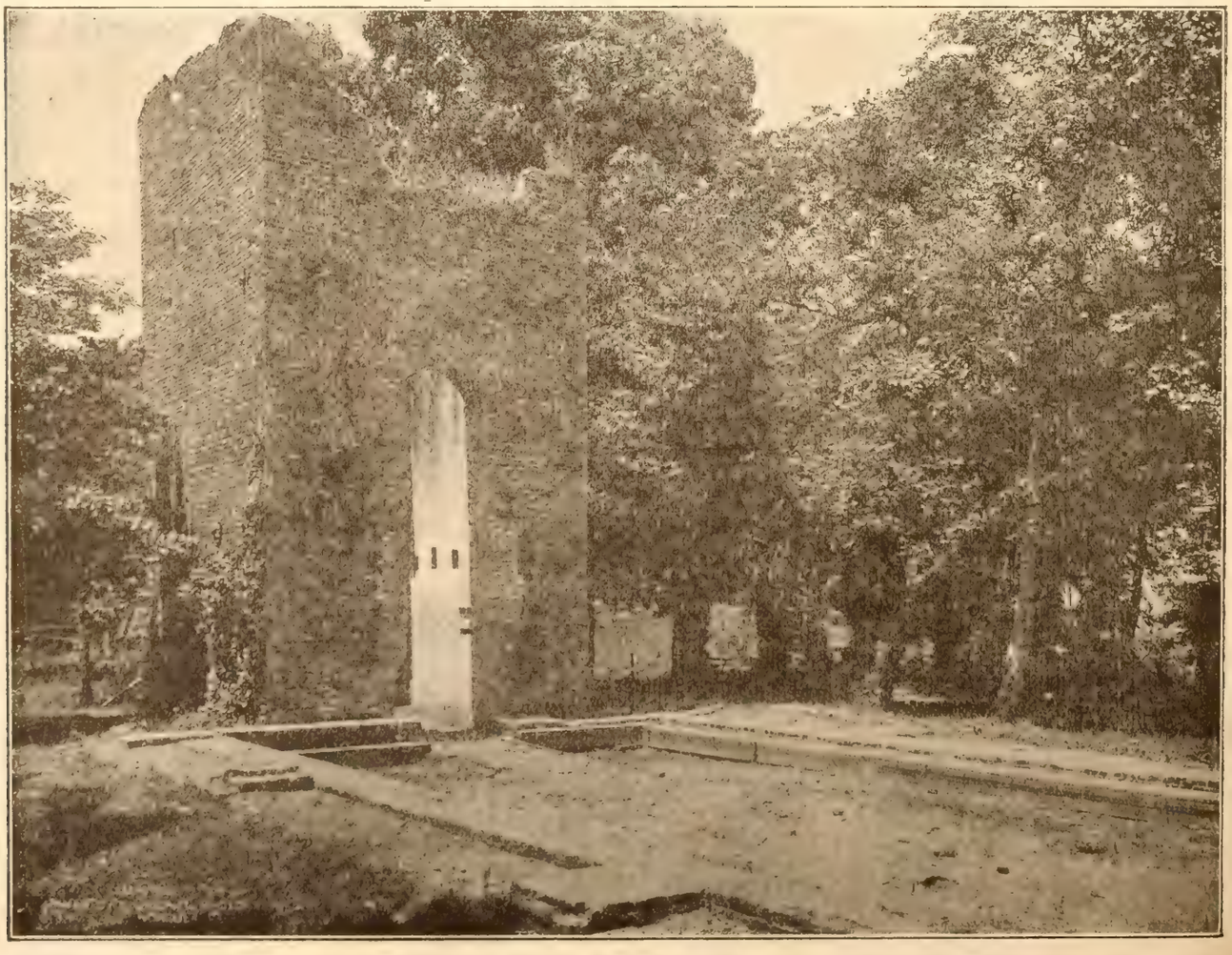
Old "Norfolk Towne" was located in the very currents of colonial, revolutionary and



St. Paul's Church, the oldest Church in Norfolk.

secessional activity. Members of the expedition dispatched to America by Sir Walter Raleigh in 1585 visited the city. Historic and reminiscent features abound in the Norfolk of to-day; among them are the Norfolk Academy, one hundred years old, the finest specimen of Doric architecture now extant; old St. Paul's Church, 168 years old, twice fired on by the British, containing in its walls a shell fired by Lord Dunmore's fleet, January 1, 1776. Just across the Elizabeth River is the city of Portsmouth, founded in 1753, in which are to be found the Norfolk navy yard, burned and blown up by the Federals in 1862 and rebuilt by the Confederates, and Old Trinity Church, used as a hospital in the Civil war.

Beautiful Hampton Roads, the most magnificent roadstead now extant, presenting at all times to the spectator a kaleidoscopic view that stimulates patriotism and excites one round of interest and pleasure, washes the shores of Norfolk. It was on the waters that our sailors met the British in the Revolutionary and 1812 wars, and the Monitor and Merrimac had their great battles for supremacy, marking the epoch from which dates the revolution of the fighting ships of the nations of the world. Just across from Norfolk, where the James River empties into Hampton Roads, is Newport News, a city whose patriotic value can not be expressed in figures of material worth. It was here that the men from Jamestown sighted Lord Delaware's ships when he came to Virginia in 1610 and saved the colony. Just a little farther down the Roads is Hampton, originally the Indian village Keeoughtan, the oldest continuous English settlement in the New World, and the repository of many historic treasures. Among the many is St. John's church, the oldest public building



Jamestown Church Tower. Remains of first church built in America in 1620. Two hours' ride from Expo. Grounds.

in the city and the third oldest church in the state. At Old Point Comfort, the "Poynt Comfort" of John Smith's time, is Fortress Monroe, originally a palisaded fort of the first settlers, planned in 1614 and fortified a few years later. This is the largest and best-equipped fortress in America, and, with the exception of Gibraltar, is perhaps the greatest fortress in the world.

This fort is separated from Norfolk by twelve miles of water. Cape Henry, where Captain Newport's flotilla of three ships first anchored in America, and made their first landing April 26, 1607, is easily reached by trolley or rail. A stone tablet, supplanting the old wooden cross marking the spot where the adventurers landed, is here.

The old Cape Henry lighthouse, erected in 1691, still stands. Jamestown Island, nearly in the James River, is the geographical birthplace of the United States. Here can be seen the ruined tower, the old graveyard, with its historic tombs and inscriptions, the foundation of the governor's mansion and the House of Burgesses, the old powder magazine and the ruins of the old Ambler mansion.

Along this river are the finest examples of colonial architecture in America.

Arrangements for the Convention—Information for Visitors

The Entertainment Committee for the Norfolk Convention has spared no effort to secure for the delegates every comfort and convenience.

When the Exposition closes, this city will have entertained over one hundred conventions. There being so many, the hotels have had such a patronage that it is difficult to secure from them a reduction of their rates for our Convention.



Armory Building, where all the regular sessions of the International Convention will be held.

Nevertheless there have been reductions made for our delegates, and reservations are being made daily for those who desire to secure them in advance.

No delegates will be assigned to any hotel or residence which is not considered first class by the committee which has taken the pains to examine and list homes and hotels only in the best sections of our city. In this connection I may say that on account of an idea prevailing before the opening of the Exposition, that Norfolk could not entertain the crowds coming, hundreds of residences in all parts of the city were opened to the public and have their solicitors numbering over seven hundred. These solicitors are allowed on trains and steamers and on the streets of the city. They are very persistent. Some of their places are reliable and some very undesirable, and hence we urge all delegates to secure their accommodations in advance, or failing to make reservations in advance to look and listen for the members of the Reception Committee which will be at all stations and boat landings, wearing white caps and badges on which will be inscribed "Reception Committee of Disciples of Christ." They will save you from the embarrassment sometimes incident to a surrender to a solicitor, by guiding you to the registration rooms where you will register and be assigned to reliable homes in residences and hotels.

Convention Hall, where the sessions of the F. C. M. S., A. C. M. S. and affiliated interests are to be held, is in the business section of the city and therefore close to the best restaurants and hotels. It is just across the street from the Monticello Hotel—headquarters for national secretaries—and just opposite the Arcade, in which will be found the registration and baggage rooms.

It is one block from the city postoffice. Convention Hall, the Arcade (registration and baggage rooms) and Monticello Hotel are all right together on City Hall avenue, near Granby street.

Every car in the city passes City Hall avenue and therefore in front of Convention Hall, so that delegates can take any car in the city, going in the direction of City Hall avenue and get off on City Hall avenue, in immediate view of the Arcade, Convention Hall and Monticello Hotel.

Delegates coming by C. & O. R. R., N. Y. P. & N. R. R., M. D. V. R. R., Southern R. R., A. C. L. R. R. and Baltimore and Washington steamers will walk only three to four short blocks to Convention Hall and registration rooms. Delegates coming by S. A. L. will land in Portsmouth within a block of ferry which, for 3 cents, will land them on the Norfolk side within three blocks of Convention Hall. Delegates coming by Old Dominion steamers and N. & W. R. R. can get cars within a block of their stations and go direct to City Hall avenue, where they will find the three buildings referred to above.

The Epworth M. E. Church, where the sessions of the C. W. B. M. will be held, is on the corner of Boush and Freemason streets, and within a block of car lines and four short blocks from Convention Hall on City Hall avenue. First Church of the Disciples of Christ, where the conference of the A. C. M. S. and F. C. M. S. will be held on Friday and Saturday and where the C. W. B. M. reception will be held on Saturday at 5 p. m.-6 p. m., and where the conferences of the C. W. B. M. will be held on Monday, Tuesday and Wednesday, is on Freemason and Brewer streets, two blocks north of the Convention Hall and three blocks east from the Epworth M. E. Church.

Our arrangements are such, that were twenty thousand delegates to attend, we could locate them all within a mile radius of the Convention Hall, and those at the greatest distances from the hall would be in every case in easy access to cars.

We prefer delegates going to hotels and large boarding houses when they will. Rates at hotels are from 75 cents to $1.50, European plan.

Rates at homes from 50 cents to $1.00, European plan. Breakfasts can be secured in residences, restaurants and hotel cafes from 25 cents up.

Norfolk City with its surrounding vicinity is an ideal climate at almost any season, as is attested by the fact that her resorts are open summer and winter, tourists coming at almost any season. The month of October, however, is unsurpassed in its enjoyable climatic conditions and the peculiar fascination which fastens upon a visitor to this beautiful section of almost matchless water scenery.

The harbor here has always been beautiful, but its attractions are enhanced now by the additional scenes of wondrous beauty displayed in gorgeous illuminations which nightly spread their glory over Hampton Roads, and in the stately colonial buildings of the grounds, which make a most beautiful setting in that matchless blue of an October sky above them and that of the Hampton Roads at their feet.

The nights here are cool and refreshing.

The side trips to Yorktown, Williamsburg, Jamestown, Old Point Comfort, navy yard, Hampton Roads, Newport News, Cape Henry, Virginia Beach and the exposition grounds are all enjoyable and inexpensive. Large tourists' automobiles stand in front of Monticello Hotel, and for 50 cents will give a ten-mile tour of the city.



Virginia Building, Jamestown Exposition.

A card of information will be handed each delegate. On it will be every item of information desired at such a time.

As a final word, let me say all that can be done in advance to make the stay of the delegates pleasant and profitable will be done, and we, therefore, request that everyone who can possibly come, will arrange to be present and enjoy the good things that are in store for them.

Come, brethren! Come and see this

(Continued on Page 1244.)

Our Budget

—"On to Norfolk" is the slogan.

THE CHRISTIAN-EVANGELIST Special starts Tuesday afternoon, October 8.

—The date is October 11-18, and the route is that of THE CHRISTIAN-EVANGELIST Special.

—A hundred delegates entitle us to a special train. Send in your names and make your reservations of sleeping berths at once.

—No more historic ground can be found in all our wide national domain than in the places around and about Norfolk, in the Old Dominion. But let us make Armory Hall, in which our convention is to meet, a historic spot because of the spirit and achievements of the great convention of 1907.

—We stop the press to insert this statement of fact which Brother McLean wishes the brotherhood to know, viz.: that he has been shut out of the "Christian Standard," and is not permitted to make corrections of what he believes to be gross misrepresentations. THE CHRISTIAN-EVANGELIST regrets beyond measure the necessity for any such discussion, and believes these brethren should submit their case now to the brotherhood and let the controversy end.

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—T. H. Wilson, of Toilville, Ind., has been called by the Verona (Mo.) church.

—Prospects are good for a $10,000 new church at Haskell, Tex., according to the report of James N. Thomas, pastor.

—An independent mission has been started with ten members and temporary quarters at Calvary Dispensary, 206 West 130th street, New York. M. C. Tiert is the leader.

—S. E. Hendrickson, of Weaubleau, Mo., began a revival at Ladue, September 17, and the first Sunday in October, with John Orr as leader of song, will start a meeting at Calhoun.

—The brethren at Joliet, Mont., are striving to build a house of worship, but feel they must have some outside aid. They could use some old seats. O. G. Franklin is the minister.

—Through the generosity of Clark Van Nostrand, W. H. Betts is now occupying a new parsonage at Fairfield, Iowa. His church also has voted to remit the balance of his house rent for this year.

—The Tennessee Christian Missionary Convention is to be held with the Vine Street Christian Church, Nashville, October 7-9. A strong program has been prepared and a good convention is anticipated.

L. Zink has entered upon his second year of work with the brethren at Plattsmouth, Neb., and reports that all hearts are rejoicing. There are additions, and money is in hand for needed improvements.

O. P. Spiegel, of Birmingham, Ala., is to begin a meeting with Willis S. Myers and the Naomi Avenue Church, Los Angeles, Cal., on the first anniversary of this aggressive church, September 22.

"The Haskell Herald" (Haskell, Tex.) of September 13, reports that a new $12,000 Christian church is now assured in that town, since the Boen revival. At the date of this paper, fifty-two had been added to the church.

—Marion Stevenson, who has just held a successful meeting with the church at Washington, Pa., will deliver his Bible lectures at Moundsville, W. V., where Percy H. Wilson is minister, September 29-October 4.

—Arthur A. Brown, minister at Poseyville, Ind., recently preached at Georgetown, Ky., and Harrodsburg, while on a vacation. He has just entered upon a meeting and is being assisted in the music by Miss Una Dell Berry.

—We understand that the new and beauful church which is being erected at a cost of $12,000, at Fredonia, Kan., where H. M. Johnstone is the successful minister, is to be dedicated some time in December. A meeting will follow.

—Friday, September 20, was national temperance day at the Jamestown Exposition. Among the speakers were Governor Hanley, of Indiana; Governor Glenn, of North Carolina; Attorney General Trickett, of Kansas, and others.

—A correspondent inquires the authorship of the beautiful little poem in the Home Department of THE CHRISTIAN-EVANGELIST, of September 12, entitled "Hope." If any one can answer the question we would be glad to have the information.

—Geo. L. Snively, of this office, has been invited to speak on "What Should a Minister Read?" at a banquet to be tendered by Pastor E. W. Allen to visiting preachers attending the Kansas Jubilee Convention at Wichita, September 30-October 3.

—John H. Wood, chairman of the Northeast District Board of Georgia, announces that the co-operation of the churches in that district will meet with the Mount Vernon Church, October 22-24. All churches are requested to send delegates.

—Saturday, September 29, is to be a festal day in all our Georgia churches in behalf of the Baldwin Orphanage. The Atlanta "Constitution" is lending itself to make this a success. Whatever is made or given should be sent to W. B. Shaw, 176 Rawson street, Atlanta, Ga.

—We note that Topeka, Kan., is in the field to take the next international convention west. No doubt Topeka has a claim, but we believe the understanding of the brotherhood is that next year, unless something unforeseen intervenes, the convention shall go to New Orleans.

—T. A. Abbott reports the little church at Lock Springs, Mo., progressing in a wonderful manner under C. W. Worden. The organization was affected only about a year ago. A house was purchased and all indebtedness has now been wiped out. The brethren are now preparing for a meeting.

—We are glad to report that L. E. Murray is again back at his post of duty at Middletown, Ind., after an enforced absence on account of sickness, for three months. When he is fully recovered he expects to engage in a vigorous campaign for the enlargement of the kingdom.

—We have received cards announcing the marriage of Miss Mary Whitehead Pendleton, daughter of Bro. and Sister H. King Pendleton, of Atlanta, Ga., to Mr. Jasper Newton Bell, in the First Christian Church of that city on October 9. Our congratulations are hereby extended to the happy couple.

—The Vine Street Christian Church held home-coming services on Lord's day, September 8, which was also a formal re-opening of the church after the summer season. Bro. R. Lin Cave conducted the communion service, and Pastor W. J. Shelburne preached a strong sermon, with four additions, one by confession.

—Since the Editor will not see this till after we have gone to press, we ask it to be remembered that one of the notable features of the convention will be the "Disciple Day address" by J. H. Garrison, Thursday morning, October 17. Let none plan to leave Norfolk until after the presentation of this speech.

—A new church building at Paulding, O., has just been dedicated by Herbert L. Willett. There were large audiences, and $4,000 in cash and pledges was secured. The building is of brick and stone and cost $16,000. It seats about 700 people, and is a monument to our cause in this city where W. D. Trumbull is our minister.

—James Kerfoot has just been set apart to the ministry by E. E. Cowperthwaite and the officers of our congregation at Wilkesbarre, Pa. He is a native of England, but has taken American citizenship and is a young man of unsullied character. He will take a full Biblical course at the Christian College, Washington, D. C.

—Joseph Todd, of Brentwood, Long Island, N. Y., has just returned from the Pacific Coast, where he went on a search for his father and sister, or their bodies. He was unable to get any trace of them beyond the ill-fated steamer. Brother Todd will, we believe, be through his special university work next June, and some Missouri church should be on the lookout for him.

—We are in receipt of an outline of a sermon preached by J. E. Lynn to the Central Christian Church, Warren, Ohio, after his return from the Rocky Mountains. His subject was "The Glory of God Upon the Mountains," and had we space we would be glad to give to our readers Brother Lynn's thought. The sermon was reported by one of the local papers and sent to us by O. S. Deming.

—We are glad to note from the report by G. L. Bush, of Gainesville, Tex., that R. R. Hamlin is continuing to have great success in his evangelistic work. Associated with E. F. Daugherty, he is now in Texas, but the southern churches do not have so many meetings in the winter, and churches in the middle states wanting a first-class "team," before May, should correspond with Brother Hamlin.

—A yearly meeting of the church at Smithfield, Ohio, was attended by H. G. Connelly, who was pastor of this congregation during his senior year in Bethany College. He is now making larger preparations at Yale College. The present minister, B. R. Johnson, says his message was just what the church needed. We are glad to know that the work is in a fine condition and that the anticipations for the future mean progress.

—The first year's work of Frederick Wyatt for our church at Quanah, Tex., shows a net gain in membership of 25 per cent. During the year there was expended $771, the church edifice was improved, and three good lots on the main street of the city purchased, upon which it is hoped to erect a parsonage. Brother Wyatt will remain with the church, but desires to conduct a few revivals. "I have no terms," he writes. "The Lord is my shepherd, I shall not want."

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A Home Comfort.

The merits of Borden's Peerless Brand Evaporated Milk (unsweetened) are convenience, economy, purity. Use it in all recipes calling for milk or cream. In this product the natural milk flavor is retained. Suitable for fruits, cereals, tea and coffee.

—At his last service in Colorado Springs, seven new members were given the hand of fellowship by Crayton S. Brooks, making sixty since the Brooks Brothers' revival closed. A check for $100 was enclosed in a handsome engraved pocketbook that was handed to the minister at the farewell reception. His work at Newcastle, Pa., opens up well.

—C. V. Allison reports all departments at Mound City, Mo., out of debt. In spite of the hot weather the Bible school broke its year's record during the last three weeks of August with an average attendance of 160, and it is planning for greater growth. Improvements are now being made upon the building, and it is expected to be re-dedicated on September 22, with a meeting led by S. D. Dutcher, of Omaha.

—At Kinston, North Carolina, J. R. Rountree, of that city, has just been ordained to the ministry by Preston B. Hall, pastor of our church there. Brother Rountree is a native of Brooklyn, N. Y., and a young man of culture and talent. He is an alumnus of the University of North Carolina and has been in practice as a lawyer, but has more lately been in journalistic work, acting as city editor of the Kinston Free Press.

—The church at Erie, Ill., has been reorganized, and in spite of the fact that its members are paying 50 per cent more salary and, for the first time in their lives, paying it weekly, the entire amount has been provided for and there is money in the treasury. G. W. Morton took up this work in the summer when people are on their vacation. It speaks well for him. The congregations are large and everything points to a successful work.

—The old church house at Sweetwater, Tex., is being torn down, and our brethren are meeting in a tabernacle. Just at present a meeting is being held with the pastor, Percy G. Cross conducting and J. Ross Miller leading the singing. More than $6,000 has been raised for the new building. Brother Cross finds his new charge such a one as gives him great delight. He just been reading some of the new books we have sent him and is delighted with them.

—J. N. Murphy has accepted the work at Belpre, Kan. A lot has been purchased for a new building and work had been begun, but on his arrival he found this had been suspended, partly because of the lack of some one to lead and partly because some of the donors desired to withdraw their pledges because of discouragement. Brother Murphy has undertaken to create a fund to renew the work. The congregation is small, but many of them devoted. He was constrained to close his work at Orange, Texas, some time ago by reason of the illness of his wife, but she is now recovered.

ALL THAT THE FONDEST

Of Fond Mothers Desire for the Alleviation of her Skin-Tortured Baby is to be Found in Warm Baths with Cuticura Soap,

Assisted by Cuticura Ointment, the great Skin Cure. This pure, sweet, and gentle treatment affords instant relief, permits rest and sleep, for mother and child, and points to a speedy cure in the most distressing of torturing and disfiguring humors, eczemas, rashes, itchings, and chafings of infants and children. Cures made in infancy and childhood are in most cases speedy, permanent, and economical. Guaranteed absolutely pure under United States Food and Drugs Act.

—J. E. Denton writes glowingly of Petaluma, Cal., "the chicken center of the world." But it also has climate and factories and opportunities out there. Brother Denton reports the largest Bible school they have ever had, and five recent additions to the church's membership, among them C. E. Daugherty, late pastor at Madison.

—Though there is no regular minister, the congregation at Gilman City, Mo., is doing what i can to build up the work at that place. There is no place to meet and the brethren are, under the leadership of Elder B. W. Hurst, meeting in their homes and pushing the matter as fast as possible towards the erection of a building. Recently there have been four additions—one by confession and baptism, two reclaimed and one by statement.

—Our church at Philipsburg, Pa., is only six months old, but its health is very good. The work goes along admirably under the leadership of D. F. Harris as pastor. There have been 29 additions, 24 of which were confessions. Among the many other financial obligations the little congregation has just responded liberally to the call for church extension. One of the members writes us: "We are reading THE CHRISTIAN-EVANGELIST with much interest."

—S. M. Gillidett, who was proprietor of a hotel at Plains, Kan., is also a preacher of the Christian Church. He reports that the church at Mineola have a good commodious house of worship and a working congregation, with Bible school and Endeavor society. Generally speaking, our churches are few and far between in that part of Kansas. There is not a Christian Church in all of Meade county. Brother Gillidett preaches for two congregations in Clark county.

—The son of James Mailly is, we learn, a fine barytone singer, who has been doing quartet work for the Redpath Bureau. It is his desire to take up evangelistic singing, in which he has had some experience. He is a deeply spiritual young man and a trained worker, having splendid success with young men and boys. We are sure there is a place for such a worker, and any evangelist needing an assistant of this kind might write to Brother Mailly at Greensburg, Ind.

—The brethren at Vallejo, Cal., after many years of struggle have just laid the corner stone of a new church home. Brother Palmer, of Napa, gave the address. Members of other churches took part in the impressive service. The building is to be a two-story one with parlors, Endeavor and class rooms below and auditorium and other features of a modern church home above. The seating accommodation is to be for 300, and the cost will be about $14,000. O. A. Hushaw has been called as minister a second year.

—O. P. Spiegel, of Birmingham, Ala., is to assist John L. Brandt, of the First Church, St. Louis, in a meeting this autumn, following his meeting with Willis S. Myers, in Los Angeles. Brother Spiegel has been doing evangelistic work for some time, but we understand that he is thinking seriously of again locating this winter for what he hopes may be his best work. More than half his life has been spent in important pastorates in Birmingham, Chicago and New Orleans, so that while he stands well as an evangelist, he has also proved himself a successful pastor.

—The improved and enlarged church at Ipava, Ill., where Jesse T. Craig is the pastor, was rededicated on September 9 by Harvey O. Breeden, who dedicated the original building in 1894. The total cost of additions and equipment was $2,100, half of which was subscribed at the beginning of the enterprise; the other half was raised on the day of dedication. The house as improved now has for church purposes additional floor space for the accommodation of 200 persons. The annex, 43x20 feet, has a basement room of the same size, giving that much additional room for the Sunday-school.

—W. Remfry Hunt, our minister for eighteen years in Chu Cheo, Auhivei Province, Central China, is busy in London writing and lecturing on China. Brother Hunt and his wife have both lived many years in London, if they were not born there. They sing in Chinese at meetings, and tell the facts about the work—its struggles, glad surprises and triumphant achievements. We are publishing some letters from Brother Hunt. In association with Prof. Charles T. Paul, it is his intention to do some special work in the preparation of some literature for mission class studies.

—An excellent report is that of the church at Kirksville, Mo., which completed the year's work under D. A. Wickizer, July 1. There was a net gain of 108, there being 86 additions by confession and baptism. The financial report showed $2,414 raised by the church, and the total for this fund $3,226. For missions there was raised $371. The church membership is now about 800 and the average attendance at Bible school 250. We are glad to note that Brother Wickizer takes an interest in the other churches in the county and hopes to make a great change in their membership during the coming year.

—A correspondent requests the Editor of this paper "to lead us in a new study of the Book of Acts." There is room and need for such restudy, by the proper person, not so much from the point of view of church history as of church life and the law of spiritual development. Many of us have yet to see the deep spiritual significance of the book of Acts, and to properly estimate the divine power at work within the Church in its beginning days. Whether we shall be able to lead such a study or not, we suggest that our ministers, especially, make a restudy of the book from the point of view we have suggested.

—J. F. Findley has returned from a very happy vacation. He spent a few days with the brethren of the Ashland Church, Chicago, visited friends in Indianapolis and vicinity, taking in Bethany encampment, where he met L. L. Carpenter, and afterwards visited Brother Welshimer's church at Canton, Ohio. He was on the program for the Colorado assembly, and spent some days at Pine Cliffe. Here he met Dean Haggard "in his shirt sleeves, an old straw hat and overalls, building his house on the high rocks that overlook the valley." He returned to Fort Collins the better prepared to push forward our work in this large and growing field of labor.

—The Southwest Christian Church, of Los Angeles, has been organized, the second church George Ringold has had the pleasure of organizing since he took up city evangelistic work under the Southern California Board, January 1. Budlong Avenue Church was the other one. State Secretary Grant K. Lewis assisted in a special meeting, and a church of 33 members was organized.



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Later a Bible school was started on Jefferson street, and Brother Ringold devoted his whole time to the new work, leaving Budlong with a church of 60 members. C. A. Young assisted in a short meeting on Jefferson street, resulting in 12 additions. The Sunday-school numbers now 100 enrolled.

—John A. Stevens will return to the work of the A. C. M. S., and continue as the evangelist of Fred Doeller and family of Columbus, Ind. He will fill present engagements entered into during the lapse between his taking up independent work and his former engagement with Brother Doeller. Brother Stevens will now have no particular state as a field, but after the first of the year will hold meetings for unorganized groups, organize churches, buy lots, etc., as he has done in the past. He has just held a meeting at Sulphur, I. T., where there were a few additions, a church of 40 members organized and plans laid for a building enterprise. His present address is Sulphur Springs, Texas.

—We invite attention to the call of the committee of ten appointed at our last congress for a meeting of the brethren at Norfolk to consider and give a suitable response to the letter of the executive committee of the Interchurch Conference, asking our approval of the basis of federation adopted at that conference, and our selection of delegates to attend the next great conference in behalf of Christian union, to be held in 1908. This will be a meeting of great importance and its action will, perhaps, do more than any other one thing which will be done at Norfolk, to show to the world our attitude toward the realization of Christ's prayer for the unity of his disciples. It will be well worth going all the way to Norfolk to be present in that meeting alone, and to cast a vote that will help to promote the growing unity of Christendom.

—We have announced the death of Strother M. Cook, an independent missionary to Africa. We now have some further information. He died in that country on June 1, at Ibidan, about 123 miles north of Lagos in the Yoruba Province. He was seriously ill only one day and died at the hospital at Ibidan, where he had gone to look after some missionary work. The native brethren and friends are preparing to erect a missionary chapel at that point, not far from his burial place and have secured a plat of ground and laid the corner stone. They have written to obtain assistance from his friends and brethren in the homeland. Brother Cook's last text was, "Christ shall be magnified in my body whether it be by life or by death," so the Lagos papers state, so it seems his career there was a verification of the words of the text. Any contribution sent to Mrs. Lucy J. King will be applied to the Cook Memorial Chapel.

—By a severe accident caused by a fall last January, Bro. W. G. Surber, so long identified with our work in Missouri, as a faithful minister of the gospel, is now living with his sons in Oklahoma City, having been, for the time, disabled for the work of the ministry. In a recent letter to the Editor, he writes: "It was a great cross for me to leave Missouri. I was identified with the work of the ministry in that state for about thirty-five years, and watched with anxiety the growth of the cause, and did what I could to help it on. . . . . I am able now to get around a little on crutches. How I long to be able to preach as in the past! However, I am trying to learn the lesson of contentment, as the apostle learned it: 'I have learned in whatsoever state I am therewith to be content'." Brother Surber has many friends in Missouri who will sympathize with him in his misfortune, and pray for his early recovery. We commend him to the Christian love and fellowship of the brethren in Oklahoma.

—The following notice is of special interest to our Kansas readers: "Kansas is also to have a jubilee. The churches of the state are preparing to celebrate the fiftieth anniversary of the Kansas Christian Missionary Society. The next state convention, held with the Central Church, Wichita, on September 30 October 3, will usher in the Kansas Jubilee. Nearly all of the leading national representatives of our missionary and benevolent work will be present, and reports are coming in from all over the state assuring us of a large gathering of the faithful. The convention is to take large proportions and to be a proper beginning for more successful labor during the new missionary year. Many of our pastors have already arranged for their jubilee revival meeting. They will circulate our religious papers, gospel tracts and will more thoroughly advertise their evangelistic campaign. We will expect great things after we have done great things. The religious life of Kansas must be kept to the front as well as her material prosperity.—Geo. E. Lyon, Superintendent Kansas Missions.

—E. A. Child has accepted a call to Albuquerque, N. M., and with his family is making preparation to move there this month. He left the people at Boise, Idaho, with plans for a new church building and, eventually, a university on the grounds which they have purchased. Brother Child would have been glad to have remained to carry out this enterprise but for the fact that his family seems to need a milder climate for the winter season. He feels that he can leave the plan for enlargement at Boise with the people there who are capable. The business men of the city have sanctioned the scheme and are ready to help in its success. Brother Child spent ten years or so in a similar scheme in Wisconsin while he was a member of the Congregational Church, and as a result there is one of the most successful churches and schools, as well as one of the best regulated towns in the state, now standing where the primeval forest stood when he began. A board has been corporated to take charge of the plan at Boise, Idaho. Those who wish to learn further particulars may address N. C. Hiatt at that place.

A Tent Meeting at Hazelton, Kan.

My own membership is still with the church at Linwood Boulevard, Kansas City, Mo., but I came to Hazelton, Kan., some four months ago, to be with my son. It is a town of some 300 inhabitants and both Methodists and Presbyterians have good church houses, though preaching is both irregular and to small congregations. We had no organization, but the few members, after conferring, decided it was a good time to have Brothers Ingle and Zimmerman, of Harper, Kan., hold a meeting. A tabernacle was erected adjoining the Methodist church in which we could go in case of rain and on Sundays. The meeting lasted 17 days and there were six confessions and two from other churches. Scattered in and around Hazelton, we have about 40 members who have rented a room in the school building and just met for the first time to break bread. We are to organize a Sunday-school. The success of the crop this fall will determine whether a church building is to be erected. Brother Ingle is to be back December 1 to hold another meeting, or rather finish this one.

Mrs. Luella Hargis.

A Recipe for High Days.

The church at Lawrenceville, Ill., has had a day of rejoicing and of spiritual uplift. Mrs. F. E. Hagin, our living link missionary, spoke in the forenoon, while F. M. Rains addressed the evening audience. Mrs. Hagin captured our people by her sweet womanliness, not less by her address. We are not behind the very chief of our churches in appreciation of and pride in our representative in the foreign field. Paris, Ill., is no exception, notwithstanding their selection of Brother Hagin as their living link.

We have had two seasons of rejoicing here in Lawrenceville, either of which has repaid us a hundredfold for the money invested in making this church a living link. One of these was the day we raised the money for the support of a missionary. That day we shall never forget. The second was when Mrs. Hagin and Brother Rains were with us. We recommend our recipe for high days to all our churches.

H. A. Macdonald.

West Virginia Convention.

The best convention ever held by the churches of Christ in West Virginia was the one which was held last week at Berkeley. High upon the mountain tops of Raleigh county is this little town, and just to enjoy its pure air and gentle breezes is enough to make all want to return again. The convention was in session four days and many things were planned to carry on the Master's work in "the mountain state."

Professors Taylor, Johnson and McDiarmid delivered addresses which placed Bethany College high in the estimation of Beckley and the surrounding country.

George F. Crites, the living-link evangelist, in southern West Virginia, gave a report which shows that he is accomplishing much good in his section of the state. Not only is he organizing churches and building them homes, but he is also purifying the churches that are already organized. He is showing the people that we stand for clean preachers and working churches.

The past year is the first time the state board has ever employed a man to do the work of corresponding secretary. Heretofore the work has been done by the state evangelist. J. W. Yoho, who has been the corresponding secretary, was again elected to fill the same office another year. No man in West Virginia is so well fitted to do the work as Brother Yoho, and we feel sure that the state will be much enriched by his work. West Virginia expects to raise three thousand five hundred dollars this year for state missions. Two more evangelists were employed and will begin work in the state at once.

At this convention, W. J. Wright represented home missions, and his addresses stirred the hearts of the people as they never have been stirred before.

Professor Paul, of Hiram, represented the foreign society, and as he told of the things being done in China by Christian influence, all who were present listened with extreme delight.

The C. W. B. M. was fortunate in having Sister Mattie Pounds, of Indianapolis, at the convention. It is needless to say that we enjoyed her work with us, for all

Church Extension Receipts.

Comparative Statement for Second Week of September, 1906, and Second Week of September, 1907.

Contributions from Churches.		Contributions from Individuals.		Number Contributing Churches.	
1906	$2,204.61	1906	$ 71.68	1906	134
1907	1,346.16	1907	6.135.46	1907	98
Loss	$ 858 45	Gain	$6 063.78	Loss	36

Churches should hasten their offerings to Kansas City by September 30. All remittances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

the churches know the good work she is doing.

The Mountain Mission school at Beckley bids fair to be a great success. The preparations for the opening of this school are being superintended by Sister Alma E. Moore, to whose ministry is largely due the fact that we are to have the school at Beckley.

The convention meets next year at Clarksburg. A. H. Jordan.

A Sunday-school Contest.

One of the most efficient, interesting and helpful methods of increasing the Sunday-school is a contest with a school in some nearby city. It is quite surprising to see how the whole city becomes interested in such a contest. The local papers take a civic pride and usually gladly give generous space each week. The results are telegraphed or telephoned just before the close of the session and gives a mighty impetus to personal work during the week. The pupils and teachers get the habit of regular and prompt attendance and this is of immense value when the contest closes. But the contest does not seem to grow old nor the interest in it pale, and as soon as it closes the people will be importuning for another with some other school. No bad effects seem to follow this kind of a contest. If good generalship is shown the growth can be almost entirely a real and permanent growth. Bruce Brown.

Lights and Shadows in Benevolent Association Work.

As a result of the general secretary's visit to the Pacific coast, the National Benevolent Association is receiving much encouragement. Every church visited in Washington, Oregon and California has pledged itself to take an annual offering for this worthy ministry. One person in Washington has offered a fine property, valued at $12,000. for orphanage work. In Eugene, Ore., a fine property costing $7,500, has been purchased and given to the association for an old people's home. To encourage the beginning of the work in Eugene, a brother offers $500 and a sister offers $3,000. A lady seventy years old in Oregon has offered to give the association a ten-room brick house, $5,000 in cash, and 400 acres of land, if it will open an orphanage in her city, and will care for her for the balance of her life. These and many other things show how deeply interested the brethren on the Pacific are in the Gospel of the Helping Hand. From present indications they will soon lead in this holy ministry.

Recently a sister in Iowa gave $500 on the annuity plan, with a promise of more. While these signs of sympathy and interest are encouraging and inspiring, there is an other feature of the work of the year that is depressing. Out of respect to the wishes of many brethren to have the clash over Easter removed, the Benevolent Association consented to a joint observance of Easter with the C. W. B. M. This peace offering has cost the association $4,000. This loss means a cut in the "bread and butter fund." Much of the money given is so designated that it cannot be used for missionary expenses. The money coming from Easter has been relied upon for years to provide for shortages in our running expenses. The association comes to the end of this year with several institutions in debt for bread and butter. The churches and ministers are sending more children and old people to the association for care than ever before. Surely the churches will not require the work to be done and at the same time cut off the main source of revenue without making some other provision. This $4,000 shortage should be supplied, that the Lord's hungry little ones may not call for bread in vain. We must not take the bread from the Master's mouth.

Just Resting.

"Why haven't you sent any telegrams lately?" This question from many friends prompts me to write the following notes. My meeting at Dallas, Ill., closed with 130 additions. Immediately following—about July 1—I went to Loveland, Colo., for a rest. In resting I found time to dig for sermon gold in the Rocky Mountains, and dress my old sermons in new clothes for the autumn and winter campaigns. They needed it, too, for they were badly worn from daily use throughout twelve months without rest. How helpful to go to the mountains and in the midst of sublime and silent grandeur, rest and read; Twain's "Christian Science," "Is Christianity True?" "Science and Christianity" and "The Life of John Paton" are helpful books which I read while resting.

About July 20 I went to Shelbyville, Tenn., and visited with homefolks in Dixie. They are building a new church at a cost of $15,000. It will be completed October 1. James Small begins a meeting there Oct. 6. W. L. Logan is the preacher in Shelbyville and he is doing a great work. Then I preached a few nights in Bell Buckle, Tenn. On August 11 I commenced a meeting with J. Clarence Read in Fulton, Ky. The brethren there erected a tabernacle seating 2,000 people and many nights during the meeting the tabernacle would not accommodate the audiences. Brother Read is a good yoke-fellow and a tireless worker. O. T. Marks led the singing. We continued four weeks with 45 additions. We hoped for larger results, but local conditions would not permit it. I have never found the sectarian spirit so great as in Fulton. "The Methodist," by R. H. Pigne, and the "Baptist Flag," are both published there. Here are samples from each sheet: "There is more religion in one advertisement than in the whole doctrine of the Campbellite church."—Methodist. "One wing of the Campbellite fraternity is in a meeting down on the creek, but few are trying salvation by water."—Flag. With their children trained since the war under such teaching and in such a spirit no wonder that our matchless plea could not reach many hearts. But we had a good sowing season and some day we shall have a great church in Fulton.

We commenced at Oelwein, Ia., September 8. Brother Charlton is leading the singing. Our next meeting will be in St. Louis.

E. E. Violett.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Tipton, Ind., September 23.—The Rex Rink crowded every night; 42 added to date; Netz sisters and Tapp are with us.—Brooks Brothers.

Special to THE CHRISTIAN-EVANGELIST.

Shepherdsville, Ky., September 23.—Vawter and Wood meeting three days' old. Fifty seats added; hundreds turned away; Vawter's third meeting here. Stirring sermons, sweet spirit. Mrs. Vawter, Professor Wood and choir singing best ever heard here.—Mrs. J. B. Monroe, church clerk.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, Kan., September 23.—Great crowds, great chorus, great orchestra and bright outlook here. One thousand present last night, hundreds standing; four added at morning services, eleven last night; 15 first day.—Wilhite and Tuckerman.

Special to THE CHRISTIAN-EVANGELIST.

Glasgow, Ky., September 23.—Meeting continues; large audiences; great interest; 40 additions. Awfully handicapped on account of Brother Payne's sickness. With Brother Logan, Shelbyville, Tenn., October 6.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Harrisburg, Ill., September 23.—Dedicated new church here yesterday and debt is covered.—J. Fred Jones.

Special to THE CHRISTIAN-EVANGELIST.

Chicago Heights, Ill., September 23.—We are having a great meeting at this place. Sixty-six additions to date. The idea of conducting a tent meeting was considered impossible by many when we began. But the gospel will prevail. Greatest and largest meeting ever conducted in city. Big tent packed last night.—J. O. Shelburne.

Special to THE CHRISTIAN-EVANGELIST.

Hammond, Ind., Sept. 23.—Glorious day at Hammond yesterday. Z. T. Sweeney and Congressman Crumpacker with us for the day. Fifteen thousand dollars raised for $30,000 church building.—C. J. Sharpe.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Mo., September 23.—One hundred and thirty converts to-day; 669 in fifteen days of invitation. Scoville and his helpers assisting three churches.—Chas. Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Los Angeles, Cal., September 22.—Meeting at Naomi Avenue Church, with S. M. Martin as evangelist, closed to-night; great crowd. Ten additions, making a total of 184 in twenty-nine days.—Willis S. Myers, minister.

Some of Our Representatives in the Foreign Field



F. E. Hagin.



Mrs. F. E. Hagin.



Dr. R. J. Dye.



Mrs. N. Dye.



C. S. Weaver.



Mrs. C. S. Weaver.



F. E. Meigs.



Miss Emma Lyon.

The Oklahoma State Convention.

The convention held at Oklahoma City, September 5-9, was the greatest convention ever held in Oklahoma. It was a historic convention. It was a joint convention, held by Oklahoma and Indian Territory, with a view of merging the missionary societies of the two territories into one.

The basis of the merger was a constitution which was unanimously adopted by the joint convention. This consummated the merger. There is now one society, the Oklahoma Christian Missionary Society. A new state board of fifteen was selected. They were divided equally between the two territories. For the present, there will be an eastern district and a western district, conforming to the boundaries of Oklahoma and Indian Territory.

Inasmuch as efficient work was done by the corresponding secretaries of both territories, J. M. Monroe is continued as corresponding secretary of the western district and S. R. Hawkins is continued as corresponding secretary of the eastern district. These two secretaries will work in perfect accord. W. A. Humphrey, of Guthrie, is president of the board and M. S. Dunning of Tulsa, is secretary. Quarterly meetings will be held at Guthrie.

Report of work done in Oklahoma during the year: Days service, 3,214; sermons, 1,774; baptisms, 437; other accessions, 643; total accessions, 1,080; churches organized, 16; meetings held, 63; churches assisted, 122; preachers located, 68; churches supplied with preaching, 92; church building erected, 32.

This does not include work done in Indian Territory. It includes only the work done by the field workers of the Oklahoma Christian Missionary Society.

A statement of the average amount of work done by each living link missionary shows: Days service, 293; sermons, 161; baptisms, 40; total accessions, 98; churches organized, 15; church buildings erected, 3; meetings held, 6; churches helped, 11; preachers located, 6; churches supplied, 8.

A comparative statement of work done by the Oklahoma and the Illinois Missionary Societies during the last year shows:

	Ill.	Okla.
Men	58	11
Meetings	51	63
Additions	1,621	1,080
Churches organized	6	16
Churches aided	46	116
Buildings erected	0	32

Illinois had five times as many men in the field as Oklahoma, yet Oklahoma held twelve more meetings, organized two and two-thirds more churches, and aided two and one-half times as many churches as Illinois. Oklahoma held five meetings per man, Illinois one meeting per man. Illinois organized a church for every ten men in the field, Oklahoma organized one and a half per man. Illinois aided one church per man, Oklahoma aided ten churches per man. Illinois had thirty-two additions per man. Oklahoma had ninety-five additions per man. Oklahoma erected thirty-two churches; the records do not show that Illinois erected any. This comparative statement is presented to show that Oklahoma is a ripe field and to be an inspiration to all the boards such support. No doubt the Illinois evangelists worked as faithfully as those of Oklahoma, only their field had been gleaned long ago, while here we are in the midst of a harvest.

S. R. Hawkins, as corresponding secretary, presented a splendid report of work done in the Indian Territory. We have not the items of his report at hand.

A splendid body of preachers from the two territories was present at the convention, which augurs well for the cause in greater Oklahoma. Dick T. Morgan, president of the O. C. M. S., in opening the convention with his annual address, gave the key-note of optimism, which was characteristic of the entire convention. Not a note of pessimism was heard from start to finish. President E. V. Zollars was present with his inspiring personality. He has especially contributed to make 1907 a historic year for our cause in Oklahoma by installing the Oklahoma Christian University. W. A. Humphrey, president of the board of directors of the university, made the report for the educational committee. It was received with great enthusiasm, as he presented the present encouraging condition, and the splendid possibilities before the institution.

The most inspiring feature of the convention was the meeting of the Oklahoma and the Indian Territory workers, in view of the prospect of immediate statehood. It was felt that a merger of the work of the two territories was the "manifest destiny" of our cause in the new state. The committee on merger, with O. I. Smith as its chairman, did an inestimable work for the brotherhood in preparing the constitution which was the basis of the merger and which was unanimously adopted.

The "Oklahoma Christian" received many words of commendation as being the best paper ever published in Oklahoma. And H. S. Gilliam, the editor, had the gratitude of the convention for making the paper what it is.

H. H. Saunders, of Kingfisher, was the convention chorister. He is a splendid leader, and he is a leader that leads. And the congregation follow with the enthusiasm which he creates.

Frank L. Van Voorhis was the recipient of many congratulations on account of the $25,000 church that he is building at Shawnee. He easily captured the convention for 1908, the first convention of Greater Oklahoma, to meet in the splendid auditorium that will then be completed. H. J. Corwine, of Bartlesville, preached a great sermon Sunday afternoon. Not a few regarded it as the gem of the convention. J. H. O. Smith, pastor of the Oklahoma City Church, delivered a characteristic address to the convention, to the great delight of all.

W. A. Wright, of Shawnee, and his wife, are always present at our conventions, and are highly appreciated by the O. C. M. S. for having supported a living link missionary during the past year. When solicited to continue their living link another year their response was "Of course, we did not take up the work to lay it down after one year." This is highly gratifying to the brotherhood.

Our statehood campaign and our state-wide prohibition agitation were so overshadowing in their importance that it kept many workers from the convention. Every allusion to state-wide prohibition was cheered to the echo. H. S. Gilliam, state superintendent of Bible schools, gave an inspiring report, indicating the advance in organising our forces along Sunday-school lines. Mrs M. A. Lucy has done a like service for the C. W. B. M. She is in great favor in Oklahoma. Her work is now enlarged so as to cover the eastern district as well as the western. Oklahoma is in touch or wants to be, with all of our national missionary interests. The presence of the national secretaries is an inspiration to the local workers. Mrs. M. E. Harlan, of the C. W. B. M., was new to Oklahoma, but her cause was not. Oklahoma owes much to the National Christian Woman's Board of Missions. For this reason the convention was prepared to receive her lovingly. But her words of wisdom and of spirituality won all hearts to herself. S. J. Corey, of the foreign board, was a benediction to the convention. He is aflame with missionary zeal, and he inspires his hearers with a like spirit. The American Christian Missionary Society is the mother of the cause in Oklahoma. With what a sense of gratitude Oklahoma receives the secretary of the A. C. M. S. It so received W. J. Wright last year. It so received George B. Ranshaw this year. It was an inspiration to receive his message from the mother society, and we bid him bear back to her our message of loving appreciation. Brother Ranshaw preached two splendid sermons on Sunday. The one in the evening was at the M. E. Church. J. H. Hardin's presentation of Sunday-school interests was like a bugle call to our Bible school workers. J. H. Hardin, of Missouri, will always have a cordial welcome in Oklahoma. J. H. Mohorter is a favorite with the Oklahoma conventions, not only on account of his own gentle personality, but also on account of the message that he bears, that of "The Orphan's Cry." With those in love, substitutes are not usually appreciated. Oklahoma has been in love with George W. Muckley so long, and we know that George loves Oklahoma, that when he sent word that C. A. Finch, of Topeka, would represent him, we thought that we could not have it so. Well, Mr. Finch came, and made a strong appeal on church extension. But Brother Muckley, next time come yourself. However, if you have to send any substitute, send Mr. Finch again. As a woman looked upon her drunken husband, she said, "Thank the Lord he is no blood relation of mine." As Oklahoma looks upon the church extension board, we say, "Thank the Lord, it is a blood relation of ours."

J. M. Monroe,
Cor. Sec. Western Dist. Oklahoma.

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Illinois State Convention.

The first session of the convention opened Monday evening, September 9, 1907, under the auspices of the C. W. B. M. The first Scripture read, which was the keynote of the convention, was "all authority in heaven and on earth." (You know the rest.)

Miss Annie E. Davidson, state president, and Mrs. E. N. Holmes, vice-president of the C. W. B. M., gave direction to the meeting in their usual earnest and wise way.

Mrs. M. E. Harlan, of Indianapolis, national secretary, just from under her great sorrow, gave the first address which was full of practical, helpful, tender lessons on the "Power of the Personal in the World's Uplift." The veteran worker in behalf of the colored race, C. C. Smith, gave a most delightful address on the condition and need of the negro.

The convention was fortunate in securing Brother DeLoss Smith, our splendid musician, to lead the songs, which form such a great element of good and pleasure.

Prof. B. J. Radford, dean of the Bible college at Eureka, who, as teacher and scholar, has been such an inspiration to so many hundreds of young men, gave three splendid Bible studies in the book of Romans.

The auxiliaries of Illinois number 195 with 4,627 members. Gain in members past nine months 501. "Tidings" are taken by 2,242 people. The little state paper, "Mission Leaves," has a circulation of 1,209. Miss Thompson, the efficient and untiring secretary and organizer, reported 43 auxiliaries on the roll of honor. The financial summary shows contributions on national dues to be $5,149. Special funds, $4,096; state work, $2,219; special state fund, $379. Some other funds, making a total of $13,001.

The children's work had an encouraging showing, with 125 societies, 158 conversions and raised $1,734.20. Miss Clara B. Griffin is superintendent.

T. W. Pinkerton, so long minister at Decatur, Ill., but now of Kenton, O., who labored nearly four years in Salt Lake, was called back to Illinois to give an address on Mormonism. It was a great address on one of the deplorable black spots of our American life and civilization.

Mrs. Cathrine Lindsey gave a stirring address on "United Mission Study." In the Centennial conference, conducted by Miss Thompson, Mrs. S. E. Smart gave a strong paper on points to be emphasized in our Restoration movement, in our Centennial plea. Miss A. E. Davidson spoke with earnestness on raising our thankoffering. The Harvest Home service, conducted by Mrs. W. E. Spicer, of Pittsfield, was impressive with spiritual power.

The motto of our sisters is, "Workers Together with God." This in part accounts for the deep devotional spirit that pervades all their work. Some of their aims for the future are, $15,000 for their national work; $5,000 for special and $3,000 for state development.

Mrs. J. C. Davidson, who for thirteen years has served as recording secretary, resigned her position and Mrs. M. L. Harper, Eureka, was elected to fill her place. Mrs. S. J. Crawford, who for twenty-three years has served so faithfully as state treasurer, also resigned, much to the regret of all, and Miss Clara L. Davidson was elected to fill her place. Resolutions of regret and appreciation were passed in regard to the retiring officers. The district secretaries in order are: Miss M. E. Very, Mrs. M. A. Agnew, Miss Clara B. Griffin, Miss Lucy Marshall, Mrs. C. S. Mahan, Mrs. Adda Risser, Mrs. M. M. Daily, Miss Della Osteen.

Miss Bertha Laycocke, just appointed a teacher in the Island of Porto Rico, a graduate of Eureka College, was introduced to the convention and spoke briefly.

STATE MISSIONS.

During the year the talented Finis Idleman, who was president of the state convention, moved to take the pastorate of the Central Church, Des Moines, Ia., which left the work in the hands of Vice-President O. W. Lawrence, of Decatur, and right royally did he fill his office. His address on "The Responsibility of the Church in a Prosperous Time," was one of the great addresses of the convention.

All the reports of the officers were encouraging. The corresponding secretary, J. F. Jones, in his annual statement, said the society had employed during the year 64 men, who visited 250 churches, labored 2,249 days, held 49 meetings, preached 1,980 sermons, took the confession of 917 souls, received 547 other additions to the churches, organized five churches, five Bible schools and made appropriations to 23 churches. Eight district missionary conventions were held in the state, 63 mission rallies and five churches dedicated by the secretary. The total receipts of the year were $12,081.78. There were 354 contributing churches, the largest number in our history, 47 Endeavor societies and 152 Bible schools. There is now in the permanent fund $25,294. This is truly a great summary of a great work. The secretary reported that there are 793 churches in the state known only as Churches of Christ, with a membership of 103,491. He reported the Christian Church as third in strength in Illinois.

J. M. Elam, of Carthage, wakened us all up with his well-illustrated address on "A Mountain-Top View."

H. H. Peters, of Dixon, gave the convention a masterly and well-studied address on "The Message for Illinois."

M. L. Pontius, of Taylorville, spoke with power and earnestness on "Work in Villages and Towns." He urged that the lay-members bear more responsibility; the minister must not be required to visit so much and allowed to study more; there must be more system, organization and spirituality.

E. D. Jones, of Bloomington, in a fine address, plunged straight into the harder problems in the "Work in the Cities." Andrew Scott, Danville, in a most instructive manner gave us many practical points on "Reaching Men." J. W. Reynolds, Clinton, filled us all with tenderness and love while he so earnestly talked of "Shepherding the Flock."

It was a rare treat, planned by the pastor of the church, to have present the architect of the great Jacksonville building, Mr. S. R. Badgley, of Cleveland, O., to give an address on "Twentieth Century Church Equipment." It was full of good sense and wisdom, as seen from the preacher's point of view.

The convention always enjoys the addresses of J. Fred Jones, who lost none of his just popularity in discussing "The State of the Work in Illinois," to which reference has already been made.

It was deeply regretted by all that W. W. Weeden was left off of the state missionary board, but C. G. Kindred, of Chicago, will be a good member of the board and Chicago ought to have a representative on the board. Otherwise the board remains about as before. The next convention goes to Chicago with H. L. Willett, president.

The Sunday-school section could not be dry with such great leaders as Marion Stevenson and H. H. Moninger in the lead. We seem to be in a new era of Bible school study. The old question was, as Stevenson said, "Will you teach?" Now it is, "Can you teach?" We must have a larger study of the Bible. It will demand time now devoted to other things. Pedagogical plans must be brought into Bible study.

Bro. Moninger urged thorough rapid study for both class and teachers, with the training of teachers as the present great problem. He described the formation of classes and courses of study.

Marion Stevenson spoke frequently of the work, always helpfully and was chairman of the Bible school session.

F. M. Rogers, of Springfield, gave a good address on the new motto, "All the Church in the Bible School." He is right. Let us make it so. It was given a place in last week's CHRISTIAN-EVANGELIST.

J. F. Rosborough, of Centralia, spoke on the "Obligation of the Church to Furnish Trained Teachers." It was a fine address and will appear in these columns.

Eureka College and Illinois Christian Educational Association were considered. The address of our talented H. O. Breeden on "The Value of Christian Education, Through the Ministry of the Small College," was truly a masterly address. It ought to appear in the columns of THE CHRISTIAN-EVANGELIST. He said the great problem in Illinois is the endowment of Eureka College. The culture of the soul is still the greatest culture and education. The world is hungry for good men, far more than for great scholars. To prepare people for life, here and hereafter, is the greatest work on earth. The church must furnish the college. No one else can. To the small Christian college is the kingdom of God indebted for more than to the university.

Mrs. S. J. Crawford, president of the I. C. E. A., explained briefly the organization and work. The field secretary made a brief report of his work which he did for three and a half years. Miss Mary E. Monahan has been chosen field secretary to secure co-operation in this great work. We speak for her your hearty welcome and co-operation. Education day offerings were made by 78 churches with cash and pledges of $2,147.30. The treasurer's report showed that there passed through her hands during the year $4,799.52. The annual report of the college was also distributed. Professor Lyon, of Eureka, made a short address. The Centennial aims were considered, which are: 15,000 names in the association, 400 students in college, and $250,000 enrollment raised. F. W. Burnham conducted a stirring conference on college interests. This was entered into with great enthusiasm. It was decided to raise a fund to put a strong man in the field to raise the endowment. Eighty people are wanted to give $25 a year for five years to support him. Thirty were at once enrolled.

The Benevolent Association work was ably presented by J. H. Mohorter. The convention was tendered a reception at the Old People's Home, located in Jacksonville, and left $125 to help in its work. A. L. Orcutt represented, in a fine address, the great interest of ministerial relief. W. R. Warren presented our Centennial aims in a very captivating way.

The convention closed with the great address of the convention on the "Problem of Drunkenness," by the greatest temperance lecturer of America, O. W. Stewart, of Chicago.

Only one name appeared in the report of the obituary committee, that of M. R. Elder, Ashland. The Lord has been gracious and left us here to press the work of the kingdom.

Telegrams were ordered sent to Brother N. G. Brown, Galesburg, who is seriously sick; to President Hieronymus, of Eureka College, who was also, on account of sickness, hindered from meeting with the convention. A resolution of sympathy and love for Sister Emma Campbell Ewing, of Eureka, was passed, whose daughter recently died in her new mission in Bolenge, Africa.

Mottoes were hung about the church saying, "Not less than my income's tenth to God." "All the Church and as many more in the Bible school." "Each one win one."

F. W. Norton spoke on opening a home for our missionaries' children at Hiram, O. H. H. Peters spoke briefly of the Christian Endeavor work and further support of Savanna.

There were between 900 and 1,000 delegates present. Jacksonville's entertainment was royal and received enthusiastic resolutions. A general love-feast, farewell and benediction by R. F. Thrapp, closed the greatest state convention Illinois has ever had. Let the Lord be praised.

J. G. Waggoner.

WHEN SLEEP FAILS

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Other missionary societies have such homes. $25,000 is needed.

A great opportunity to put money into *a permanent investment in aid of missions and in the care and education of worthy children.*

Individuals, churches, Sunday-schools and societies are asked to help. Address Wharton Memorial Home, Hiram, O.

(Continued from Page 1237.)

beautiful, historic section, the cradle of our Nation. Come and hear the great songs and speeches of our consecrated men and women.

Come and be on that fleet of steamers which will take the delegates to the exposition grounds on Disciples' Day, October 17, when you will be welcomed by the Governor of Virginia, the president of the exposition company and listen to a great address by J. H. Garrison, of St. Louis, Mo., representing our people. Let us have a great convention. J. T. T. HUNDLEY,
Chairman Executive Committee.

Convention Program---Norfolk, October 11-17

Christian Woman's Board of Missions.

Friday Morning, October 11.

10:00—Annual Board Meeting.
Praise Service, conducted by W. E. M. Hackleman.
Welcome and Devotional Period, conducted by state officers of Virginia and local officers of Norfolk.
Special Music, the Netz Sisters.
Address, "Our Responsibility to the Oriental Nations," W. P. Bentley, Superintendent of Oriental Missions.
Adjournment.

Saturday Morning, October 12.

9:30—Morning Worship, Mrs. A. R. Atwater, Indiana.
President's Address.
Report of Board, Centennial Secretary, Treasurer, Literature Committee and Superintendent of Children's Work.
Song, "India Waiting," words and music by Adelaide Gail Frost, sung by Una Dell Berry.
Address, "The Minor Prophets of Modern Missions," Prof. C. T. Paul, Ohio.
Our Foreign Fields, Miss Ada Boyd, Miss Ella Maddox, India; Wm. Pearn, Jamaica; Mrs. J. T. Moses, Mexico; Mrs. M. R. Ford, Porto Rico.
Adjournment.

Saturday Afternoon.

2:00—Bible Reading and Prayer, Mrs. Alice K. Murphy, California, N.; Mrs. Reba B. Smith, California, S.
Special Music, the Netz Sisters.
Our Home Fields, Stanley R. Grubbs, C. C. Smith, W. F. Smith, W. P. Bentley, W. M. Forrest, E. M. Todd, Elsie L. Taylor and others.
Report of Nominating Committee.
Report of Committee on Watchword and Aim, Mrs. J. H. Garrison, Missouri.
Music.
Closing Address, Miss Annie E. Davidson, Illinois.

HOUR OF PRAYER.

Five o'clock Lord's day afternoon, Mrs. Peyton Robertson, Mrs. J. H. Hirsch, Tennessee.

CONFERENCES.

State Officers, Monday morning, 8 o'clock, Mrs. Effie Cunningham, Indiana.

Auxiliary and Circle Workers, Tuesday morning, 8 o'clock, Miss Mary I. Orvis, Virginia; Miss Alma Evelyn Moore, West Virginia.

Junior Missionary Organizations, Wednesday morning, 8 o'clock, Miss Mattie Pounds.

All services except the conferences, will be held in the Epworth Memorial Church, by the courtesy of that congregation. The conferences will be held in the Christian Church.

The conventions of the American Christian Missionary Society and the Foreign Christian Missionary Society will follow immediately after that of the Christian Woman's Board of Missions, Saturday being given to board meetings and Christian Endeavor and Bible School sessions in the evening.

Foreign Christian Missionary Society.

Monday Morning, October 14.

9:30—Prayer and Praise.
Appointment of Committees.
Annual Report.
Introduction of Missionaries.

Monday Afternoon, October 14.

2:30—Devotional Exercises.
Report of Committees.
Address, "The Living-Link Idea," L. E. Sellers.
Address, "Missions the Heart of our Plea," Ira Boswell.
Symposium on "The Forward Movement," led by F. M. Rains.

Monday Night, October 14.

7:30—Song and Prayer Service.
Address, "Children's Day," Herbert Moninger.
Address, "The Imperialism of Christ," Peter Ainslie.
Address, "Program for the New Year," F. M. Rains.
Adjournment.

American Christian Missionary Society.

Saturday Afternoon, October 12.

2:00—Meeting of the General Board of Managers.

Saturday Night.

Christian Endeavor Session, presided over by Claude E. Hill, Mobile, Ala.
Report of National Superintendent of Christian Endeavor.
Christian Endeavor Address, by Allen R. Moore, Birmingham, Ala.
Sunday-school Session, presided over by W. H. McClain, St. Louis, Mo.
Address, "The Sunday-school in Relation to the Evangelization of America," by P. H. Welshimer, Canton, O.

Sunday Morning, October 13.

Preaching in all offered pulpits.

Sunday Afternoon.

Union Communion Services.

Sunday Night.

Preaching in all offered pulpits.

Tuesday Morning, October 15.

Convention Sermon, M. L. Bates, New York, N. Y.
Address, "A Look Forward and Backward," Wm. J. Wright, Cincinnati, O.
Introduction of Home Missionaries, Geo. B. Ranshaw, Cincinnati, O.
Address, "The Scriptural Basis of Home Missions," H. L. Calhoun, Lexington, Kentucky.

Tuesday Afternoon.

Address, "Evangelism," Herbert Yeuell, Washington, D. C.
Address, "The Union of Baptist and Christian Churches in Western Canada," Rev. W. T. Stackhouse, Superintendent Baptist Missions in W. C.
Address, "The Unification of National and State Home Missions," Geo. B. Van Arsdall, Cedar Rapids, Ia.

Tuesday Night.

Church Extension Address, B. A. Abbott, Baltimore, Md.
President's Address, Geo. H. Combs, Kansas City, Mo.

Wednesday Morning, October 16.

Statistical Report, G. A. Hoffmann, St. Louis, Mo.
Report and Address on Ministerial Relief, A. L. Orcutt, Indianapolis, Ind.
Address, "The Rehabilitation of Our Work in San Francisco," P. C. Macfarlane, Alameda, Cal.
Address, "Home Missions," by J. B. Briney, Lexington, Ky.

Affiliated Interests.

Wednesday Afternoon, October 16.

Geo. H. Combs, Presiding.
National Bible School Association.
President's Report, W. H. McClain, St. Louis.
Secretary's Report, C. M. Fillmore, Cincinnati.
Address, H. H. Moninger, Cincinnati.
National Benevolent Association Secretary's Report, J. H. Mohorter, St. Louis.
President's Address, Mrs. T. R. Ayars, St. Louis.
Report of Committee on Nominations, American Christian Education Society.
Address.
Report of Directors.
Discussion.

Wednesday Night.

H. A. Denton, Presiding.
Devotional Services.
Address, "Christian Benevolence," John E. Pounds, Cleveland.
Centennial Committee's Report, W. R. Warren, Pittsburg.

Thursday, October 17, at the Exposition Grounds.

Delegates will meet at the Convention Hall, Norfolk, at 9 o'clock, a. m., march with music to the steamer landing for a delightful trip down the harbor to Old Point and return to the Exposition Pier. This to be a special feature.

10:30 a. m.—Grand parade at the Exposition Grounds to the Auditorium.

11:00 a. m.—Services in the Auditorium. Addresses by the Governor of Virginia, His Excellency Claude A. Swanson; Hon. St. George Tucker, president of the Exposition Company, and J. H. Garrison, St. Louis. Special music and chorus.

To and From the Convention City.

He will be hard to please who does not find a perfect delight in traveling with "THE CHRISTIAN-EVANGELIST Special" party to and from Norfolk. Whether one loves historical associations or scenic attractions he will get not only the one, but both of these on this trip. Never has one of our conventions been so placed before as to lend so great variety to the journey to and from the convention city. And in addition to this there is an exposition to be seen that is really worth while when its purpose is understood.

The trip can be made entirely by rail to within a few miles of Norfolk, but the more desirable way to go is to have a combination boat and railroad journey. To those who can not join our "Special" we suggest they route their journey so that they may see Washington going one way and Richmond going the other; that they travel by boat between these points and Norfolk; and that they time their passage so that if possible they may see this best of the mountain scenery on one way and the battle field district and river scenery on the other way. It is important to observe that the boats leave Washington at 8 a. m. and Richmond at 7 a. m.

Crossing the Father of Waters "THE CHRISTIAN-EVANGELIST Special" will go over the lines of the Big Four through Indianapolis to Cincinnati. From here we pass over the Ohio River into Kentucky, and for many miles travel up the beautiful Ohio valley beside the river. In West Virginia we strike the mountains. It is impossible with our limited space to attempt to describe the scenery which here unfolds itself as the train whirls along over the Chesapeake and Ohio tracks. The finest scenery begins at about Gauley, W. Va., and continues on to nearing Charlottesville, Va. At Gordensville there is a division, those going out by Washington passing through a district full of civil war recollections. Here we pass Manassas and Bull Run. But almost every mile of this journey, as well as the country on the line going southeast through Richmond, witnessed the determined struggle between the blue and gray. Those traveling via Richmond and desiring to spend a day there, may have some difficulty, unless they have made their arrangements, in getting good hotel accommodations, as the Episcopal convention and the State Fair will both be in session then. But the Southern Capital should not be missed unless this be imperative. In the early history of America Virginia was the nation itself. "Mother of States and Presidents," she has well been called. And coming on many years after colonial days it was in and around her that some of the bloodiest dramas of the civil war were enacted. Here one sees St. John's Church, where Patrick Henry's appeal for "Liberty or Death" was made. Here is Hollywood Cemetery, where the President of the Confederacy, two Presidents of the United States and many others of renown are buried.

And then the James River trip! Going down the boat leaves Richmond at 7 a. m. Dutch Gap, Drewry's Bluff, City Point, Bermuda Hundred remind us of civil war days. Here one passes Varina, the home of Pocahontas, and the fine old colonial estates, some of which are still in the hands of descendants of the first families. At City Point stands the house used by General Grant as his headquarters; not far away is the home—very unpretentious it is—of the leader of the famous charge at Gettysburg. And up and down this stream went John Smith; there flows the river on which he was captured, afterwards to be saved—let no one dare take from us the story—by the fair Indian maiden. And lo, here is the Island, the scene of the earliest English settlement on the Continent. Now let imagination have full sway. A fair sail down and we pass the oyster and fishing

boats and then great steamers and Uncle Sam's ships, on past where the "Monitor" and "Merrimac" fought their fight, seeing the great wharves of the C. & O. Co., and some of the largest dry-docks in the country. And then comes Old Point Comfort and you sigh that you have not time, while the boat stops, to take that dip in the briny. Fort Monroe is hard by, but 'tis dusk now, and the attention is focussed on the distant lights of the Exposition across Hampton Roads. Turning south the steamer passes on close by the Exposition and on to Norfolk.

Between Norfolk and Washington is another delightful steamer trip on the Potomac River and Chesapeake Bay. Here, too the journey is past scenes closely identified with the birth, the growth and the struggles of our great nation, Mt. Vernon, the home of George Washington and his burial place and Arlington, where is the National Cemetery, being the most noted places. And Washington! Who that has not been there will miss this opportunity?

Such is a very brief outline of some of the things that may be enjoyed by the readers of THE CHRISTIAN-EVANGELIST who go to this convention at Norfolk. And the brethren at Norfolk welcome you and they need your presence.

Convention Pointers

Make your plans.

Write for accommodations.

But don't say, "a party of five."

Specify: "Myself and wife and three lady friends; two rooms will do for my party." The local committee can the easier place you when you tell who is in the party, especially if you will say how much you are willing to pay.

Hotel prices vary from $1 each (European plan) for two people in a room, up to $3 or $5. Good hotel rooms can be had for $1.50 each for two in a room. The same class of hotels will accommodate parties of four or six in large rooms or cubicles at $1 each.

There are plenty of good homes open to us at cheaper rates. Address J. G. Holladay, 307 Law Building, Norfolk, at once.

The convention hall, known as the Armory, is central and not far from boat landings. All cars go to it. Registration bureaus will be opposite the Monticello Hotel, on City Hall avenue.

Young men of the Baraca Union will act as ushers.

The C. W. B. M. sessions will be in the Epworth M. E. church, about four squares from the Armory.

Register at once, get your program and get located.

The brethren at Norfolk are neither wealthy nor numerous. There is not a large local church membership—only about 400—to swell the attendance. They must depend on the brotherhood all over the country to help them make the impression on Norfolk, the whole state of Virginia and contiguous states that we do, as a people, amount to something. They have invited us to their fair city in this faith. What a fiasco it would be if on "Disciples of Christ Day" at the Exposition, for instance, we could not fill that auditorium with enthusiastic men and women looking in the very face of their religious movement's centennial! "Disciples of Christ Day!" This is on the Exposition calendar for October 17. The governor of the state and the president of the Exposition company will make brief speeches, and J. H. Garrison will make a special address at the request of the Norfolk committee.

It is planned on "Disciples of Christ Day" to form at convention hall and march with the band to the steamer, form and march through the Exposition grounds to the auditorium, where the meeting will begin at 11 a. m.

If you wish to join "THE CHRISTIAN-EVANGELIST Special" write us at once, stating how and when you will join us, whether you want us to engage sleeper in Pullman or tourist car, and room in hotel. We can not take chances on these things. We are trying to serve you, however. The railway fare is $25 (return), including the two steamer rides described in "To and From the Convention City." Sleepers between Washington or Richmond and St Louis are, per berth each way, $5 in standard Pullman, and $2.50 in tourist car. Meals on cars and boats extra, or can be provided by the traveler. For our party a 50-cent rate s given for a good breakfast or dinner on the James River boat, and *a la carte* on the Potomac River boat. There is practically no danger of seasickness. A wharfage fee of 25 cents is charged to land at Jamestown.

Those going via Richmond can go direct by train to Newport News and over to Norfolk by ferry, and not take the steamer down the James, which is one day's trip itself. To make this as a separate excursion from Norfolk and back there takes two days by steamer and one by rail.

Ira Boswell is the minister of the Walnut Street Church of Chattanooga, Tenn. He hails from Kentucky University and the College of the Bible. He has done a good work wherever he has been. He will be heard with interest at Norfolk.

L. E. Sellers is the minister of the Central Church of Terre Haute. He is a graduate of Butler University. He is one of the ablest of the young men in our fellowship. The church in Terre Haute has grown and prospered under his ministry. It is now one of the best churches in the state and in the nation.

Peter Ainslie is one of the useful men in Baltimore. He is building up a fine church in that city. He is at the head of a home for working girls and is the president of a college. Few men in that city live so busy and so fruitful a life. "Bishop" Ainslie is known and loved by a great host for his work's sake.

Herbert Moninger is a graduate of Bethany and of Yale Divinity School. He has preached with great acceptance in Tiffin and in Steubenville, O. He is now giving his time and strength to the Sunday-school work among us. He speaks on missions in the Sunday-school.

Miner Lee Bates speaks on the Heroic Dead. In the year G. L. Wharton, Miss Ella Ewing and T. J. Arnold have gone to their rewards. It is fitting that the convention should be reminded of their lives and service and sacrifice for the furtherance of the Gospel of the grace of God. Brother Bates is now the minister of the Fifty-sixth Street Church of New York. He is under appointment as president of Hiram College.

F. M. Rains will conduct a symposium on the forward movement and Stephen J. Corey will present the annual report. Brother Rains will at the close of the convention outline the work for the new year. That will be the closing number of the program.

The board of managers of the Foreign Christian Missionary Society will meet in Norfolk on Saturday, October 12, at 10 a. m. The life directors and the executive committee constitute this board. The life directors are urged to attend.

The Foreign Society expects the following to be present at Norfolk and to speak at some time in the progress of the convention: Mr. and Mrs. F. E. Hagin, of Japan. They have been on the field for seven years. They have been at work in the focal point of the world's history. They will have something to say about their field and their work and the conditions under which they work.

Mr. and Mrs. C. S. Weaver are from Osaka, Japan. Osaka is the great manufacturing city of that empire. Almost everything made in Japan is made in Osaka. They have been seven years in Japan. They will have much of interest to crowd into the time that will be placed at their disposal.

Miss Emma Lyon comes from Nanking, China. She has been in China twelve years. In all that time she has been head of the girls' school in Nanking. Miss Lyon will tell some things about her girls and the progress they have made while in school. She will tell something about the interest that is being taken in the education of women in China.

F. E. Meigs has been twenty years in China. He is the president of the United Christian College in Nanking. At the present time he is seeking to raise some funds for the establishment of a school for the children of missionaries. He represents all the missionaries in Central China.

Dr. and Mrs. Dye are just home from Africa. They came across the Atlantic on the Lusitania. They came from a Pentecostal field. Just before they left thirty-five more were baptized into Christ. They have a great story to tell.

Mr. and Mrs. Menges are from Havana, Cuba. They will tell about the difficulties encountered in a Catholic field. They will tell what has been done and the needs of Cuba.

The annual meeting of the Christian Woman's Board of Missions is always a happy occasion. While the executive committee of the board meets very frequently, it is but once a year that the board has opportunity for united and personal conference. These meetings are happy and helpful occasions. Preceding the National Convention as they do, they give the members of the board an opportunity for a careful study of the work ere they come into convention.

W. P. Bentley, who makes the evening address for the Christian Woman's Board of Missions, served 11 years in China under the Foreign Christian Missionary Board, being compelled to return from that country on account of his health. It is most fortunate that a man of such adequate preparation could be found to superintend the Oriental work of the Pacific Coast. In his address Mr. Bentley will give us treasures of knowledge gained by long and prayerful search.

The hosts of admirers of Miss Adelaide Frost, beloved missionary to India, will enjoy the opportunity of hearing for the first time her beautiful new song, entitled "India Waiting." Both words and music were composed by Miss Frost. Miss Berry will give the song a thoroughly sympathetic rendering.

The address of Prof. C. T. Paul, of Hiram, Ohio, on "The Minor Prophets of Modern Missions," will not be pitched to a minor key, but will be full of the joy of successful endeavor. Professor Paul is a special apostle of missions and his message will have a ministry all its own.

The report of the C. W. B. M. board, the centennial secretary, and the superintendent of children's work will have in them much to enjoy. But little has been said of the accomplishments of the year. Those who are interested in the growth of the Christian Woman's Board of Missions should not miss these reports. It is said that figures can not lie. This may be true, but they can sing a song of victory, and will do so in the national convention Saturday morning, October 12.

The Netz Sisters will delight the people with their beautiful, unaffected singing.

Jamaica, India, Mexico and Porto Rico will be represented by those who know and love these fields. You should hear their messages.

The various lines of home work done by the Christian Woman's Board of Missions will be represented and will have a heroic note ringing through them all.

Miss Annie Davidson, of Illinois, will sound the C. W. B. M. keynote for the new missionary year. Those who know her expect to hear a strain of triumphant faith and unfaltering hope.

The Hour of Prayer, ever the holiest service of the woman's convention, will be in charge of the executive officers of Tennessee. Let us all enjoy this hour together at five o'clock on Lord's day, October 13.

NEWS FROM MANY FIELDS

A Good Field.

Clinton is a town of about 2,500 and Oklahoma is growing rapidly. We have no organization, but the near future promises much. Our people have a Bible school with an energetic young man, Bert Gardner, as superintendent. S. B. Russell, from Memphis, Texas, was to preach at Clinton last Lord's day. Brother Russell is a strong man and if he begins a work here we will expect "something doing" in Clinton. Of course there is a dark side to some things, but I am thankful for the bright. We must have a church here. It means much to begin at once. A little work and some money also could make this field a bright star in the "King's business." There are about fifty or sixty members of the Christian Church "in and around Clinton." Mart Gary Smith.,
C. W. B. M. Evangelist and O. C. C. Field Secretary, Box 320, Enid, Okla.

Hiram College.

The college year opens September 24, and indications point to a very successful year. An unprecedented demand for houses has almost exhausted the supply, and a large number of new families and new students seem to indicate an increase in attendance over last year.

All necessary repairs and other arrangements are being rapidly completed. The college organization for the new year is briefly as follows: The faculty and its committees will have charge of educational and disciplinary matters, while the local fiscal and office management will be in the hands of the secretary-treasurer.

There are few changes in the corps of teachers, and none in the regular professorships. Miss Anna Gould, '98, an active worker in the Bedford church and a teacher since her graduation, will be lady principal. The dining-room of Bowler Hall will be conducted by Mr. and Mrs. Updegraff, and that of Miller Hall will be conducted as a club with Mrs. Y. W. Warren in charge of the kitchen. J. O. Newcomb.

Cincinnati Letter.

Vacation season has once more passed and our forces are all at work in the various fields about the Queen City with renewed vigor. Charles M. Fillmore, of Carthage, comes home from an extended stay in Oklahoma much improved in health and thinks he will be able for full work. ——L. B. Haskins, of Erlanger, Ky., spent a part of his vacation holding a successful meeting at New Washington, Ind.——Justin N. Green spent two weeks in camp with a number of the boys of his Sunday-school; also two weeks on the lakes in Northern Indiana.——C. L. Garrison, of Newport, Ky., took a trip through Oklahoma and Kansas as special features of his vacation.——G. W. Mills, of the Madisonville church, spent his vacation season holding some good meetings in Pendleton county, Ky.——During the several weeks that J. L. Hill was in Europe the pulpit of the Central Church was filled by W. H. Pinkerton. The brethren of Central gave a reception to Brother and Sister Hill upon their return home, which was a very happy occasion.——A. W. Fortune, the new minister at Walnut Hills, is making a good start there. He is without a doubt the right man for the place, and will do a noble work. We are glad to welcome him to Cincinnati.——J. D. Armistead talks very highly of the idea of holding midsummer union meetings, which he had the pleasure of having a part in in Norwood this summer. He announces that Norwood church sends a young man to college this fall who is to prepare for the ministry.——Richmond Street Church also has a young man just starting into college at Lexington to prepare for the ministry. H. C. Bacon, of the Columbia Church, is in a meeting with Brother Bornwasser at Crowley. They report the meeting starting well. ——Evanston Church is in the midst of a good meeting. Charles L. Stout, of Des Moines, is assisting R. E. Dedman is the minister there. The meeting began under very favorable circumstances and we look for this new church to be made much stronger by it.——H. Newton Miller and W. R. Warren were in the churches of our city on September 8. The preachers enjoyed a very pleasant visit by them at the meeting on Monday morning, September 9. Brother Miller is the new state secretary of Ohio. He has already gained the confidence and love of the brethren and we are sure of being led to larger things in Ohio by this consecrated man of God.—P. C. Macfarlane was also in the city on the same date and dropped in to tell us about the progress of the work in San Francisco.——Our Ministerial Association will be led this year by Earl P. Kempher, Mt. Healthy, president; A. W. Fortune, Walnut Hills, vice-president, and Milo Atkinson, Covington, secretary. Let the brethren who happen to be in the city remember that we meet every Monday morning at 10 o'clock, on the second floor of the Y. M. C. A. building, and that we are always glad to have them visit us. W. G. Loucks.

Wanted.

To cure one case of catarrh in each neighborhood to introduce Dr. Karsner's Catarrh Remedy. Sample free.

Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

A Georgia Dedication.

The dedication of the Central Church, at Fitzgerald, Ga., which will take place October 6, with President T. E. Cramblett, of Bethany College, in charge, marks a climax after a hard struggle and a great victory. About three years ago there was a dissension in this congregation, and N. G. Buckley was called from Chicago to



New Church, Fitzgerald, Ga.

see if he could settle the difficulty. He remained, lectured for his salary and left his wife to preach in the old hall while he was doing this. Now we have one of the finest buildings in this part of the state. It is of artificial stone, 96x64 feet, and has all the accommodations belonging to an up-to-date church building. The seating capacity is about 800. Three thousand dollars was borrowed from the Church Extension Board and a good portion of that has been subscribed or donated ready to pay back when the time comes. Brother Buckley will leave with his family for the west, immediately after the dedication, as he finds the climate of Fitzgerald too damp. During the past three years two of the children have been buried. He has accepted no call as yet.

Hearsays and Guesses from the Empire State.

For several summers and winters J. A. Wharton has been zealously laboring in a prominent corner of Niagara county to advance the moral and Christian standing of the community in the home of "spravs" and electric power, with commendable success. News reaches us that Brother Wharton is to "leave the state" for "parts unknown." Brother Wharton is a genial, likeable man and we regretfully unclasp his hand as he goes from our midst. We thoroughly appreciate his generosity, however, in permitting the state to remain in its present location. New York state is an important factor in the business and religious world and might lose a portion of its usefulness and power were it transferred to some other part of the globe. It fits in pretty well where it now is. The real problem is, however, why should Brother Wharton go to "parts unknown"? Wherever that unknowable location may be, it is more than a reasonable assurance that but a brief section of time will elapse before it can be discovered upon the map without the application of a magnifying glass. He doesn't get lost.

Yours has been a pleasant fellowship, Brother Wharton, and our good wishes follow you into any new field you may enter.

We hear the church on River and Jay streets, in Troy, is congratulating herself over the installment of a new, large pipe organ, costing some $3,000. The Troy church is adorned with a reputation for good works that extends far beyond the boundaries of its own municipality. This entitles her membership to indulge in a little pardonable pride over this new accessory to their worship should they be so inclined. Under the leadership and administration of C. J. Armstrong the Troy church will continue to "do things." They do much, hence deserve much.

The Central Church at Syracuse is having a little gala day just now itself. It also has placed in commission a new pipe organ costing $2,250. A pipe organ commensurate to the requirements of a centrally-located church in a city of 120,000 population has been the subject of our dreams for the past four decades. We have just awakened to the fact that tuning forks and tin pans are insufficient accessory to meet the modern demands in this department of our worship. If instruments are expedient or necessary the best the church can afford is none too good and providing your neighbors are well equipped it becomes imperative. A cordial invitation is extended to any of our brethren arriving on some one of the hundred daily trains to enjoy fellowship with us at our services on Lord's day or Wednesday evenings. We are located on East Onondaga street near Fayette Park. Joseph A. Serena is minister of the Central Church.

Your correspondent assumes that wherever we have churches in the cities of the Empire State a cordial welcome will be given to any visiting brethren who by chance or choice are detained over Lord's day, to join them in their worship. Many pleasant and lasting friendships are formed through such visits, and much mutual helpfulness is frequently experienced.

Hearsay informs us that the State Missionary Board are engaged in preliminary work in the city of Lockport. Lockport, a city of about 25,000 inhabitants, is located in the western part of the state on a branch of the New Central railroad, and in direct connection with Rochester, Batavia, Niagara Falls, Tonawanda and Buffalo. The prospects are attractive and the work begins with reasonable assurance of a successful outcome. Some 15 or 20 Disciples are residents of Lockport and are expressing a desire to inaugurate a campaign with a view of completing an organization there and establishing a church. D. C. Tremaine, of Williamsville, is corresponding secretary and state evangelist.

Syracuse, N. Y. C. G. Van Wormer.

Western Canada.

The writer is well into his second year as minister of the church at Milestone, Saskatchewan, and while our membership has been almost doubled our attendance has been small. It is almost impossible to get a hearing among the denominations except by house-to-house visitation. One reason for this is that the people here look with suspicion upon all new religious movements. I have heard it remarked frequently that the United States is noted for "freak religions," and they have evidently placed the Christian Church in that class. Our work here is largely of an educational nature and the minister who hopes to succeed in this field must have patience, tact and an intense love for the souls of men. There are a number of places where men of this kind could eventually build up good congregations. One of these places is Yellow Grass, Sask. There are five or six families of Disciples at that place anxious to effect an organization. If there is a minister in our great brotherhood willing to launch out on the promise of the Master and labor and wait for his reward he may write Charles Buxton, Yellow Grass, Sask., Canada. An assistant minister is also needed for this field at once. Our superintendent of missions, J. A. L. Romig, is looking for a suitable man for this position and we hope to have him on the field by October 1. Macedonian calls are coming to us almost daily from all over this great West and we are praying that the Lord of the harvest will send forth more laborers into this field.

A. R. Adams.

How's This?

We offer one Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

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Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

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Blackboards, maps, S. S. books and supplies, song books, marriage certificates, reward cards, collection envelopes, baskets, etc. For full list send for Catalogue G.
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BUILDERS OF HIGH GRADE
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Best of References. Correspondence Solicited.

New York City Notes.

Church life in New York city reaches a very low ebb during the three summer months. New Yorkers have gotten into a fixed habit of getting away to the country, mountains, lakes and sea during this period. The first of September taxes the railroads and baggage men getting the thousands back to their work and homes.

They resumed work at the First Church on Fifty-sixth street, September 8. Miner Lee Bates, the pastor, has spent the summer at Lake Willoughby, Vt., with his family. Mrs. Bates and the family will remain at the lake until the last of the month on account of little Gaylord, for whom the open air is at present a necessity. The church is planning greater things for the winter, of which we may hear more in the near future.——Brother Willis, of the One-hundred-and-Sixty-ninth Street Church, came back on August 24. He has spent the summer on Block Island and at Chautauqua, and although he is not entirely recovered from his recent breakdown, he feels much better and is hopeful for the winter's campaign.——J. P. Lichtenberger has remained at his post during the summer. He was abroad and in Palestine in the early spring and decided not to go away again during the year.——Sterling Place Church, Brooklyn, has recently added a new pipe organ. Dr. Herbert L. Martin has taken up work with them as an associate pastor. The second member of the pastoral team has not been finally decided upon. They are coquetting with several representative men and we hope will be able to secure one in time to take up the fall work. The church has decided to have two men instead of one as they are planning a larger work.——Brother Keevil and Brother Waugh have conducted a very successful campaign of street preaching, aided by workers from the Greenpoint Church, and financially by the Home Missionary Society and a few personal friends. Brother Keevil visited his brother the first week in September in Trenton where an attempt is being made to organize a new church.——W. S. Rounds, of the Flatbush Church, is rejoicing in the advent of another son, Philip, who arrived August 27. Mrs. Rounds is a daughter of our Brother John Darsie, of Hiram, O. The church work is beginning with the promise of several additions to the membership. Brother Rounds and family spent vacation at Hiram and in Wisconsin.——Brother Wells, of East Orange, N. J., has been in Pittsburg in the interest of the new building which the Orangemen have begun. The foundation was laid the first of September. This young church gives promise of becoming one of the great churches of the brotherhood in the very near future.—— New York Disciples' Union is planning to have a rally of New England preachers on October 8 at Lenox Avenue, 119th Street Church. The plan is to intercept the migration toward Norfolk, have a good time here and then join the migration ourselves. Joseph C. Todd.
New York.

Fruitage in Oregon.

Medford is destined to be the metropolis of Southern Oregon. Many orchards will yield over $1,000 worth of fruit per acre this year. Land can be bought at a reasonable figure compared to the income it can be made to bring in every year. If our brethren in the Central and Middle West only knew of this land of fruit, sunshine and flowers, and its unrivaled climate and scenery they would be in Medford ere the present year closes. Medford and the Rogue river valley are the Italy of America. Medford has a church, simply Christian, numbering over 100 members. Twenty-six have been added since January 1, 1907. The church has been "looking up" for several years past. Lying flat on its back that was the only way it could look if it looked at all. Using a homely phrase, some churches get their "back up," while others haven't energy enough to do even that. The Medford church is developing into a working body of people. We have greatly improved the house. We have a "hustling" Ladies' Aid Society of 24 members, and an Endeavor Society that help much in a material way.

McConnell and Butler, our state evangelists, working in the southwest district, will be with us in a meeting in October and November. They are successful soul winners and we confidently expect a great meeting.
Marion F. Horn, Minister.

A Strategic Point.

The brotherhood of Texas have puzzled their minds over the situation at Brownwood, Texas, for many years. The outcome has been a problem of uncertainties. The peculiar situation is unknown to the brotherhood at large. In fact only those who have been connected with the work can understand the situation.

Brownwood, the county seat of Brown county, Texas, is located at the juncture of the great Santa Fe and Frisco railway systems. Brownswood has a population of about 8,000 people and is known as a town of schools, churches and colleges. The public school system is good. The church interests are well represented. Besides our people we have Methodists, Baptists, Presbyterians, United Presbyterians, Catholics and Episcopalians. Howard Payne is a Baptist college with quite a strong faculty. The attendance is excellent. Daniel Baker is a Presbyterian college, and all that was said about Howard Payne may be said of Daniel Baker. In the midst of this complex situation the Disciples of Christ have about 100 members in their congregation. Methodists on the right of them have about 700 members, the Baptists on the left with about 900 members, and the Presbyterians of all classes number about 600. Other religious bodies are smaller. Haddock and Stanley moved into our city on September 1. Interest is great, the people rational and the evangelist has shown a most admirable disposition. The results can not be predicted. I give the quotation from the "Daily Bulletin" of September 9, after the meeting had been in progress for eight days: "Perhaps the evangelist witnessed the largest gathering that ever came together in the city to hear a religious subject discussed. Sam Jones with all his world-wide reputation never met so many people when he was here as the evangelist met last night. A moderate estimate would place the number who had seats at 2,000 people. Several hundred were standing for a time and perhaps 500 to 700 people left for want of seats. The audience was wonderful, not only in respect to number but in attention during the entire discussion. It is more wonderful when one considers the fact that the elements of sensation, emotion and sympathy have not been used at any service." Pray for a victory, brethren, and watch for reports at close of meeting. John W. Smith.
Brownwood, Texas.

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Helps the Wagon up the Hill
The load seems lighter—Wagon and team wear longer—You make more money, and have more time *to* make money, when wheels are greased with
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A Work at Brookville, Kan.

There are a number of Christian brethren at this place who have been struggling and working earnestly for almost three years, endeavoring to build them a church, and at last, after many discouragements, they have secured a site and have a building fund started, and are working for immediate results. The field is a very promising one, and our people are anxious to become established. Brother Lyons, of Topeka, preached for us some time ago from the M. E. pulpit, but was not allowed to give the invitation. He baptized three, taking their confession at the waterside. Since then we have had no preaching, but are hoping to have a meeting when the weather is cooler. We would welcome a donation, no matter how small, from any one wishing to help us. Geo. W. Noland, Sec. Bldg. Fund.
W. F. Hinerman, Treasurer.

Hamlin and Daugherty's Good Work.

Hamlin and Daugherty have closed a twenty-five days' meeting with the Dixon Street Church at Gainesville, Texas. Services were held in a large tabernacle centrally located. Because of the intense heat no day services were held except on Sundays. From 400 to 1,200 people heard the Gospel nightly. The results of the first two weeks surpassed the great Scoville meeting several years ago. Just at this point the pastor of one of the prominent churches fell and was dismissed from the ministry. Then came a mass meeting to call a local option election. The last two nights we had to compete with the "county fair" and Cole Younger shows. The splendid loyalty of this congregation and the magnificent work of our evangelists enabled us to have seventy-seven additions in the face of such conditions. Of those added fifty were by confession of faith in Christ. This is a great meeting for a Southern field.

R. R. Hamlin is one of our foremost evangelists. His work is safe, sane and substantial; no fear of any reaction when he is gone. He is an able preacher, tireless and tactful personal worker and a most companionable man. Professor Daugherty is the peer of any singer among us. His new book, "Union Gospel Songs," is the best book for revivals I have examined. Only words of praise for these men are heard in our city. They are now at Winfield, Kan. G. L. Bush, Minister.

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Correspondence solicited.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Mobile, Sept. 16.—Two accessions at the First Christian Church on September 15.—James H. Robinson.

Arkansas.

Decatur, Sept. 17.—Our two weeks' meeting at Ashdown, Ark., held in the Baptist church, resulted in the organization of a Church of Christ with 20 members. They now need a good preacher. I begin a short meeting here in the Rock Valley schoolhouse with the intention of organizing a country church. There are about eight of our members here and we hope to have a good organization before the meeting closes.—James Sharratt, general evangelist.

Bentonville, Sept. 16.—Six additions at the regular morning service yesterday—heads of families.—J. W. Ellis.

Colorado.

Atwood, Sept. 16.—The meeting here held by John T. Stivers and Homer T. Young, lasting about two weeks, was a great success. Twenty-three were added to the church, 16 by baptism. The preaching was plain and convincing. Brother Young handles the singers finely.—E. F. Hargis, pastor.

District of Columbia.

Washington, Sept. 12.—Additions in Washington churches, June 24-September 9: Ninth Street (George A. Miller), six baptisms and three by letter; Vermont Avenue (F. D. Power), three baptisms and three by letter; Thirty-fourth Street (Claude C. Jones), four baptisms and one by letter; Fifteenth Street (J. E. Stuart), one by letter and two by statement; Whitney Avenue (Walter F. Smith), two by baptism and one by letter. Meetings held by our pastors during summer: George A. Miller at Orangeburg, Ky., nine additions; W. T. Laprade at Burke and Cold Springs, Va., eight confessions at the latter place; J. E. Stuart at Charlottsville, Va., two additions. Meetings begin at Ninth Street and Antioch in the near future. Last Lord's day was F. D. Power's thirty-second anniversary as pastor here. We all love him. M. M. Davis, of Texas, preached for him in the evening.—Claude C. Jones, secretary.

Illinois.

Toledo, Sept. 20.—Meeting progressing against difficulties. Street carnival on this week leaving only Christians to preach to. Six to date—four by statement, two by confession.—Wm. A. Ward, evangelist; C. M. Hughes, singer.

Washburn, Sept. 9.—One addition by letter here yesterday.—Rochester Irwin.

Rock Falls, Sept. 16.—One addition by letter at last night's service. Good interest and attendance.—C. F. Ladd.

Cantrall, Sept. 16.—After a three weeks' siege a fine meeting is developing in this historic church; sixteen enlistments; fifteen confessions; ten Saturday evening.—W. G. McColley; Lewis P. Fisher.

Indian Territory.

Ardmore, Sept. 17.—We began our work at this place September 8 with four additions at the morning service. House crowded at morning service last Sunday, with five additions. The churches here have been holding union services each Sunday night for the last month in the cause of temperance. To-day decides the great question.—C. F. Trimble, pastor; Mrs. Edith Trimble, assistant pastor.

Chickasha, Sept. 16.—Seventeen additions in the past two weeks.—J. E. Dinger, minister.

Iowa.

Fairfield.—Ten additions since last report.—W. H. Betts, minister.

Kansas.

Winfield, Sept. 19.—Hamlin-Daugherty tabernacle meeting on. Four days old, with 14 additions—six by baptism. Prospects never brighter, never better.—Albert Nichols.

Reserve, Sept. 8.—Meeting at this place one week old. Six additions to date. We continue.—Percy Adkins, minister; N. H. Barragar, evangelist.

Humboldt, Sept. 11.—David Lyon is conducting a revival here. Two additions by statement.—N. Ferd Engle, minister.

Centralia, Sept. 14.—Mulberry Church meeting six days old. Twelve confessions. Continue.—C. C. Atwood, evangelist.

Utica, Sept. 17.—Thirteen added in three days in our meeting here. Prospects exceedingly bright.—M. B. Ingle, evangelist; A. M. Zimmerman, singer.

Kentucky.

Grayson, Sept. 17.—Since last report four have been added to the Willard congregation, and one to the Grayson church—all by baptism.—William Sumpter.

Missouri.

Canton, Sept. 13.—Just closed a twelve days' meeting at Concord church, in Shelby county, Missouri, with six additions—one reclaimed and five by primary obedience.—Thomas C. Hargis.

Rutledge, Sept. 17.—We are in a meeting here with Evangelist J. F. Ferguson, of Columbia, and Miss Hallie Glascock, of Rensselaer, Mo. The interest is great; house too small for audiences. Nine additions to date. Prospects excellent.—Guy Ferguson, pastor.

Macon, Sept. 17.—We are in what promises to be a splendid meeting at Moore's chapel. Many at times are not able to get in the house. Two confessions last night.—Irving T. LeBaron.

Clinton, Sept. 12.—Seventeen additions.—Arthur N. Lindsey.

Nebraska.

Bethany, Sept. 16.—Just closed a 29 days' meeting at Liberty Ridge, a country church near Hebron, with 26 added—18 confessions, two by statement and five from other churches. Fourteen were men and boys. Great audiences at closing services. Fifteen were baptized in river the afternoon of the last day. N. S. Carpenter very ably assisted me as evangelistic helper.—O. L. Adams, evangelist.

Waco, Sept. 17.—Am in a rousing meeting here, two and one-half weeks old, which has already resulted in 20 accessions, being the most successful meeting held in the town for a number of years. Among those coming are a number from another religious body. Brother McDonald is the pastor and J. G. Olmstead, of Bethany, Neb., is leader of song.—Alson E. Wrentmore, evangelist.

New York.

Niagara.—Ministry of seven years and three weeks closed here. Nine confessed Christ the last Sunday; four men on Monday night; 15 in last ten days. Church in fine shape for an aggressive leader. I begin at Minerva, O., the first Sunday in October.—J. A. Wharton.

Oklahoma.

Edmond, Sept. 18.—Work moving nicely here. Four added by letter recently. Outlook good. Bible school increased from 67 three weeks ago to 159 last Sunday.—R. E. Rosenstein.

Perkins, Sept. 17.—Just closed a two weeks' meeting at Tryon and am home in time to vote for state-wide prohibition. Seventeen additions in the Tryon meeting—eight by baptism, five from other churches and four reclaimed.—J. W. Garner.

Ohio.

Lorain, Sept. 16.—Ten additions since last report; one baptism; 21 in past nine Sundays. Outlook fine.—Garry L. Cook.

Texas.

Sweetwater, Sept. 16.—Eleven additions yesterday; 37 to date. Good attendance. Much opposition. Rom. 1:16 is true. J. Ross Miller's solo work is helping much in winning for Christ and his Church.—Percy G. Cross.

Haskell, Sept. 16.—Our revival with J. B. Boen as evangelist closed last night. There were 75 accessions—50 by confession and baptism and 25 by statement and letter.—James N. Thomas, pastor.

Fort Worth, Sept. 14.—I have just closed a two weeks' meeting for the church at Colorado, Texas, with 22 additions and others will accept Christ soon and take fellowship with the church. The Colorado folks are a good people and pleasant to work with. All were delighted with results.—A. E. Dubber.

Abilene, Sept. 10.—I have been holding services for the past week at Colony Hill, near Abilene, which resulted in organizing a church of 26 members, some of whom were by letter or statement, several reclaimed, some from the denominations and six by confession and baptism.—Granville Snell.

Gainesville, Sept. 16.—There were four confessions and three by statement at the Dixon Street Church yesterday. Bible school had 193 present.—G. L. Bush.



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Midweek Prayer-Meeting

By Charles Blanchard.

Filling the Father's House.

Topic October 2. Luke 14:15-24.

Most of us will agree with the man who sat at meat with the Master, and who said: "Blessed is he that shall eat bread in the kingdom of God." Ask people anywhere, who have ordinary intelligence, whether members of the church or not, what they think of the "kingdom of heaven" and of the "Gospel of the kingdom," the "Christianity of the Christ," and they will say it is all right. They will confess that they ought to be Christians. They wish they were. They are glad to see the Church prosper. They wouldn't live in a community where there is no church for anything. They are not happy out of the church, but they will not eat bread in the kingdom of God. It is one of the strangest things in the world.

What's the matter? Too busy! This will catch the majority of folks. Listen to the excuses offered by the people you talk with and see. Jesus understood the human heart. Read again the parable of the great supper: "And they all with one consent began to make excuses. The first said unto him, I have bought a piece of ground and must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them! I pray thee have me excused. Too busy, don't you see! And these are the same excuses men are giving to-day. The farm, the factory, the store, the pressing professional duties, all these keep men out of the kingdom. Multitudes are actually starving to death, and know it, and yet are too busy to stop to eat bread in the kingdom of God. Many of them confess it, with sorrow, yet go right on starving their souls to death! It is one of the strange, pathetic facts in the tragic lives of multitudes of busy men and women. It is at once pathetic and provoking and puzzling and perplexing. It is a big part of the problem of the "unchurched masses."

There is another class Jesus mentions. "Another said, I have married a wife and therefore I can not come." That settled it so far as he and his wife were concerned. And the provoking thing about it is that young, and a good many old married folks, are just like they were in Christ's time. When they get married they are all too frequently lost to the Sunday-school and church. And a failure on the threshold of married life too often means a failure of their religious life for the family. This is one of the chief causes why the church languishes and family life is distinctly non-religious, frequently downright irreligious. Of all forms of selfishness this last is worst and most fatal to the religious life of the family and the progress and prosperity of the church.

The problem of filling the church is one for the whole church to solve and not something to be shoved off on the shoulders of the preacher. A drawing church is as important as a drawing preacher. A going church is a growing church. Some one has said, "The church that isn't a goer is a goner." And it's a fact. The first part of the Gospel is "Go." The first word of the great commission is "Go." Christ's invitation is "Come, for all things are ready." His command to his servants is: "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." It is to the credit of the church that it has sought and received such in large numbers. "And yet there is room." The urgent command of the Lord is to "go out into the highways and hedges and compel them to come in that my house may be filled." Here is where we have failed. We have not sought in the highways and byways for those to sit at the Master's table. We all too frequently fail to use the divine compulsion of love to bring them in. And so our churches are not half filled and multitudes famish for the feast spread in the Father's house. The kingdom is slow in it's coming because we are slow in going!

They ought to come without urging? It seems that way to us also. But Jesus said, "Go" and "Compel." May the love of Christ constrain us.

—On the Rock. By D. R. Dungan. $1.00. No, this is not a new book. It is now in its thirty-third edition. It is one of the great classics of our literature. Every Disciple ought to read this story of souls whose pathway began in darkness but brightened to the perfect day.

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Christian Publishing Co., St. Louis

Sunday-School

October 6, 1907.

Joshua, Israel's New Leader.—

Josh. 1:1-11.

Memory verse, 7.

GOLDEN TEXT.—I will not fail thee nor forsake thee.—Josh. 1:5.

The account of the transfer of authority to Joshua after the death of Moses is a very simple one. Evidently the people had been well prepared for the change. It was one of the great achievements of Moses that he was able to transmit to his successor his undivided authority. Great leaders like Alexander and Napoleon, who built up great empires based upon their own personal leadership, have nearly always been unable to transmit an unbroken empire to their successors. The personality of Moses had been the visible bond of unity among the tribes of Israel during the past generation. When that was taken away, it might have been anticipated that the tribes would fall apart. It was indeed true that their union was still far from perfect, and when the period of the first struggle for existence and breathing room in Palestine was passed they tended to separation because there was not the uniting bond of a common peril. But under Joshua the nation was almost as closely united as it had been under Moses.

The keynote of the lesson is courage. The voice that came to Joshua, and through him to the people of Israel, in this crisis of their history was a message of courage. "Be strong and very courageous." "Be strong and of good courage." "Be not affrighted, neither be thou dismayed." There was good need for these exhortations to courage. Remember that, when last the tribes of Israel stood at the edge of the promised land, one day of wretched cowardice had cost them thirty-eight years of weary wandering. The nation would probably not have survived another such experience. It was now necessary, above all, that the former mistake should not be repeated.

Courage is always half the victory. The battle is to the bold rather than to the strong. To front the difficulties and dangers of life with stout heart and cheerful face and a calm expectancy of victory,—this goes a long way toward winning the success which one anticipates.

But it is as important to have courage well grounded as to have it at all. The basis of courage with Joshua and Israel in the conflict upon which they were about to enter was not pride in their own superior strength and military resources. The fact is that the Canaanites had a considerable advantage in those respects. They had walled cities, horsemen and chariots, probably better weapons, certainly a more advanced state of civilization and therefore, in general, probably greater military efficiency. The ground of Israel's courage was to be faith in the help and the strength of Jehovah.

"Jehovah thy God is with thee." This was the basis of the whole argument, the ground of the whole appeal.

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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Christian Endeavor

October 6, 1907.

Rally to the Work.—Ex. 14:15; 2 Chron. 31:20, 21.

(*Consecration Meeting.*)

DAILY READINGS.

M.	"Who Will Stand Up?"	Ps. 94:14-22.
T.	Overthrow Evil.	Ex. 32:19-21, 26-29.
W.	Rebuke Wrong.	Josh. 22:11-20.
T.	An Inspiring Leader.	2 Kings 11:17-21.
F.	Paul's Precept.	1 Cor. 15:58; 16:13-24.
S.	Paul's Example.	2 Cor. 11:23-28.
S.	Topic.	

Exodus 14:15 presents Israel to our view in a very painful situation. The Egyptians in pursuit had overtaken them encamping by the sea and the hosts of Pharaoh, soldiers and chariots, shut them in with no prospect before them except the wide expanse of rolling and restless sea. If we had been in that camp we too, doubtless, would have joined in the terrified cry to Moses that it had been better to have gone to peaceful graves in Egypt than to be slain of the sword or drowned in the sea. Life with servitude, bitter as it was, was to be preferred to their present state. Can we blame them for their bitter reproach to Moses? Hardly, for they had not gone far in the school of faith.

With what patient compassion Moses answers. They shall not have death but salvation as their portion. They shall not even need to fight for their salvation. They shall simply abide in peace while Jehovah their God fights for them. Moses himself may not have known just how Jehovah would save his people. At any event, he now cries to Jehovah, who tells him what to do that the people may be delivered from impending destruction.

The people are to go forward. That to them was a supreme test of faith. To advance upon the deep sea was seemingly to drown in its mighty waters,—how could such a procedure save them? The answer was in the instruction given to Moses as to the part he should play,—he was to lift up the "rod of God" over the sea. In obedience to this divine act the waters would divide, a path would be cleft through the deeps for the people. I wonder if Moses told the people what he was instructed to do? Why should he not tell them so that their faith would be more obedient and unquestioning.

We need not dwell on the sequel. The situation is an interesting one. The people stand between fear and hope, between the dead past and the living future. They are to pass from death into life, from a kingdom of darkness into a kingdom which Jehovah himself would give them, which also would be full of life to them and through them to all nations according to the great promise to their father Abraham.

In relation to the past and to the future there was only one thing for them to do, go forward. In their history, past and present, was Jehovah. Back of the sea lay his recognition of their sad state in Egypt and his mighty deliverance in the discomfiture of Egypt. His presence was with them in the visible cloud. His word came to them when needed through Moses. Beyond them lay Canaan and the new life which meant the fulfillment of the gracious purpose of Jehovah. And in the midst of all this their sole duty was to go forward.

Multitudes of Christian Endeavorers are home from vacations ready for the future of God's purposes in them. They stand on this beautiful October Lord's day between the past and the future. The past may have memories of fear, of servitude, perhaps of defeat. The present may seem hopeless. We are so weak, so shut in by circumstances which threaten and dismay, so overwhelming,—our own lives, the church to which we belong, the Endeavor society,—what a great cry of fear may be ringing its alarm in our hearts! What shall we do?

Go forward! Have we forgotten God's power for us and in us through days that are gone? Do we forget that he has not only saved us but also guided us into our present? Is he not still with us in his presence, evident in our own consciousness, evident in his word and evident in the great company who stand with us?

Is there not a future? Is it not filled with the promises of God which he must work out if he be true to his own truth and righteousness? Are we not to be the instruments through which he will accomplish all this? Can he therefore for his own sake refuse to deliver us that we may go forward?

Forward is the cry that rings out a new courage. The way may not be visible. He will open it. What glorious things the Christian Endeavor host may accomplish for God this coming winter if they will forget the past with its fear and failures and

"Act,—act, in the living present,
Heart within and God o'erhead."

Baltimore Letter.

The Christian Tribune Home for Working Girls, which is now closing its eighth year of service, sold its property at 805 West Fayette street some weeks ago and has bought a handsome piece of property at 1524 West Fayette street and the home continues its service of helping the girls who care to be helped.

The building of the Christian Temple, which is the model of a Grecian temple of the Ionic period and is one of the handsomest churches in the city, is nearing completion and its formal opening will be September 29. Brother F. M. Rains will preach the opening sermon, followed by fraternal meetings on Monday and Tuesday evenings.

The Temple seminary will open its fourth session on September 27, and we look for a large enrollment. This is a three-years' course in the study of the Scriptures and training in Christian work. It may be also taken by correspondence. The Temple's annual Bible school institute was held last week, covering two days. There were twelve addresses, all by the teachers and officers of the Temple school, excepting one, and general discussion followed each address. We have found this home institute very profitable. The speakers each year are our own, excepting always some prominent speaker from another school. The preparation necessitated on the part of the teachers generates enthusiasm in the general work and the result throughout the school is good.

Both Twenty-fifth Street and Calhoun Street churches are without preachers at this time and both are good fields. Last week Brother Lookabill resigned at Fulton Avenue church, leaving three promising fields without ministers. Brother Abbott, at Harlem Avenue church; Brother King, at Lansdowne, and Brother Pickering at Kandall Street, are going forward to larger things in this field.

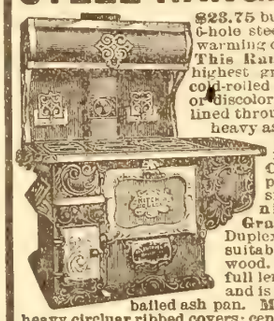
The annual convention of Maryland, Delaware and the District of Columbia will be held at the Christian Temple, Fulton avenue, above Lexington street, Baltimore, October 2-4, and not only the churches of this district are cordially invited to attend, but the invitation is to our brethren generally. The program is unusually good.

Peter Ainslie.

The Last Call.

But one more Sunday remains in which to take an offering for home missions. The society is able to report its best year, and hopes to report at Norfolk $25,000 increase over last year. Many churches have not contributed. Take the offering Sunday, September 29, telegraph the amount received to W. J. Wright, corresponding secretary, Y. M. C. A. building, Cincinnati, O., and remit the same early on Monday morning.

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A Great Meeting in Springfield, Mo.

On account of the very great and very unnecessary expense attached to sending long, descriptive telegrams, I wish to inform our brotherhood of the grand,—yes, the great meeting, we are now in in Springfield, Mo. Although I have been in two of the largest simultaneous campaigns conducted in our brotherhood, yet I always believed that under the proper circumstances the greatest good could be accomplished by our churches uniting in some great central auditorium, and, like a Christian army, thus move upon the city. Since last year I began to plan for several such campaigns for this season, and am in the first one here. The three Christian churches of Springfield are united in this meeting, and we have secured a large tent, 170x120 feet, with a seating capacity of exactly 3,000 people, including the 136 chairs on the platform. The tent is located just north of the large federal building, which is on the dividing line between North and South Springfield. There has always been much strife between the two parts of this city commercially, and the one question of the meeting was (since the city was so long North and South), whether we could draw the people to the half-way point between each.

I came here several days ahead, and began the campaign by supplementing all the efforts made by the pastors prior to the meeting (as per instructions sent) and efforts put forth according to their own judgment. When everything was in readiness we went to the great tent, and the first crowd put my mind at rest. Suffice it to say that the invitation has only been given ten days; have spoken to 3,000 people every night, and Sunday night there were enough standing in and around the tent to almost have filled it the second time. There were 134 converts Sunday, and 416 in the first ten days of invitation. A large number of our pastors within a circle of 120 miles have been in attendance, and a few evangelists, including John L. Brandt and Brother Williamson, who is the county evangelist, have been here studying methods, etc.

As stated above, we have three churches in this city. The South Street Church is centrally located in the business portion of the city, and has Brother F. L. Moffett and his noble companion as leaders. Mrs. Moffett is stronger by far than any pastoral helper I have ever come in contact with. We held a meeting with Brother and Sister Moffett in their former pastorates at Centerville, Ia., which is the home of our lamented Governor Drake.

Bro. F. F. Walters, who was in our great Des Moines campaign several years ago just one night, ministers to the Central Christian Church, the only church in the whole north end of the city, and which, I am thankful to say, is also a very fine congregation. The great railroad shops of the Frisco system are also on that side of the city. There is also a large section of business blocks in North Springfield.

The First Church, which is the mother church, and, was for years inclined to be anti-missionary, has forged her way to the front, taking all the missionary offerings, and under the leadership of N. M. Ragland, who has been there for less than a year, coming from a pastorate in Arkansas of twenty-one years' duration, the church is becoming a great force in this meeting.

It is needless for me to say how much we owe to these pastors and churches. Everybody knows that a great meeting is impossible without co-operation. Every great campaign represents tired hands and weary feet. The success of any great meeting carries with it the fact that the pastor is in it heart and soul. We are workers together with God. When we received this call a year ago, we accepted it, and went into the campaign believing that God was able to stir the city. We asked the prayers of many before coming, and came into the city praying for the work. God is giving the increase. If the weather permits (for we are at the mercy of the weather in a tent) a great meeting is in store.

Asking the effectual, fervent prayers of our righteous brethren everywhere, and assuring you that I will write concerning my helpers in the next issue, I am,

Charles Reign Scoville.

People's Forum

The Pacific and Lake Michigan.

[Dedicated to the members of "Pioneer Cottage," Pentwater, Mich.].

To the Editor of THE CHRISTIAN-EVANGELIST:

On arriving at Newport, Ore., for our vacation we had the good fortune to meet THE CHRISTIAN-EVANGELIST, and while listening to the "innumerable laughing of the sea," or the "Harbor bar's sad moaning," as our moods dictated, we enjoyed a double outing—one on the broad Pacific's beach, the other on far-away lake Michigan's hospitable shores.

We have watched both here and there the splendor and majesty of the rising sun over the shimmering expanse of waters and the glorious sunsets. Our heart has been swelled with patriotism as "old glory" unfurled its folds to Lake Michigan's health-giving breezes. We have gazed, fascinated by the rolling billows when the storm king reigned, and again, as in childhood's days when in the "East," listened to the artillery of heaven.

How we enjoyed it!

The fishing excursions were fine and we voted on the fish-cleaning question (how?) The pond lilies lent us their cheeriness and we rejoiced when the lost watch was found and were glad that the dear brother who found it could be present in the sad emergency, for more troubled vision might have overlooked it. Every scene, every moment's fullness of enjoyment is a reminder to us of God's wisdom and all-pervading presence.

But why multiply words? We worship most reverently in silence when we commune with God through nature.

My dear brother, if God permits us to spend another season's outing, we hope to again exchange greetings in the twofold tie of friendship and Christian fellowship.

A Presbyterian lady who enjoyed reading THE CHRISTIAN-EVANGELIST, expressed a desire to have the paper. On our return home we will send our subscription for one year to her address.

In the spirit of our happy vacation we are fraternally yours,

Jennie Elder Watson.

Obituaries

*Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. **Send the money with the copy.***

LONG.

Samuel D. Long was born in Indiana, in 1828, died at Blandensburg, Iowa, August 23, 1907, aged seventy-nine years. He was a faithful Christian, and served both as a deacon and an elder. The funeral service was conducted by E. A. Hastings, at the Blandensburg church.

WHITE.

Departed this life, at his residence in Kansas City, Mo., the 9th day of August, in the 78th year of his age, Prof. Edwin Clay White, A. B., A. M., LL. D. He was born near Richmond, Va., and came with his parents, when a lad, to Lafayette County, Mo. He grew up on a farm, and attended the common school in the neighborhood of Dover, until he was prepared for college. He entered the University of Missouri in 1852 or 1853, from which he was graduated in 1855 or 1856. He was the valedictorian of his class, which at that time meant the "First Honor" man. Subsequently he was given the A. M. degree, and a few years ago he received the degree of LL. D. from his beloved Alma Mater. After his graduation, he entered into a partnership with J. W. McGarvey, now of the Bible College of Kentucky, and established the Dover Academy at Dover, Mo., where he taught successfully until the breaking out of the Civil War. He then taught in St. Louis and in Illinois. At the close of the war he returned to Missouri, and in a short time settled in Kansas City, Mo., and became a teacher in the Central School, which became the High School of this school. He soon became the principal and for about thirty years, with one short interval, he continued the successful and honored head of this large and successful school.

Prof. White was not only a distinguished teacher, but always a kindly helper of every pupil that sought his inspiration. Of the multitude of young men and women who came under his influence all are his attached friends.

He was always and everywhere a Christian gentleman. Having embraced Christianity in his early youth, he was ever steadfast, immovable, always abounding in the work of the Lord. As husband, father, brother and friend he was ideal. He was for many years an office-bearer in the Christian Church, and was faithful in all these relations, "even unto death."

He was four times married, each wife bearing him one child. He leaves a wife and three children, two daughters and one son. With the first three wives he lived an aggregate of only five years; with the last wife, Grace D. Matthews, the mother of his son, he lived about twenty-two years. He had no fear of death, and passed away in the good hope of immortality. A good man and true is gone, and multitudes mourn his departure. His funeral sermon was preached in his own house, to a large audience of his fellow citizens. J. V. C. Karnes, a distinguished lawyer and for many years member of the board of trustees of the public schools of Kansas City, after the sermon, pronounced a tender and eloquent tribute to this great teacher and good man. The world is made better by the life of such a man, and heaven is made richer since he has entered there. He was my college mate and life-long friend and I loved him.

T. P. Haley.

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The Home Department

"Not as the World."

By E. A. Child.

Chapter XIV.—A Modern Merger.

Christian works are no more than animate love and faith, as flowers are the animate springtime.—*Longfellow.*

❖ ❖ ❖

Behold, how good and how pleasant it is for brethren to dwell together in unity!—*Psalm.*

❖ ❖ ❖

A little while and all his saints shall dwell
In hallowed union indivisible.
—*Sarah Doudney.*

❖ ❖ ❖

That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me.—*Jesus.*

❖ ❖ ❖

Brother Brown was equal to the occasion. Calling all the contending parties to his house, he held a prayer-meeting, and when all had prayed he began to see that there was no possibility of all being fully satisfied as to denominational preference, nor even a chance of satisfying a reasonable majority with one church, and as it stood there was no possibility of building a house of worship under any one name. It was impracticable for them to build more than one, since there would spring up divisions, and they that had worshiped so harmoniously in the revival would be divided and out of harmony. Furthermore, he did not see what there was to hinder all seven of the strongest factions, each leading off and building a small house of worship under their own name and denomination. That would necessitate seven different administrations and seven different preachers, at either seven times the cost of one or the support of none, which latter course would likely ensue. All had equal rights to claim such a course if the right to a strong, vigorous and efficient administration, such as was possible if all held together, should be ignored.

For his own part he was willing to give up his own preference, and to even give up the idea of a church in the modern sense as had been handed down to us through a misapprehension of the Master's teachings and purpose. He would have them consider the question in the light of the mind of him who was the great head over all true believers. Suppose he were present, his promise to be with all true believers to the end of the world and at all times when they are come together in his name. "Let us install him as our pastor to-day," said he, "and ask ourselves if we want to belong to any other body than this over which he is the head. Do we want to build any other house of worship than the one he would designate? Christ certainly did not pray that they might be divided into factions and separate themselves into as many congregations as it is possible to have, until there is no harmony nor union among the redeemed, did he? Let us go back to the word of God and start a congregation or assembly according to the teachings of our Lord and Master, not even allowing the modern or mediæval term church to be applied either to the organization, building or activities at all."

This startled them at first, lest some strange teaching should be implied, but the president proceeded to explain that the word *ekklesia* is found one hundred and sixteen times in the New Testament, and it is translated assembly, congregation and church arbitrarily, without either term being followed exclusively, but all being used for the very same Greek word; while the Hebrew word *Aedah* is found about the same number of times in the Old Testament, and is translated congregation or assembly, which Stephen called the *ekklesia* of the wilderness. Acts 7:38.

"Another word is found in the Old Testament in juxtaposition with this, which means 'called together ones,' and is used in connections that signify a worshiping congregation, and that is what the word *ekklesia* means in general: the congregation that is assembled for worship. Let us call this the Christian Congregation of Middleton, and the edifice which we build The House of Worship, and leave the word church out of our vocabulary, as it is an invented term since the time of Christ, anyhow, and liable to much abuse and misuse."

The evangelist came forward at this moment, saying: "I have been listening to Mr. Brown's talk and it agrees with my views exactly. The world is looking at the divided and scattering policy of Christianity with suspicion, and Satan delights to have it so. There is scarcely a small town or community in this fair land where Christians are not divided and subdivided by denominational devices, to the defeat of our Master's purpose in convincing the world of the unity and power of his kingdom. And the effect is disastrous to the progress that would otherwise be possible in mighty missionary efforts for the salvation of the races that are going down in sin continually.

"With just a little foresight and forbearance, on the part of leaders and influential Christians, this could all be obviated; but in this free world, with the liberty which the gospel has made possible to every creature, man rushes on, not stopping to consider what his Lord and Master would like to do and what is possible to gain by the doing. Worldly models and glories are ever before him with the glittering successes of others for incentives. He rushes in to get position and glory with the rest. Thus the world is organized and Christianity disorganized, and the kingdom of God has suffered violence through the supposition that it was after the fashion and model of the world. The word 'Church' has come to mean anything and nothing, and is not in good repute, generally speaking, with the rank and file of a large class of people that love the good and want to know God. A large class of people are longing to see the Kingdom of God coming with power in some other form than the present divided and disorganized Church permits. While there are many splendid and godly people in these divisions of Christendom, yet they are lifting a mighty load of impedimenta that is hindering their excellent labor of love. In trying the organizations that they are maintaining, in their honest effort to express the Kingdom of God, they do little else than keep worthless machinery running, from which small returns are derived, if any. You have an opportunity to merge a half dozen of these, that otherwise would be worthless, into one organized effort that can become a power for God in the world, if you only will lay aside your notions of division and come together under the proposition which your neighbor has suggested. Otherwise I can foresee several little toy wheels turning only for the amusement of the world and the delight of the devil." So saying, Mr. Pratt went out and President Brown appointed another meeting for the same purpose the next day.

The more they thought upon the proposition, the more they favored it, since it seemed, and indeed was, the only way that would give them a united body of worshipers; and in fact the only way they could maintain worship and the administration of the Gospel in that place. To split the congregation up into integral parts would absolutely defeat their purpose, and who could be asked to give way and allow the other to say that his preference should prevail? One had as much right as another to stand out and maintain his peculiar choice.

But this plan of union would give them a common denominator on the Scriptural basis, and a primitive name.

The next day the question as to the government of the congregation was settled, upon the suggestion of Mr. Brown, which was that they elect from their body representative men and women, who should hold their term of office in rotation, as elected. To these should be given control and direction of the affairs of the whole body in a similar way that our country is conducted with a president at the head; let him be the pastor or one of their body as they should choose, allowing the government always to reside with the people through representatives, which should be called the Assembly.

The next day they turned their attention to the matter of a doctrinal basis for their organization. It was concluded that inasmuch as the church had in all ages found its great source of trouble and division in doctrinal statements, that they would evade such trouble that they would encounter if they followed the track of the past in formulating a creed.

President Brown suggested that the Bible be taken as the rule of faith and practice, allowing each one to interpret it as he should be led, maintaining unity in essentials, liberty in non-essentials, and charity in all things, so long as the essen-

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tials and non-essentials should be determined by an appeal to the one question: Did Jesus require this for salvation? If so, it should be essential; and if not, non-essential. Should doubt or disagreement arise, let charity always come in to dispel schism and factional strife, until time and practice should make perfect their judgment of spiritual things. "'Have this mind in you, which was also in Christ Jesus,' shall be our motto, if you do not object," said Mr. Smith. And none objected, for it found a hearty response in every soul present.

It was also decided that inasmuch as all discipline had as its object, not punishment, but reform and restoration of the offender, that no better procedure could be instituted than that found in our Lord's teachings. With such procedure, there would be no necessity of any being turned out of their congregation, unless they themselves chose to be excluded. "If he neglect to hear the *Ekklesia*, let him be unto thee as an heathen man and a publican," was wisely taken to mean not exclusion and ostracism, as practiced by the ordinary church of to-day, but as an object of pity and prayerful solicitation, that he might be recovered from the snare of the wicked one and saved from his error.

The question of finances was settled upon the basis of the tithing system, not an arbitrary law, for they had none such, but as Brother Pratt explained: "The law of the tithe was instituted long before the Mosaic dispensation. We are now freed from the latter in Christ, but the higher laws of Faith, Hope and Love include much of that law transformed and spiritualized and made possible to keep only as Christ dwells in us by faith. The keeping of any law does not procure merit, but faith in Christ does. Now faith in Christ, is obedience to him and him alone. 'Whatsoever he saith unto you do it,' is the watchword of his true follower, who lives by faith. We have no direct command of Christ to pay the tithe, but it is the teaching of the Scripture, which he said testified of him. Now the tithe had its beginning in Melchisedek who was the type of Christ. Melchisedek commanded it and Abraham paid it. Christ is a priest forever after the order of Melchisedek and we are the spiritual children of Abraham. The inference is strong that we are not less obligated to Christ the antitype, than was our father Abraham to Melchisedek the type. If in that dark age, when men had just begun to emerge from superstition to serve the true God, the tithe was paid to him who was the foreshadow of him who has now been manifest to the world as Lord and Savior, should we do less to show our obedient faith in Christ than they did? And if the type required it as an act of loyalty, I am unable to see how we can demonstrate our loyalty to the antitype, Christ, by a less offering."

These suggestions were gladly received and adopted, and not many days later the sound of hammers and saws and the busy hum of a score of workmen were heard about the house of worship, which was duly finished and the happy congregation was housed before the winter season closed in upon them.

President Brown found a trusty man of the assembly, to whom he gave the care of his farm and he began anew the work of preaching and teaching as pastor of the Middleton Christian congregation. And like Philip, Brother Pratt was caught away to another place to tell the story that had caused such rejoicing and order at Middleton; but not without a well-filled purse, a token of the liberal spirit of the community whose hearts had been touched by his faithful presentation of the word of God.

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ECHOES FROM THE CRADLE

The Mother of States and Statesmen.—The Infancy of the Nation —Brilliant Marine and Patriotic Pageant at the Jamestown Exposition.—The Wandering Jews.—The Poor Debtors' Prison.—The Plebeian Nut.—On the War-Path.—Unrolling Scroll of Three Hundred Years.—Historic Days in the Old Dominion

By JAMES L. HILL

The government has stationed seven or eight men at Jamestown Island to act as guides, so that visitors can be shown about and not give tips. The government is paying all bills, thank you.

⁂

You have heard of the Philippines, but you ought to see Prince Sansaluna, seventeen years old, absolute ruler of two hundred thousand fierce fighting Moros, who for four hundred years were undefeated by the Spaniards. He is attended by a retinue of slaves. He is said to have four or five wives at home, but this I did not believe, considering his youth. His father killed seven United States soldiers, and the son exhibits the weapon that did the wicked work.

⁂

It is no wonder that the attendants lock up in a huge safe each night their literary treasures. Here John Rolfe states that he married Pocahontas "for the good of the plantation, for the glory of God, and for the converting to the true knowledge of God and Jesus Christ an unbelieving creature, namely Pocahontas, with whom my heart and best thoughts are and a long time have been so entangled and enthralled in so intricate a labyrinth that I was even awearied to unwind myself thereout. But Almighty God, who never faileth his that truly invocate his name, hath opened the gate and led me by the hand, that I might safely see and discern the safe paths wherein to tread. Nor was I ignorant of the heavy displeasure which Almighty God conceived against the sons of Levi and Israel for marrying strange wives, nor of the inconveniences which may hereafter arise. Nor am I out of hope but one day to see my country, nor so void of friends, nor mean in birth, but there to obtain a match to my great content." If he waited until his return to England before a marriage, it would then be "with a Christian more pleasing to the eye." But "my settled and long-continued affection" carried the day, and Pocahontas became the second Mrs. Rolfe of course, and "they lived happy ever after."

⁂

The suggestive charts show that the number of teachers in thirty years has been increased out of all proportion to the number of scholars. And this in the face, too, of the fact that the other aids to students, like books, specimens, pictures, instruments, have been augmented from almost nothing to nearly everything, and the teachers, too, when fewer, had less preparation. The students in thirty years, in universities and colleges, had increased from 66,000 to 165,000, while the teachers of these students—note the proportionate increase—had gone from 4,000 to 21,000. In the schools of medicine, of law, and of theology, where books are everything, the students increased in thirty years from 16,000 to 48,000, while the teachers of these same students in round numbers had advanced from 1,000 to 8,000. I did not know that they had hitched on a team so out of proportion to the load. It helps explain the new cost of education.

⁂

At Williamsburg time turns back a couple of centuries. You see the fine old traits of Southern character, its pride of home, its leisure, its hospitality, its gentle art of idleness, its elaborate deference to ladies, its sharply drawn line of distinction between the races. To add to the uniqueness, here still stands the Powder Horn, now filled with relics and curiosities, and the Poor Debtors' prison. In the South, if a tenant does not pay his rent, a landlord can levy on his furniture, sell it, and eject the debtor, and this when the amount owed is even as small as fifty cents. In the North, if a man lets a house to a bad tenant, he is not called a good business man; and that is about as far as his collection goes.

⁂

"On the Warpath" is the playground at Jamestown. It takes the same relation to this exposition that the Trail did to Portland, the Pike to St. Louis, and the Midway to Chicago.

⁂

In the open air is an immense relief map or cast of the Panama Canal and its Zone. Being horizontal, it is flowed with just enough water to fill the depression and show the thing off. Posts are set along the course of the canal at intervals of a mile. At the high Continental Divide between the two oceans comes the great Culebra Cut. You see plainly the position of the dam, a mile and a quarter long, 135 feet high, and half a mile thick at the base.

⁂

While the Philippine delegation was on the way hither, a child was born, and was named Mary Pacific Pocahontas.

⁂

Before you are in the grounds you are pleased with what I will call the evolution of the fence. Earlier expositions had a high, tight-board barricade that gave things the appearance of a stockade such as you see about a country jail or in the grounds of an old-fashioned insane asylum. Here is a floral wire fence two miles long. At each post is planted a trumpet vine. Between the posts is a crimson rambler rose. Honeysuckle vines were planted in May, 1905; and they, being natural to the South, have attained full growth, and the air is filled with fragrance.

⁂

Bank-bills are exhibited for twelve and a half cents and for a dollar and a half, bearing the legend, "To counterfeit is death."

⁂

The living pictures showed the young Cavaliers of the earliest settlement, indisposed to work, bowling on the green. The English custom of bowling in the open air gives us the name Bowling Green. Most of our games like tennis and football are imported from England, with the exception of the highest and noblest of games, baseball, which is as exclusively American as the literature of the baseball reporter. Shakespeare, Milton and Byron were writers of kindergarten stories compared with such frenzied English as the yellow papers now use in describing a home run with the bases full!

⁂

So there are actually fewer male teachers than there were thirty years ago, while the number of female teachers has more than doubled. Lady teachers are most numerous proportionately in the District of Columbia and New England, while male teachers are employed more largely in the South.

⁂

Grand Army men are here in unusual numbers. They are the remnant of the 2,778,304 soldiers of the Union army who fought the 700,000 Confederates to a finish at Appomattox, when Lee surrendered 28,805 men. It is noticeable that these visitors are largely from New York, Pennsylvania, Ohio and Illinois, as these four states furnished about one-half of the total number of volunteers.

⁂

The shrines, too, of Confederates, Sons of the Revolution and Colonial Dames are literally four deep. In Williamsburg, for instance, the church which is the official substitute for the deserted church at Jamestown, and which is called the Westminster Abbey of the New World, had its pews removed three times, and was used as an army hospital by Washington in 1781, by the Confederates in 1862, and a few days later by the Union forces under McClellan.

⁂

The first church organ was heard here, and the oldest newspaper of continuous publication was issued here.

⁂

For the first time in the history of the United States armed troops have been permitted to land on our soil. A vast army of infantry and cavalry is encamped here with uncounted tents in sight. A big demonstration is developed on the thirty-acre plaza called Lee's Parade every night about

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five o'clock. A splendid band from Mexico that plays brilliantly was sent to the Exposition by the authorities of that country at their own expense as an expression of good feeling toward the United States.

⁘ ⁘ ⁘

That Eskimo girl, Miss Columbia, whom we saw as an infant with her mother at the Chicago Exposition, and again as a little girl at the fair at Buffalo, was there with the exhibit from the icy home of her parents. The furs that are about them in such profusion are not needed during the dog-days.

⁘ ⁘ ⁘

In the Philippine village, which covers five and one-half acres, you see heavy carts having solid wheels of mahogany. These wheels are closely jointed on to the axles so that as the wagon moves the axles turn round with the wheels. Here, too, is a harrow made of bamboo, and twenty different instruments for a band of music are made of the same material. Here is a harness, blinders and all, made of hemp.

⁘ ⁘ ⁘

If a visitor is seeking only a hoochekooche dance, he ought to be told plainly that this exposition is strong on its historical, educational, military and naval lines.

⁘ ⁘ ⁘

It is suggestive to notice that the church is central to everything, whether it be Jamestown, Williamsburg or Norfolk.

⁘ ⁘ ⁘

Naming the most characteristic thing is a toss-up between the old Virginia corncracker mill, with its overshot wheel, transferred here from the mountains and still running; the hoarse-voiced "spieler," who, with loud cries and much language, is "on the Warpath," calling out the merits of his particular sideshow; and the slim, pretty Virginia girls, using among themselves a modest badinage in low voice which is the sweetest English in all the world.

⁘ ⁘ ⁘

In the first eighteen years 7,389 persons arrived in Virginia, and 6,294 died within that time, and almost all of them within a few months after they landed. It seems incredible that anybody should languish in the land of Norfolk oysters, Virginia venison, Smithfield ham, roast 'possum, corn pone and cherry roll. It costs human life to found a settlement, as Plymouth attests. More space is given in history to the Boston Massacre, in which frightful slaughter five were killed.

⁘ ⁘ ⁘

Many Bible students and ethnologists believe that the Indians of America are descendants of the "lost tribes of Israel." These tribes wandered away from Palestine until they were met by ships coming the other way. "That dear and blessed Pocahontas," as the starving colonists loved to call her, that nonparella of Virginia, who always led the chorus, so to speak, was at least a credit to those wandering Jews. She was her father's "best-loved daughter," and it is noticed that she was always at the head of all bands of Indians bringing corn and venison. She had personal beauty and native grace of bearing, and developed a peculiar modesty, and won for herself in the most fastidious courts of Europe the admiration of all she met. Though a princess, she went over to her new alliance with all the self-abnegation of a Ruth. This bright picture had a sorrowful effacement. She died at Gravesend, a name sadly befitting the scene. The thirty tribes her father ruled have disappeared.

"Alas for them! their day is o'er;
Their fires are out from shore to shore;
No more for them the wild deer bounds;
The plough is on their hunting-grounds."

⁘ ⁘ ⁘

Here is a specimen sheaf. A small, dun-colored ox, wearing a bridle, without blinders, however, guided by the bits in his mouth by an ancient, picturesque Nazarite, who may have rashly taken a vow never to cut his hair or shave until Henry Clay was elected president. He suffers from no suffocating prosperity. We met him, his beard ripe for the harvest, headed toward Jamestown, where the rude forefathers of the hamlet sleep, with only his faithful dog to bear him company.

⁘ ⁘ ⁘

The amount of each man's tax was here first determined by his apparel. The revenue to-day would be light for some negroes we see, whose garments only make borders for the holes. They may have been taught inexpensiveness in dress to evade taxes.

⁘ ⁘ ⁘

On the Warpath one of the things that a person can least afford to lose is the noisy scenic reproduction of the epoch-making fight between the Monitor and Merrimac. It is a marvel. Fifty-seven per cent of all who enter the gates attend this spectacular, realistic commemoration. The smoke of powder fills the room.

⁘ ⁘ ⁘

Intelligent Southerners will speak right out in meeting, and assert that the greatest blessing that ever befell them was their failure to establish a new nation, and the next greatest blessing was the getting rid of slavery at any price. Emancipation was not done as an act of justice, nor of willing, generous statesmanship. It was distinctly stated to be a war measure, a God-imposed necessity. Men introduced slaves first at Jamestown, but the credit of emancipation belongs to God.

⁘ ⁘ ⁘

This locality is famous for its "first" places. Here was made the first contribution to American literature, when John Smith wrote his "True Relations." Here the first representative political body convened; here in Virginia the first child of English parentage was born; the first recorded English marriage on the soil of the United States was performed; it was from here that Indian corn, tobacco and the potato were first popularized in England, and Norfolk and Smithfield stand first among the markets of the world in handling and shipping the plebeian peanut, of which the American consumption is valued at $14,000,000.

⁘ ⁘ ⁘

Many of the exhibit palaces and almost all of the State buildings are strongly built, not a few of them of brick, and are to be permanent structures. The mammoth pier, enclosing forty acres of water space, makes me guess that the government will maintain this place opposite her greatest fortress as a review-ground and national parade.

⁘ ⁘ ⁘

Ninety respectable young women were shipped here to Jamestown from England to become wives of the planters. A young

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—The Reformation of the Nineteenth Century. Edited by J. H. Garrison. $2.00. This is an interesting historical resume of our great Restoration movement. Some of the ablest writers among us contribute to "The Introductory Periods:" "Period of Organization;" "The Turbulent Period;" "The Transition Period." The Editor's "Lessons from Our Past" is worth many times the cost of the book.

—The Practice of Prayer. By G. Campbell Morgan. 75 cents. The great evangelist confesses the aim of the book is purely practical. He contends that "Teach us to pray" relates to the cultivation of the habit rather than the manner of prayer. The work is a serious effort to make more universal the "morning watch," the "still hour" and the family prayer circle. It is a very pertinent message. It ought to be communicated to all our people.

—The Development of the Sunday-school—1780-1905. This is the official report of the Eleventh International Sunday-school Convention, held in Toronto. This book sold for $1.50. We overstocked and will sell the next one dozen copies at 75 cents each. It has 716 pages and contains some remarkable addresses in addition to a great deal of valuable statistics and historical data.

—A Typical Mission in China. By W. E. Soothill. $1.50. This is an exceptional book. Secretary Corey says this is the very best book on the actual work of the mission stations. It tells of evangelization, types of converts, native sermons, medical work, temples, and the various religions and their founders, including Christianity. The introduction alone is worth the price of the book.

—The Pedagogical Bible School. By Samuel B. Haslet. Introduction by G. Stanley Hall. $1.25. This book presents concisely a description of the mental characteristics and needs of the pupils at each stage of development. It indicates, too, the pedagogical order of the Bible books, suggesting sections adapted to the various grades of the Sunday-school scholars. It is not only adapted to all Bible school workers, but also for parents, teachers and all engaged in religious and mental training.

We recommend each of these to our patrons.

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lady weighing one hundred and twenty pounds was exchanged for one hundred and twenty pounds of tobacco, a pound of girl for a pound of the Indian weed. They received a welcome like that of Grant returning from his tour around the world or that of Dewey returning from his Philippine wars. I was pained to hear the lecturer at the exposition say that on so short a courtship some of them found that they had not chosen appropriate companions, and so were permitted to exchange. This was not nice of them It ought to have been frowned upon.

⁂ ⁂

In sight of the exposition is historic Hampton, the first continuous English settlement on this side of the Atlantic, the site of the National Soldiers' Home, the location of the biggest crab-canning factories in the world, and the place made chiefly famous by Hampton Institute. Where white men warred with Powhatan and his thirty confederated tribes, the government annually now pays this institute $167 each for the education of 120 young Indian braves, and near the spot where slaves were first imported and sold Booker T. Washington and his colored compatriots are educated. It is a rule established by their own custom that no Hampton colored man shall get married until he owns a house and lot.

⁂ ⁂

At Jamestown you see the walls of the Ambler house, which in its history had been burned three times, and at Williamsburg you hear all about the Carys. When Washington at nineteen was taking a special course in engineering at William and Mary College at Williamsburg, he became infatuated, boy like, with one of the college belles, Miss Mary Cary. All matrimonial alliances were decided in those good old times by the paternal head of the family, and so Wilson Cary's reply to the suit of the coming "father of his country" was this: "If that is your business here, sir, I wish you to leave the house, for my daughter has been accustomed to ride in her own coach." Accordingly Mary married Ambler, who was rich. The house at Jamestown being liable to be shelled at the time of the siege of Yorktown, Mary went to Williamsburg and stopped with friends near the House of Burgesses. I continue the narrative as it was given me by the gracious hostess of the Powder Horn, herself typical of Southern ladies at their best, as she states it was told by the grandmothers. Hearing a bugle, Miss Cary rushed to the door just in time to see Washington, at the climax of his whole life, pass, Cornwallis having surrendered to him. General Washington recognized her, tipped his hat to her in the most polite manner, and his officers saluted her; and she fainted! Why, of course. That's the way. It seems that Miss Cary never referred to Washington except in the most complimentary terms, and her father called himself an old fool. All correct. Washington transferred his affections from Mary to Martha, and that, too, is a Williamsburg affair; but we have not time for it. Martha's earlier husband, Parke Custis, and her two Custis children are buried here near the wall of the church.

⁂ ⁂ ⁂

At the exposition I saw "Lot's wife" in solid rock salt. I had heard much about her, but never saw her.

⁂ ⁂ ⁂

Newport News, opposite the exposition, a superlative place to stay, with its mammoth dry dock and immense shipping, by the last census broke all records for growth, having gained in ten years 350 per cent.

⁂ ⁂ ⁂

Young children, like any other impedimenta, can be checked, to be called for later, for 25 cents apiece, at the Mothers' and Children's Home.

⁂ ⁂ ⁂

On the James River above Jamestown you see where the two pontoon bridges were laid, on which 130,000 Federal troops crossed over to invest Petersburg and Harrison's Landing, so much used in the exchange of prisoners, where not less than six hundred war vessels and transports were anchored at the time of McClellan's much-derided "change of base." The Confederates had assaulted a tremendous array of Union batteries, which tore the rebel brigades into shreds; and, despite the fact that the Union position remained untaken, yet a hurried retreat was ordered. Out of 2,261 engagements and skirmishes of the Civil war, four hundred of them occurred about the headwaters of the James River. They were mile-stones on the way to Richmond.

⁂ ⁂ ⁂

A "John Smith Bureau" and a John Smith day have been advised for the exposition. Amateur statisticians are computing the number of men named after the first great character developed in this land of promise. Skagway, in Alaska, has six, and Nome fifteen, while Norfolk and its environs have eighty John Smiths. The estimate places the number in the country at 119,000.

⁂ ⁂ ⁂

We saw the man rise in his airship and turn the thing around. We certainly thought that one event that happeneth unto all would happen unto him, and that it would be a case of "relatives and friends invited to attend without further notice." Airships are better developed at this exposition than the telephone and phonograph and other common things were when I made up my mind to studiously attend the world's fairs. The priceless, immeasureable profit that I have gained at the expositions at Paris, Charleston, Omaha, Buffalo, Chicago, Philadelphia, St. Louis, has come from seeing the ideas in things grow, like the typewriter, until it has given work to one million women.

⁂ ⁂ ⁂

If there lives a man who thinks he could not be taught much at an exposition, I should like to know who he is, and to look at him. He ought to be exhibited at the show. His conceit would make him more colossal than the Ferris wheel.

⁂ ⁂ ⁂

The government tried to get its brilliant superlative display into one building, but overflowed into another and then into another. Its present immense stores of material, which are beyond price, I thought to be in striking contrast with what the government had when, in October, 1800, it was removed from Philadelphia to Washington. Then the whole force of clerks was only fifty-four, and the records filled five large and seven small boxes.

(To be concluded next week.)

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Volume XLIV. Number 40.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 3, 1907.

A CONVENTION PRAYER

From every action ministering to strife;
From cruel word that starts the tear;
From all that hurts the peace of life;
From speech we would not make beside the bier
Of brother; from hasty judgment and the wound
That inly bleeds; from wrench of love;
From questionings of another's faith; from sound
That grieves the hearts of saints above—
O save us, Lord, and grant that we
Be filled with thy sweet charity.

George Hamilton Combs.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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THE
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Volume XLIV. ST. LOUIS, OCTOBER 3, 1907. Number 40.

Our Centennial and Christian Union

By F. W. Collins

The thoughts of our people are turned with high expectation toward our Centennial. Preparation for an enthusiastic observance was early begun and is steadily continued. The increase of membership, the development of a deeper spiritual life, the enlargement of our missionary enterprises, the improved material equipment of our churches and the more adequate endowment of our schools are all worthy and essential parts of a comprehensive Centennial plan. But it must be noted that these are such aims as any religious body might set for itself, and are, in fact, such aims as all religious bodies are constantly seeking to realize. Deeply as these activities should engross our energies, will any possible degree of success here constitute a sufficient ground for our rejoicing, or does our particular position call for something specific and distinctive?

Our historical characteristic is our plea for Christian union. This is our "reason for being." The "Declaration and Address" whose centennial we celebrate is a union document, the first reasoned, constructive statement and appeal to the Christian world for oneness in Christ. The one thing, therefore, that will give real significance to our Centennial, will be the century's achievement toward Christian union. Of special interest to us will be our own relation to that achievement.

The rapid progress toward union is one of the most conspicuous facts in recent religious history. As to our own contribution to this progress, a variety of opinions will be evident. But this much at least may be said: We have proposed as a definite method of union a return to the primitive gospel. With a good degree of success during a hundred years of history, we have sought to urge and to illustrate this method of union. It may also be said with truth that the method of union proposed by us harmonizes with the spirit of the time. "Back to Christ" is a commonplace of present religious thought. The difference between our plea and the larger movement is a difference of emphasis, of definition and of comprehensiveness, rather than of essential spirit. It ought to be expected that this general union spirit and Christward movement would result in definite effort to bring Christian people closer together in practical Christian work. Our loyalty to our plea will be in no wise compromised, but rather our sincerity will be vindicated, by willing co-operation with such union effort. No severer test of the genuineness of our interest in Christian union is possible than our attitude toward current union movements. How much of party spirit, consciously or unconsciously, underlies our zealous advocacy of Christian union? We can not complain if our words are judged by our actions.

The most conspicuous union movement now before the American churches is the appeal of the New York Interchurch Conference. Concerning this appeal, a few facts need to be held clearly and constantly in view:

1. The motive of the movement is in exact harmony with the purpose of Christ's prayer that they all may be one "that the world may believe." The avowed purpose of the appeal is a more thorough evangelization, that districts now neglected may be systematically given the privilege of the gospel.

2. The character of the movement is such as to give the best guarantee of permanent results. It is not a theory for discussion, but a plan for work. This appeals strongly to our practical age, and should win the approval of all who desire the progress of the kingdom of God.

3. Its form of presentation is such as to preserve the largest liberty to the religious bodies approving the plan. It is the general spirit and method of which endorsement is asked, while all details of application are matters for local determination, so that a general endorsement of the plan may be freely given without committing any congregation to a disadvantageous policy. Most of the adverse discussion of the subject would have been impossible had this fact been kept in mind.

4. While no one regards this plan as an attainment of the goal, it is a step, and a long step, in the right direction. No one who really knows the spirit and purpose of the Campbells can doubt with what exultant joy they would welcome a proposal of this kind. Nor, conversely, can it be doubted with what disappointment and mortification they would contemplate an assembly at the birthplace of their union movement, gathered to celebrate its beginning, after a practical repudiation of their essential aim and spirit. And actual repudiation would be hardly more culpable than a tardy and half-hearted acquiescence.

To celebrate growth in equipment and power without corresponding development of the spirit of union is to celebrate a party triumph in a party spirit, and this is denominationalism pure and simple. Our endorsement of the Interchurch Conference appeal should be first and most spontaneous. The leadership of every advance movement in Christian union is logically ours. Are we not in the Kingdom for such a time as this? But if we shall altogether hold our peace at this time, and refuse a place in the union councils of the churches of our country, then will deliverance from disunion arise to God's people from another place, and we and our fathers' plea will lose our position of influence and no longer command the serious attention of our brethren. Is there not serious significance in some of the present signs of the times among us? Let it not be said of us that we knew not the time of our visitation.

Garnett, Kansas.

GUEST OF MY SOUL

Dwell evermore within me, Holy Guest,
Nor need I make beyond thee more of quest,
For in thy sweet companionship is rest.

Thy brooding presence over space was known
Before the universe from naught had grown,
Or erstwhile all the beauteous stars were strown.

In human hearts through ages thou hast dwelt;
And human spirits thy sweet influence felt
Wherever they in penitence have knelt.

On heads of chosen ones thy tongue of fire
Has dwelt in power to comfort and inspire,
To guard and help amid all dangers dire.

On mortal spirit thou hast made impact
So close that nothing more of joy it lacked
As onward o'er the heavenly way it tracked.

Thy words of fire upon the sacred page
Have lighted up the steps of youth and age,
And yet the learning of the world engage.

So, now dwell with me through the weary years;
Lead gently through all trials, toils and tears,
Till, spirit freed, celestial portal nears.

Aaron Prince Aten.

Current Events

Governor Folk, in a speech at Nashville, declared that the Democratic party should make the tariff the paramount issue in the coming presidential campaign. He connected tariff reform with the general reform movement by asserting that the present tariff is a form of graft differing in method, but not in spirit or effect, from the land steals, insurance frauds, capital conspiracies and other games of graft that have recently been uncovered. Mr. Folk did not presume to mention the candidate who, in his judgment, is best entitled to carry the banner of his party in the coming campaign. Perhaps modesty restrained him.

The Issue.

A Chicago minister is to perform a marriage ceremony at a roller skating rink while the entire party, minister included, glide gracefully over the floor on rollers. He says there is nothing in the Bible against marrying people while roller-skating. We're not so sure about that. How about, "Let all things be done decently and in order"?

Count Zeppelin, a 69-year-old aeronaut, has just made what is considered the most successful "flight" in the history of aerial navigation. In a dirigible baloon over 400 feet long he sailed around Lake Constance, in Switzerland, and returned to the starting point after keeping his machine at a speed of nearly forty miles an hour for four hours and performing all sorts of evolutions which showed complete control of the craft. He carried a crew of nine men. We failed to record the complete failure of the Walter Wellman expedition which undertook a few weeks ago to reach the North Pole by airship. His machine was most ingeniously devised and elaborately equipped. In fact there was nothing the matter with it except that it could not sail against the wind. It happened that there was a great deal of wind to sail against. Mr. Wellman was lucky enough to be wrecked before he got very far from his base of supplies.

Aerial Navigation.

Judge Walter Clark, chief justice of the Supreme Court of North Carolina, asserts, in an article in the "Independent," that the Supreme Court of the United States has no lawful or constitutional authority to nullify any act of Congress by declaring it contrary to the Federal Constitution. He argues from the history of the constitutional convention of 1787 and the events immediately preceding to show that it was not intended to permit such a vast centralization of power in the hands of a little group of men who are not elected by the people and who hold office for life. Madison's proposition to give the Supreme Court the right of vetoing a bill before its final passage was voted down by the convention, as was also the proposal to allow a veto after passage. Judge Clark urges that, with this debate and this adverse decision of the convention on record, it is a gross usurpation of power for the Supreme Court to assume that the Constitution implies the power which the framers of the Constitution definitely refused to grant. He argues also on grounds of public policy that it is unwise to place so much power in the hands of a group of "elderly lawyers" who are not responsible to the people. Speaking of the nullification of the income tax law a few years ago by the interpretation which "the court imputed to language used by a bare majority of the fifty-five men who met in Philadelphia in 1787"—a group of men who Judge Clark evidently thinks compare very unfavorably with a congress of to-day—he says: "Such methods of controlling the policy of government are no whit more tolerable than the conduct of the augurs of old, who gave the permission for peace or war, for battle or other public movements, by declaring from the flights of birds, the inspection of the entrails of fowls, or equally wise devices, that the omens were lucky or unlucky." This contempt for the Constitution and its interpreters is much more radical than any opinion that has ever been attributed to the President even in his most radical moments.

The Power of the Supreme Court.

The Constitution does not give a veto power to the Supreme Court. That right, which was denied by the Constitution of 1787, has never been assumed. But the Constitution does say (article III, section 2) that "the judicial power shall extend to all cases, in law and equity, arising under this constitution." An individual who considers himself deprived of any right guaranteed by the Constitution may carry his appeal to the Supreme Court. If the court finds that he has really been deprived of a constitutional right, its decision naturally nullifies any act of Congress or legislature whose enforcement was the occasion of the injury. It is difficult to see how the court could exercise jurisdiction in cases arising under the Constitution without coming into collision with statutes which are not in harmony with the Constitution. On the whole, we guess the Constitution is safe, and that the Supreme Court will continue to do business. Even the exigencies of the railroad conflict in North Carolina will scarcely convince any great number of people that the nation can profitably dispense with the services of the "nine elderly lawyers" who interpret the document in which are recorded the sentiments of the "fifty-five dead men."

What the Constitution Says.

There is no denying that there is at present a marked increase of temperance sentiment in many parts of the country. Georgia has adopted prohibition. Oklahoma's new constitution includes a prohibition clause. A prohibition governor has been elected in Mississippi. The governor of North Carolina (heedless of the classic remark which one of his predecessors made to the governor of South Carolina) announces that he will fight for prohibition in his state. It is significant that this movement is strongest in the South. It has become evident to thinking men throughout the South that the negro problem can not be solved until the liquor problem is solved. A drunk negro, even a drinking negro, is always dangerous. So is a drunk white man, for that matter, but his dangerousness is not always so obvious. Prohibition in the South is a matter of self-protection. It is characteristic of the new temperance movement that it relies less on the sentimental and religious argument and more upon the economic and social. More is said about the folly, the waste, the social danger of drink than about its sinfulness. A good many thousand men who are not very religious and to whom the idea of "sin" seems somewhat formal, academic, and inconsequential, are coming to realize that liquor makes poor workmen, unreliable employes and dangerous members of society.

The New Temperance Movement.

The rapid strides which the temperance cause is making in many states in closing the saloons under local option through the agitation of prohibitionists and the anti-saloon league, is causing even the daily papers to sit up and take notice. In a recent leading editorial in the "Globe-Democrat" of this city the German-American Press Association is reproved for some unwise resolutions passed at their late meeting, and its members are reminded that

> "Thousands of intelligent German-Americans, who can see that in the present temper of the country the liquor traffic must either be mended or ended, are going to make themselves a part of a movement which will free the traffic of evils and dangers, and give it a better standing, as a means of putting an end to the eternal threat of prohibition, either by statute or the use of the taxing power."

We are sure that when the movement referred to shall "free the traffic of evils and dangers" there will not be enough left of it to quarrel about. Meanwhile let the good work of closing the saloons go bravely and merrily on.

Germans and Saloons.

While we are all rejoicing that Oklahoma has voted for prohibition, it might be well to ask how it was done. Not without systematic effort, organization and co-operation was the end accomplished. The churches made common cause against the saloon. Many pastors took the field, made speeches, held rallies and subordinated their theological differences to their common conviction that the saloons should go. They not only worked together but with the anti-saloon league. By united effort the day was won. It was a great victory. It speaks well for the character of the people. The president will approve their constitution, and Oklahoma will enter the sisterhood of states as the forty-sixth star on our flag, shining all the brighter because it represents a state which refuses to legalize the liquor traffic.

Editorial

Some First Principles.

VIII.—Prayer as a Spiritual Force.

In following the article on "Baptism a Pledge to Holiness" with one on prayer, we are not to be understood as teaching that no one shall pray until after baptism. These great spiritual experiences are not to be arranged in any such mechanical order. The truth is, the very moment the human soul becomes conscious of its need of God and begins to grope after Him, even though it be in the dark, it instinctively, either in spoken words or in unspoken desires and aspirations, makes its petition for divine help. This is natural and inevitable. Nor will God spurn the prayers of any soul that is turning to Him for light and strength. It is to be expected, however, that when a believing penitent has committed himself intelligently to God in the solemn covenant of baptism and receives in return, from God, the peace which comes only to the trusting, obedient soul, that prayer will have a new meaning and value to him, and that he will have a spiritual relish for communion with God which was impossible before that time.

It is a very low plane on which to place prayer, to think of it as a duty, merely, which is expected of Christians. This would be placing the intercourse of children with their parents and their requests for such things as they need from parents, as a duty which they are expected to observe in order to keep on good terms with them! We are to think of prayer, rather, as one of the highest privileges ever conferred upon mortals—the privilege of coming into the immediate presence of God without intervention of priest, or any other intermediary, and making known our requests unto Him, and holding loving communion with Him. To make this approach to God all the more sacred and yet easier for us, Christ has revealed Him to us as "our Father," and we have the blessed privilege of so addressing Him. In what other way could Jesus have so accentuated the value of prayer, and the sacredness of the privilege, as by himself praying to God as Father, and teaching us to do likewise? If God is our Father, we can approach Him with confidence, knowing that He loves us, and that He will withhold no good thing from us. Even if in our blindness we should make request of Him for that which would not be good for us, His very love for us will prompt Him to withhold it. When we ask and receive not, we may be sure that one of two things is true: either we have asked amiss, that is, without faith or from the wrong motive, or else the thing we have asked would not be good for us. To find fault with God as some professed Christians have done, because He does not grant every request we make of Him, is to manifest the temper of a spoiled child, showing a lack of true faith in God as our Father. The spirit of submission—"Not my will but thine be done"—is essential to all true prayer.

But we do not rise to the full and just appreciation of prayer until we come to recognize it as a mighty spiritual force. The mightiest forces in the universe are the unseen forces. Thought-power is a great energy which lies beyond all physical phenomena. Heart-power, which is only another name for love, has been called the greatest thing in the world. These two forces are united in true prayer and constitute a spiritual energy before which seemingly insuperable obstacles have been removed and mountains of difficulty cast into the sea. What a trinity of forces are faith, hope and love! And yet all these are blended in the sublime act of prayer. There is nothing that *ought* to be done that is too difficult to be accomplished through prayer and united effort.

But let us think of prayer as a spiritual exercise for strengthening and developing Christian character. A recent writer has said: "Prayer brings us into an even greater conscious harmony with the Infinite, the one pearl of great price; for it is this harmony which brings all other things. Prayer is the soul's sincere desire, and thus is its own answer, as the sincere desire made active and accomplished by faith sooner or later gives place to realization; for faith is an inevitable magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects. This is absolute, and the results will be absolute in exact proportion as this operation of the thought-forces, as this faith is absolute, and relative in exact proportion as it is relative. The Master said, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them. Can any law be more clearly enunciated, can anything be more definite and more absolute than this? According to thy faith be it unto thee. Regarded in its right and true light, than prayer there is nothing more scientific, nothing more valuable, nothing more effective."

If prayer helps us to realize our oneness with God, what other agency can exert a more transforming influence on our lives and characters? Companionship with the great and pure and good has always been regarded as one of the most helpful means of bringing out the very best there is in us. What must it be, then, to be brought into conscious fellowship with God through prayer, and to have our thoughts and our affections centered on Him! How instinctively the soul puts away sham and pretense, all hypocrisy and guile, all base and unworthy motives, when it comes into the presence of God to whisper its deepest desires! This unconscious stretching of the soul upward to meet the demands of effectual prayer, cannot but result in spiritual enlargement. To come into the spiritual atmosphere which makes prayer possible, is to receive a moral tonic and spiritual invigoration. Who does not feel that if he cherishes sin in his heart and practices iniquity without any purpose of relinquishing his sins, that prayer is an abomination in the sight of God; and that we can only pray effectively as we pray sincerely; and that we cannot pray sincerely, except as we are earnestly striving to put away all known evil from our lives?

Prayer is practicing reciprocity with God. We call unto Him and he answers us; we knock and He opens unto us; we trust Him and He trusts us, and commits His grace and truth unto us. Our hearts hunger for Him, and He feeds us; our souls thirst, and He gives us drink. He is more willing to give, than we are to receive. Prayer puts the infinite resources of God within our reach. Is it not passing strange that we do not use it more?

Our Federation Conference at Norfolk.

It is now six years since the form of co-operation with other religious bodies known as federation was first brought formally before one of our national conventions. Before that time the matter had been mentioned casually in addresses and editorials, but since the Omaha convention the subject has occupied large space in our religious papers, in our annual congresses and in other meetings of the brotherhood. It is true that much of the newspaper discussion was calculated to confuse the public mind rather than to clarify it on the question at issue. We speak calmly and advisedly when we say that there has been and is a determined effort on the part of some to misrepresent the real meaning and spirit of federation and to prejudice the brotherhood against it. In spite of this fact, however, we believe the brethren generally who are seeking for the truth on this, as on all other questions involving the welfare of the brotherhood, have reached a very clear understanding on this subject. They have come to grasp pretty clearly the following facts:

1. Federation is not Christian union as we understand it and plead for it, but it is a form of Christian co-operation wherein the different religious bodies may work together so far as is now practical without the sacrifice of their conscientious convictions, for the accomplishment of certain great ends which we all in common desire.

2. The basis of this co-operation which is submitted for our approval imposes no doctrinal creed or test on those who co-operate, but requires only that they hold to Jesus Christ, our divine Lord, as the head of the church, and it disclaims any desire or purpose to exercise any authority over the co-operating churches. In other words, it discards, for the purpose of this co-opera-

tion, all creeds, save that which we have always insisted upon as the essential creed—the acceptance of the divinity and lordship of Jesus, and under him it invites all to a free, voluntary co-operation for the accomplishment of those objects which can be better accomplished by united than by separate action.

3. The endorsement of this basis of federation, and our co-operation under it with other religious bodies, carries with it no endorsement whatever of the errors which may be held by any of the co-operating bodies, but it does involve recognition of the Christian faith and character of those who thus acknowledge a common faith in Christ and a willingness to co-operate, as far as possible, for the promotion of his kingdom.

4. Co-operation under this basis of federation puts no religious body and no local church in a position where it surrenders its freedom of action and is compelled to do what it conscientiously disapproves or else be untrue to the basis of co-operation. The idea which has been industriously circulated that we are to submit all our evangelistic operations to the approval of a committee which may, out of jealousy or for other reasons, prohibit such action, is absolutely without authority. No doubt cases will arise here and there in which fraternal consultation of the co-operating bodies as to the best method of proceeding in any given district, to avoid friction and a waste of resources, will be advisable, and it would be a strange sort of plea for Christian union that would not recognize the wisdom of such comity and courtesy in Christian work. Only those conscious of being prompted by partisan motives need object to such a course.

5. While federation is not Christian union in the New Testament sense, it is a step in that direction, and the co-operation which it secures is the best possible preparation for a more vital union, and the best method of hastening the fulfillment of Christ's prayer for the unity of his disciples. Above all things we need to understand each other better and to love each other more in order that we may be led by Christ into that vital union with him which is essential to our union with each other. It is easy to see how joining hands and hearts with other followers of Christ in closing the saloons, and in caring for the poor and the neglected classes of society, and in other works of righteousness and charity, would prepare the way for co-operation in other forms of service until we shall be able to work together in evangelistic meetings without friction or partisan jealousy.

6. It is now clearly understood by all who wish to know the truth, that no terms of federation which have been proposed in any state, as in Oregon or Maine or elsewhere, are under consideration, but only the basis proposed by the interchurch conference in New York City, in November, 1905, which is designed to supersede all others and itself is subject to such future amendment as time and experience may show to be necessary.

7. The approval of this basis of federation as a tentative working basis of co-operation carries with it the privilege of representation in the future great interchurch conferences, the next of which is to be held in 1908, for the further discussion and consideration of the great problem of Christian union. There is no doubt but what our brethren will be there in large numbers, but whether as mere onlookers along with Roman Catholics and High Church Episcopalians who, because they belong to "the church" will have no part with their "separated brethren," or whether as delegates with the right to a vote and voice in the deliberations of that body, will be determined by the action of this meeting. If we have no message for the religious world on the subject of Christian union, let us, by all means, exclude ourselves from any participation in this great council of Protestant Christians.

With these facts clearly grasped can there be any doubt in the minds of the brethren as to what should be the substance at least of our response to this great body of Christian people, among whom were a large number of our own representative men? A failure on our part to meet this overture to a closer union in a spirit of Christian fraternity, and to pledge our co-operation with it to the utmost limit of our ability while remaining loyal to our own providential mission, would be the greatest blunder in our history and would practically nullify our plea for Christian union, in the ears of those with whom we would thus refuse to co-operate in so far as we can now do in the interest of our common Christianity. Such a blunder we believe to be utterly impossible by the enlightened representative men and women among us who feel the pressure and responsibility of our special mission as the advocates and promoters of Christian unity.

Notes and Comments.

The convention prayer by George H. Combs, pastor of the Independence Boulevard Christian Church, of Kansas City, who will preside over the American Christian Missionary Convention at Norfolk, will, we are sure, touch a responsive chord in the hearts of all our readers. The prayer is the more timely and important because there are questions to be considered at the coming convention concerning which there is a difference of opinion, and this always makes a demand on our Christian charity. It is both unmanly and unchristian to avoid facing questions of vital importance to the welfare of the brotherhood because such questions are likely to provoke discussion. We must expect that brethren, taught to think for themselves and associated with a religious movement that guarantees freedom of opinion will differ on many questions, but we also have the right to expect that brethren who have caught the real spirit of such a movement, and have been taught of Christ, will know how to differ as brethren and conduct their discussions in a dignified and fraternal spirit. This is the meaning and spirit of Brother Combs' convention prayer.

But the prevalence of brotherly love and the desire for peace and unity, while not shunning the discussion of questions that must be met and decided, will avoid the introduction into any of our councils of questions which are unprofitable, and from a discussion of which no possible good can come. For instance, we have had a heated controversy for some time in one of our journals on the subject of "tainted money," arising from Mr. Rockefeller's gift to our Foreign Society. As we have before pointed out, there is no difference of opinion among us as to the unlawfulness and injustice of the methods pursued by the Standard Oil Company, and not a man among us would agree to accept a dollar from that corporation, or from anybody connected with it, or from anybody in sympathy with its methods, on the condition that such gift would purchase silence as to the unrighteousness practiced by that corporation. It is held by some of the brethren that the very acceptance of money from the president of that company carries with it an obligation on the part of those soliciting it and using it for religious purposes to condone its sins. Others—and these appear to be largely in the majority—deny that any such obligation or result follows from the acceptance of an unconditioned gift. Now surely this is a question about which brethren may differ and still be honest and Christian in their motives. Shall we then introduce a resolution into the convention with the view of enforcing unanimity of sentiment? Or shall we accord to each other the liberty to be "fully persuaded in his own opinion," without being put under a ban for the crime of differing from us?

Time helps to solve a good many problems. Let us not be in too great haste, but wait for the "sober second thought" which is always the wiser thought, and which comes when the evidence is all in and when there has been time for careful sifting and weighing of the reasons pro and con. One thing we *do* know and feel assured of, and that is the absolute honesty, integrity and incorruptibility of the man who is at the head of our Foreign Missionary work, and of those immediately associated with him in its administration. That they are men who would be influenced to endorse dishonest and corrupt business methods, because they have been made the custodians and administrators of funds from men associated with corporations whose business methods have been condemned, is absolutely unbelievable, and the brotherhood will repudiate any such charge or inference.

In view of these facts, which we believe are *indisputable* facts, we believe the peace and unity of the brotherhood will best be conserved by the cessation of the discussion on this question, while we turn our attention to matters of far graver importance that have to do with our freedom of thought and unity of action, and, therefore, with the success of the great work in which we are engaged. There is not a thoughtful man among us to-day, who knows the situation, who does not see that we are fronting a crisis which will require the same high courage, the same devotion to truth and righteousness, the same love of liberty and of unity, and the same personal devotion to Jesus Christ, which animated our fathers in the beginning of this movement. And may the God of our fathers guide us by his Spirit to such clearness of vision and wisdom of action as will send our movement forward with increased acceleration to its Centennial celebration!

Editor's Easy Chair.

The Editor, having an engagement to fill in Ohio, a few days ago, enjoyed a day trip through the great states of Illinois and Indiana and a small strip of the Buckeye State. One is always impressed with the fertility of the soil and the vast agricultural resources of these imperial commonwealths in passing through them at this season of the year. Just now the great American staple, King Corn, holds the center of the stage and waves his rustling scepter over the grain markets of the world. It was enough to reconcile even a hay-fever victim to the summer-like weather of September, to see the great fields of grain slowly ripening and filling out the long ears of corn before the advent of King Frost. A recent writer has said: "If I had my way, the plant named 'Indian Maize' should be the American flower. It is beautiful to the eye, with its coat of gold and its scarf of silk. In majestic stature and nobility it surpasses every other flower of the field. From the time when it saved the life of the colonists till to-day when it is the richest of all our products, its culture has been interwoven with the hopes and history of our American land. * * It is indigenous to the New World. Indian corn is an American plant. Moreover, it is the plant of democracy. * * It is with the plain people that the cornfield is associated in history and in memory. The city boys of to-day have a thousand good things of which the country-bred youth never dreamed; but, as if to make up in one precious heritage, the country boy knew the fields of growing corn. The old fields, once full of golden ears, are now filled with golden memories." Aye, the cornfield has produced what is more valuable than corn—some of the best brain and brawn of our American manhood.

The finest thing, however, that we remember ever to have seen in print about corn, is the report of a speech by Gov. Oglesby, of Illinois, who, at a Good Fellowship Club meeting, in Chicago, having been called on at the close for a speech, and having all his lifetime been a farmer, took the corn for his text, and referring to it as a symbol of immortality, which has to die in order to live its larger life, he went on to say: "Aye, the corn, the loyal corn, within whose yellow heart there is health and strength for all the nations. The corn triumphant, that, with the aid of man, hath made victorious procession across the tufted plain, and laid foundation for the social excellence that is, and is yet to be. This glorious plant, transmuted by the alchemy of God, sustains the warrior in battle, the poet in song, and strengthens everywhere the thousand arms that work the purposes of life. Oh that I had the voice of song, or skill to translate into tones the harmonies, the symphonies and oratorios that roll across my soul when, standing, sometimes by day and sometimes by night, upon the borders of this verdant sea, I note a world of promise, and then before one-half a year is gone I view its full fruition and see its heaped gold await the need of man! Majestic, fruitful, wondrous plant! Thou greatest among the manifestations of the wisdom and love of God, that may be seen in all the fields or upon the hillsides or in the valleys!" It is said that when the old governor sat down there was lacking the usual applause. The company was awed into silence, as this prophet of the cornfield had opened up to them a new wealth of meaning and value and beauty in what they had regarded as commonplace.

Many of the gray-headed boys and girls who read the Easy Chair, will be carried back by the mention of the cornfield to the old country home with its "orchard and meadow and deep-tangled wildwood," and to the cornfield with its long rows of rustling blades, and later its silken tassel, and then the full corn in the ear. They will recall dropping corn in the early springtime, and then replanting the missing hills, and especially will they remember thinning the corn on wet days when they had hoped for a holiday. They will recall the pleasure of "laying by" the crop, that is, closing the period of cultivation and letting nature do the rest; and later in the autumn, when the maples outside were wearing crimson and gold, they will remember cutting the corn with a long keen cornknife, and putting it into shocks, with the yellow pumpkins lying here and there through the field. Or, perhaps, they gathered the corn later in the season from the stalk and threw it in great piles down in front of the corn crib where later, at the "corn-shucking," when the neighbors were invited in, it was to be husked and thrown into the crib, accompanied often with cheery songs that rang out on the night air, or with shouts of victory in the number of red ears husked or when one party had triumphed over another in finishing up its part of the divided pile. Meantime, the matrons and maidens of the neighborhood were having a quilting bee, and after supper, and when all the festivities of the evening were ended, the girls, with cheeks as red as the fall apples, were to be taken home—the crowning joy of the day! Can any crop recall a longer train of golden memories than that of our Indian corn from the time its tiny blade pushes through the clod, in the early springtime, down to the last corn-shucking in the late autumn? And there was in it all so much of nature, so much of outdoor life, so much of healthful exercise, so much of good cheer, that it is no wonder that from the cornfields of the nation have gone forth some of the noblest characters in our history, whose strong and sinewy hands have helped to guide our ship of state through all the storms which have beset it.

But see how we have wandered! We had begun to tell about going over into the western part of Ohio, to the beautiful town of Hicksville, to attend one of those "yearly meetings" which have come down as a custom out of the remote past. Away back yonder in the days of Alexander Campbell and Walter Scott and the Haydens and other men of renown, whose names are written in our annals, the churches in Ohio and particularly, we think, in the Western Reserve, were accustomed to hold these yearly meetings which sometimes met in the grove when no meeting-house was large enough to hold the crowds. They are not business meetings, but occasions when the churches of a county, or a given district, meet together and have some well-known preacher come and preach to them the sweet old evangel of Paul and Simon Peter. It isn't a bad sort of meeting, by any means, but a little missionary business and enthusiasm injected into them might make them more profitable. F. C. Lake is the minister at Hicksville. He is one of those young Canadians of whom we have several among us, who in following their ministerial aims and ambitions, find themselves under the shelter of the Stars and Stripes instead of the Union Jack. He is a son of Hiram College, an institution that has helped to replenish our ministry with many of our brightest and best men. It was through Brother Lake's invitation that a man west of the Mississippi river, whose face the brethren there had never seen, was invited to be their speaker. There was a meeting on Saturday night and three on the Lord's day, at two of which the invited speaker addressed the people, while at the afternoon service the pastor himself preached a pointed and practical sermon. The church, which dates from 1875, has a handsome building which was well filled at all these services by a most intelligent and appreciative audience. Quite a number of brethren from the country round about were present, including two of our ministers. The people seemed pleased with the message we brought them, and we were pleased with their interest, with their spirit, with their preacher, with the cordial hospitality of our hosts, with the excellent music, and with the goodly fellowship which we had with these Buckeye saints.

A Noble Confession of Faith

[Editorial.]

We referred last week to the tendency in certain reactionary circles to call in question the faith and loyalty of certain brethren among us who are entitled to the fullest confidence and Christian esteem of the brotherhood, both for their faith in Christ and their Christian character. One of the men thus assailed is A. McLean, president of the Foreign Christian Missionary Society. Replying to this charge he makes this noble confession of faith, which every one who knows him will recognize as a true rescript of his life.

"I have as little sympathy with any teaching or teacher that would discredit the Lord Jesus Christ, or that would undermine the authority of the Holy Book, as any man alive. I believe in the deity of Jesus Christ; that he was God manifested in the flesh; that on his head are many diadems; that in his hand there is the scepter of universal dominion; that on his vesture and on his thigh there is the inscription 'King of kings and Lord of lords"; that to him every knee shall bow, and that he shall fill and control all things. My constant desire is to know him and to be like him in heart, in thought and in character. My ambition is to serve him every day and to the fullest. Some day I trust I shall have a place among those who shall cast upon the jasper pavement their crowns of amaranth and gold and say: 'Thou art worthy to receive the power, the riches, and wisdom, and might, and glory, and blessing.' I accept the New Testament as an all-sufficient rule of faith and practice. I hold that it is worth more than all the books that have been written since the world began. It is inspired of God and is able to make us wise unto salvation. I believe in the Christianity of Christ and his apostles, in the evangelism of the Book of Acts, and in the theology of the New Testament. I leave questions relating to the text and the canon and to the date and authorship of the various books to those who have the scholarship and apparatus and leisure to discuss such questions profitably. I do not feel called upon before missionary conventions or elsewhere to pronounce upon questions about which I know as little as the editor of the ———— I exalt Jesus the Christ as the Savior and Lord of all; I magnify the Book and urge all to obey its precepts and exemplify its spirit."

Recently, such well-known brethren as W. J. Lhamon, C. M. Sharpe, G. D. Edwards and M. A. Hart were published in one of our journals as disloyal to the faith! Every one of these brethren, we feel sure, would subscribe most heartily to the foregoing statement as expressing their own deepest religious convictions. What a travesty on the liberty of the press, and especially the religious press, to thus misrepresent before the world brethren who would lay down their lives for Christ, and who are laying them down in humble, Christlike vice for Christ and the church!

"The Ministerial Career"

By Milo Atkinson

Under this title an editorial writer in a widely circulated daily paper recently said some very sensible things, and set forth a phase of the subject that is quite hopeful. He said:

"There has been manifested a disposition in some quarters of late years to depreciate the clerical profession, and to *assume* that in society, as largely reconstructed by scientific teaching and modern ideas, there was very little, if any, need for its continuance."

Our writer meets this assumption with the statement that "the right sort of a man who truly devotes himself to the interests and welfare of his people, and remains long enough with them to get hold of their affections and impress their understanding, may reach a position worthy of the ambition, and calling out the best powers of men of the highest order of ability and character." And he bases that statement on the fact that the man of the world, "immersed and absorbed as he must be in his daily occupations, will gladly turn to know what the right and the best things are and to help him to reach them, to a broad-minded, large-hearted guide and leader, such as ministers ought to be, such as many ministers are; one who, with an unselfish desire to help others, gives up his life not only to help in that sphere, but who can be turned to in all the emergencies and sore trials and sorrows of life, not for professional advice, or as agent for underwriters of celestial insurance, but as a wise, true counsellor and sympathetic friend."

To quote further: "It is a time in our history when everything material and temporal has become engrossing; the pursuit of wealth and pleasure absorb us far too much, and there never was a time when men of the first order were more needed to keep alive in us the consciousness of higher things, and to persuade us to the practice of those fundamental virtues which we are prone to forget. Such men are vital to the best life of the country, and there is reason to believe that their number will increase." For "the scope of the minister * * * may well attract and occupy the ablest men."

Surely when a secular writer, in a paper that makes no pretensions to being religious, can see so much in the ministerial career, preachers ought to see vast reason for encouragement. I am reminded of what Cuyler was wont to say: "No monarch's throne and no presidential chair is so exalted as a pulpit in which a living preacher presents a living Christ to dying souls."

First Church, Covington, Ky.

Christian Union in Practice

By C. C. Redgrave

The recent communications to your valued paper on the subject of union between the Baptists and the people called Christians, have been read with deepening interest by every follower of Christ in the Dominion of Canada. I rejoice to have a part in the realization of this long-desired goal. I came to Saskatoon nearly a year ago, in search of an opening to do some independent missionary work in this great and growing northwest. Finding the Baptist Church in this city led by a union man I decided to cast in my lot with them and took fellowship as a member of the congregation. I found several members of churches of Christ statedly worshipping with this people. One later joined the church and was inducted into the office of deacon, "without change of doctrine," as the preacher took pains to state when extending the hand of fellowship.

For several months I have supplied the pulpit of this church, preaching the truth as it is in Jesus, just as I would in any of our own churches in the States. The sermon on the name "Christian" was received with public expressions of approval and published almost verbatim in the leading city paper. My church membership was consummated after this address. During last summer I was employed by the Baptist Missionary Society to do missionary work on the prairies, and I am now doing similar work under these auspices in the Eagle Lake district, where I am living on a homestead grant of 160 acres. The present incumbent of the Baptist church in Saskatoon, said very recently in a public meeting, that the "name" was the chief barrier between the union of the Baptists and Christians, and that that barrier would not long exist. He said, moreover, that the Baptist Church stood for "religious democracy and the utter worthlessness of human creeds." And a few days ago he stated in public his willingness to break bread every Lord's day, if the congregation would so vote. These are very hopeful signs and indicate that this union of baptized believers is nearer than we think.

It may be of interest to some of my preaching brethren for me to say that there are plenty of opportunities to preach the pure gospel on the prairies and at the same time prove up a homestead of 160 acres of as fine wheat land as is found anywhere, securing a good home for the future and at the same time laying a good foundation for the spiritual welfare of future generations. The best missionary sermon a man can preach is to go out himself and lead in the van of pioneer work.

Reign of the Faddist

By W. T. Moore

The American people claim a divine right to denounce despotism in all of its forms. Speaking broadly, they are never so happy as when they are contrasting their own political institutions with those of other countries. Doubtless they have good reason for this feeling. In many respects our great Republic is worthy of all the praise it receives from its citizens. Of course, it is possible to find faults in our system as well as its administration; but, in the main, it is not to be denied that our political institutions are to be preferred to those of other countries.

At the same time it is by no means certain that Americans are not great faddists, and are very generally under a despotism which is as imperious and unreasonable as any despotism to be found in other lands. I fear that in many respects we are the slaves of faddism. We are practically ruled by what is called fashion, or any particular habit or custom that finds enough support to give it considerable popularity.

Let me illustrate what I mean. Several years ago the fad of parlor skating literally took possession of the people of this country, and nearly everywhere money was invested in skating rinks, and the people generally went half crazy in following up the fad. Later the skating rink craze became disreputable for the reason that, like all insane excesses, it became a center of many evils. It was finally discontinued, having broken down of its own weight.

The next fad of this kind was the bicycle. Nearly everybody who could raise a few dollars, no matter at what sacrifice, had to possess a bicycle. The whole country became dominated by this unreasonable craze. The bicycle had its uses, and so for as these uses are concerned it has found a permanent place. But as a plaything it has ceased to be attractive.

We are now under the reign of the automobile craze. At present these toys are too expensive for them to become immensely popular, but already many people are sacrificing every penny that can be spared, and money that ought not to be spared, in order to secure one of these fashionable vehicles. No one takes into account how many lives are sacrificed by this despotic sway. If a battle was fought in the interests of some tyrant who is seeking to bring the people into slavery, and one hundred soldiers should be killed in this battle, who are defending the rights of the people, a monument would be erected to their memory and lamentations would be raised all over the land. But no one seems to care for the waste of life that follows the reign of the automobile tyrant.

Turning away from these striking illustrations, the point I am making could find support in almost any prominent characteristic of the fashionable world. It may not be known to the people generally that thousands of men and women are employed in the great central cities of fashion in order to make goods salable. Our hard-earned money is spent in the interests of manufacturers. We talk about our tariff system. If our people were as genuine as they ought to be, and as patriotic as they profess to be, we should have no trouble, whatever, about the tariff question. But while we follow the lead of these fashion makers, and willingly place ourselves under their absolute control, we shall find all sorts of panaceas necessary to cure our political evils and our social crazes.

Nor is religion free from the reign of the faddist. When our religious movement was started one of its aims was the overthrow of religious faddism. At the beginning of the nineteenth century the religious world was swayed by the reign of faddists. Habits and customs of the most extraordinary kind prevailed. Many of these were held to be as sacred as if they had the fullest sanction of the word of God, while they were in reality opposed to the plainest teaching of that word. The fight which our noble pioneers made, with respect to these habits and customs, rendered them extremely unpopular with the reigning classes. These pioneers were denounced as infidels, as iconoclasts, as Ishmaelites, etc., etc. But the good work went on, and our religious movement gained its first and greatest triumphs in overcoming the prevailing faddism of the day. Like Nehemiah, they found the walls of Jerusalem covered with rubbish, and they had to clear the way through this rubbish before they could do anything in the matter of building up the spiritual walls that had been marred and broken by those who had forsaken the law of the Lord for the traditions of the fathers. For a time our religious movement refused to give in its submission to any prevailing faddism, no matter how strong its influence was. But in these latter days it seems to me there is a strong tendency to put our necks under the yoke of the despotism of the religious faddists, no matter what becomes of the great principles for which we have so long contended. With some, the question is no longer, "What does the Lord say?" but "What does the faddist say?" I am not troubled about the higher criticism, although in some respects this is also purely a fad; I am not troubled about soundness with respect to the faith, for I believe that most of our brethren are sound in the faith; I am not troubled about how far we shall co-operate with what we call the "sects"; this, too, with most other matters of this kind, will come out all right in the long run, provided we have an eye single to the word of God, and honestly try to follow its teaching. But I am troubled about the reign of the faddist in our churches, for I see in this an evil which is not only an evil in itself, but will contribute largely, if it is allowed to prevail, in the fostering of every evil way. Nor is this a new thing among us. As far back as 1857, Brother Benjamin Franklin wrote of these faddists, or, as he called them, "hobbyists," as follows:

"There are several classes of these hobbyists, with their various hobbies, each man of them, however, only having one, which, with him, is the center around which everything revolves, and the touch-stone by which everything is to be tried. Even the Bible itself must come before each man's hobby, be tried by it, and compelled to testify in favor of it, or be rejected as not from God! Mention a state mission to one of these, and the first thing that enters his head is the question, 'Will it support my beau ideal, which I expect to support me?' If it will make that the center of its revolutions and attractions and make itself auxiliary and subservient to that end and thus declare itself, I am for it.' Present the claim of the missionary society, and another replies: 'Will it become auxiliary to my center of attraction, and thus strengthen the hobby that is carrying me into notice? If it will, it can have my gracious smiles, good will and application. If not, I am down unon it and down upon all that are in favor of it.' However good men may sympathize with these several classes of persons, pray for them, and wish them well, one thing is inevitable; and that is, that so far as the work of God is concerned, they are unavailable. Whatever talent, influence and means they possess can not be brought to bear upon anything that is simply the work of God; that has an eye single to the divine authority and the glory of God. If you will not allow them to make the cause of God and the work of God subservient to their ends, they will not touch a finger to it. On the other hand, they will throw themselves back in the harness, exert all the negative influence in their power, and, if possible, sink the cause. You may explain it as you please, excuse on the ground of honest mistakes or make it the deliberate design to retard and oppose; we shall have no controversy here, as it matters nothing to us about the intention. We do not have to try them, judge them, nor punish; all we are concerned with is the simple fact that they are not available, and we need not count anything upon them. Their entire power and influence, we must understand distinctly, are to be incessantly in the negative.

"They may object to state missions, the English, Australian or Jerusalem missions, or any others that may be suggested; but can not any man, with the least discrimination, see as clear as sunbeams, that on the part of all that class of men who build up nothing, do nothing in any way, have no success in any thing, but are simply, as far as they think prudent to risk it, ekeing out their inharmonious feelings, it is mere cant? Who are the men that encourage the people of God? Who are they that strengthen and inspire the churches with love, zeal and harmony? Who are they that restore peace, order and good will among the saved, and increase their numbers? Who are they now that are gathering men into the fold of Christ? Look over the land, brethren, and you can see who they are. They are the men who are doing the work in the churches at home, and all around on every side. They are the men who are pushing our state missions, the foreign missions, Bible revision, and every other good work. These are the men to whom

we must look for the promotion of the cause. The other class may preach their hobbies till doomsday; but no success will follow; no love will be infused; no good will be inspired. All that class of preachers will die under their influence and their candlestick will very soon be removed out of its place. You might as well think of keeping the life, power and spirit of the Christian religion in active exercise by preachng the eternal decrees of Calvinism,-the empty ceremonies of Episcopalianism, or the superiority of the Methodist church policy, as by preaching any one of a half dozen hobbies that some brethren are now trying to ride into notice. The breath of life can not be breathed into them."

With these words I close the present article, but I shall have something to say in other articles which will point out very definitely some of the dangers to which we are exposed during the reign of the faddists.

Christ's Revelation of God

By W. C. Morro

Ph. D., of the College of the Bible, Lexington, Ky.

(Continued from last week.)

The next great fact about God which Jesus impressed upon the world was the revelation of what was in the mind of God. This follows as a necessary sequel upon his revelation of God as a person. This latter conception could not have been complete if he had not made known the mental attitude and kindly disposition of this divine person. From the earliest times the human mind has wandered in recurring circles of speculation as to what may be the disposition of the mind of the deity towards man. From the Socratic conception of a beneficent and good-designing deity the Greek mind sank through the intermediate stage of the almost passive God of the Aristotelian philosophy, to the absolutely indifferent God of the Epicureans. Among the non-Christian thinkers of the Christian centuries these same views with some variations find adherents. The Pantheist, who refuses to believe in the personality of God, of course finds in the deity no kindly designs towards man. The Deists believed him to be wholly indifferent to the fate of either man or the universe. And thus have men who have been denied or have denied themselves the divine light of Jesus, speculated about the disposition of the divine mind towards his offspring. The striking and impressive fact is that human speculation rarely if ever attains to the thought of an ever-gracious, kindly-disposed and beneficent deity apart from the influence of the founder of the Christian religion. I do not say that his conception was entirely new, or, having been held in previous periods of human history, was in his age entirely forgotten, but his revelation of divine grace was higher than had ever been known before, and, since the close of his life, no mind has ever reached an equal height unless it has traveled the road of belief in the claims and revelation of Jesus.

On one occasion I had the duty of describing to a friend of mine the nature and disposition of an aged man well known to me, but unknown to my friend. Certain circumstances had brougnt him to the attention of my friend and the impression made by reports was not altogether favorable. It was a pleasing task for me to describe him as genial, tender-hearted and sympathetic. Similarly God was unknown or misunderstood by the world to whom Jesus came. "No man knoweth the Father save the Son." He knew the Father perfectly, but to the world God was unknown. Jesus everywhere assumes that God was righteous, for this was to his hearers a familiar truth. But He is more than merely righteous; that is, the good of God goes beyond mere passive goodness. He is actively beneficent. But the Jews had known this through the testimony of Psalmists and Prophets. One of the places in the Old Testament where the beneficence is most clearly presented is in the closing chapters of Isaiah. Here the righteousness of God is the vindicative activity of God in defending and vindicating his saints, his chosen people. But the revelation made by Jesus of the Father's goodness goes beyond that truth. He is kind and beneficent to his people not merely because they are His chosen, His elect nation; not merely because they are living righteously, but the very essence of the divine grace lies in the statement that God is "kind towards the unthankful and evil" (Luke 6:35). This truth is amplified in the sermon on the Mount thus: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust" (Matt. 5:45).

The same principle is to be seen in the use of the term Father as applied to God. When used in the Old Testament as a title for God, this term is restricted by two limitations. He is the Father by virtue of the fact that He is the creator (Is. 64:8) and his Fatherhood was not conceived of as extending beyond the bounds of Israel (Is. 63:16). I do not propose to venture very far into the discussion as to whether the term Father as used by Jesus was universal or particular, but it can be shown at once that neither of these limitations narrows the use of the term made by Jesus. To Jesus God is Father of men in a higher sense than by creation and others than Israel sustain a filial relation to Him. The essence of His Fatherly spirit is manifested by His universal grace, just as the true spirit of sonship comes to expression in a like unlimited kindness (Matt. 5:48; Luke 6:36). It seems that the true answer to the above mentioned query is to be found in the recognition of the fact that the term Father is used in two senses. Its correlative, "sons of God," is applicable in the New Testament to those only who show fealty and obedience. God is in a sense the Father of these and of these only. But in another sense the term Father is that one word of human speech and human relationship which best connotes the conception of God's universal and gracious attitude towards sinful man as a race. In this sense it is found upon the lips of Jesus and marks an elevation in the conception of God which is above anything expressed by man before or which, apart from the revelation of Jesus, has been attained by man since.

The apex of the world's knowledge of God is to be found in the revelation made by Jesus, and the medium of this revelation is the entire personal activity of Christ himself. His revelation of God was not the utterance of any one truth nor of many truths; it consists not merely in any statement of belief nor in the sum total of all the convictions of his heart; not merely in the contents of any gospel nor in all the gospels, but in all of these and in all else, recorded and unrecorded, which he said, taught and did. It is embodied most completely in his efforts and success in saving men. "No one knoweth the Father save the Son and he to whomsoever the Son willeth to reveal him." Close upon this affirmation of his power to make God known follows his most gracious and condescending invitation. The connection is not accidental. But Christ's effort to save men comes to its clearest expression in the death upon the cross and in this is the Father most clearly revealed. This pledge of God's only-begotten son becomes an earnest that God will with him give to us all else that is for our welfare. Through this becomes known the goodness and kindness of God (Rom. 8:3). In this rests the inseparable and eternal love of God (Rom. 8:39). It not only shows us God's love and relationship to us, but also makes clear our duty to Him (Rom. 8:29).

There are many other ways besides the making known the facts of His personality and the uncovering of thoughts and attitude manward of the deity, by which Jesus revealed God to us, but in none is his method and his great work more unmistakable than in these. The greatness of the revelation does not consist in the fact that thus was made known to the world something which it had never known before, or which having once been known it had forgotten. In fact, there are few abstract truths on this or any other topic which were uttered by Jesus for the first time in human history. The most of them at least had been either paralleled or approximated by prophets before the age of Jesus. But the utterance of such truths was sporadic. The men who had these insights appeared rarely, and so far as we know their lives, it seems that they did not live constantly upon these heights of vision, nor did they permit these truths to shape their life and conduct. With Jesus, however, these truths were not the utterances born of moments of devotion or of special inspiration. They were the calm, meditated utterances of one who is never represented as wavering or doubting. There never came to him dark hours when his soul despised and his faith forsook him. To him at every moment of his life God was the same to-day and forever. Further, they were not merely the statements of his belief. They were the moulds in which his life, character and daily conduct were cast and in which these remained till they were hardened into constant and immutable shape. Because God loves man and cares for him, Jesus could live without anxiety for the things of life. Because God bestows his blessings graciously and unstintingly, Jesus could likewise give up his life to ministration, asking not that he in turn should be ministered unto.

What About the Churches

By W. H. Newell

One aim that should be given a prominent place in our Centennial program is that we seek to make the Church, as an organization, a more adequate representative of Christ and thus increase its honor and efficiency among men. There are many and diverse views held concerning the legitimate form and function of the church organization. One extreme is represented by the Roman Catholic hierarchy with its strong, compact organization, which demands absolute obedience to its decrees and seeks to regulate even the minutest details of life. The other extreme, which has quite naturally been reached by the great pendulum of human thought, would make the church organization a very negligible quantity indeed, a voluntary aggregation of people drawn together by some common truths and sympathies, vague and poorly defined, and with absolutely no constituted authority to give direction and efficiency to the work. The conditions and purposes of membership are alike but little emphasized, and hence the organization (or, rather, the aggregation) languishes from want of definiteness in plan and vision.

Inefficient and cumbrous forms of church government have rendered the very thought of church distasteful to many persons. Men say: "I admire your Christ but care nothing for your church." They "balk" at the suggestion of anything that seems "churchy." They will attend religious services in a tent or at a public hall, when you can not induce them to attend the regular services in a church building. The sight of such a structure seems repellant to many persons.

But the presence of a visible, corporate Church is absolutely necessary. Every truth seeks an incarnation; it lays hold of some agency by which to disseminate itself. Truth germs do not inoculate the atmosphere. The Church was not an afterthought in the purpose of Christ, but was and is fundamental. Given the Christ life and the Christ purpose, and the Christ church becomes inevitable. God's people are his representatives; their testimony, his voice; their character, his mirror; their suffering, his wick.

Stokes well says: "The foundation of the church, as a society, was absolutely necessary if the doctrine and teaching of Christ were to be preserved. . . . And yet here again the supreme wisdom of the Divine plan has been amply vindicated, and the experience of the New Testament has shown that if there had not been a church instituted by Christ, and established with himself as its foundation rock and chief corner stone, the wholesome doctrine and supernatural teachings of Christ would soon have vanished."

We see then that the Church is to serve a great purpose in the Divine economy. It is unfortunate that this divinely chosen exponent of Christ has forfeited in such a large measure her holy birthright, and has become such an inefficient representative. How may the Church regain the confidence and the sympathy of the mass of the people? is a question worthy of all consideration.

The answer is, by becoming such a vigorous, earnest, efficient evangel of the Christ that her works will be her all-sufficient credential.

Two-Mile Religion

By Louis S. Cupp

"Whosoever shall compel thee to go one mile go with him two." Jesus refers to the custom of enforced service practiced by Roman couriers and soldiers in subject provinces. It was a form of service particularly distasteful to the Jews. It is little wonder that they considered this a "hard saying."

Christianity always gives more than is expected. It is full of surprises. It is the only religion of "the other cheek also." It is the only religion that inculcated the forgiving spirit, that would give the overcoat to the man who took your coat. One can not travel in this Christian land without being the constant recipient of unexpected courtesies. Christianity is pre-eminently the religion of the kind heart. It is unique in being a two-mile religion.

Jesus teaches the importance of cheerful submission to unpleasant tasks. If an unpleasant task drives you one mile, prove your fitness for a better task by going with it two miles.

He points out the sure road to promotion. Do a little better than any one has a right to expect of you. The man who only fills his place will prove a fixture in that place, or lose it to a larger man. Anybody can go a mile under compulsion, but it is the second mile that wins. It reveals more interest in the task than in the wages, and this is the man the employer is seeking to fill a higher place. Sometimes a man will say, "I earn all I get." If you earn only your wages where will your employer's profit come in?

There is no virtue in the first mile of compulsion. The virtue comes in the second mile, where the matter of voluntary choice begins. It is this margin of voluntary service beyond the rim of compulsory service which proves a man's fitness for promotion. If you would be promoted, do some things you are not required to do. Go the second mile. The first mile is crowded. But on the second mile you can have what you wish.

The text teaches the value of persistence. Many a man loses in the struggle of life because he gives up too soon. He goes a long mile and quits within sight of the goal. The best prizes are toward the end of the second mile. Another blow of the hammer would have broken the rock. A few more strokes of the pick and the pocket of nuggets would have been discovered. A few feet deeper and the thirsty well-digger would have found an abundant flow of water. If the position had been held another three months promotion would have come. If the discouraged pastor had remained another year with his flock all the threatening clouds might have dispersed, and he would have entered upon a long and useful pastorate. Do not be a quitter. Stick to your task a little longer. Try the second mile.

The principle of the second mile is the test of our religion. Anybody can keep sweet when nothing goes wrong. But the real test of amiability is with those second mile provocations. Any one can be hospitable to an agreeable guest. But the test of real hospitality comes when you have a disagreeable guest. Custom and self-respect compel a conventional return of courtesies and kindnesses. But all the grace and charm of real courtesy and kindness begin when you cross the limit of conventionality —after you pass the end of the first mile. The touch of personal interest, the air of genial sympathy, these are not prescribed in the manuals of etiquette. "For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?" Anybody can do that. The Pharisees were adepts in keeping within "the irreducible minimum of propriety." But the religion of the second mile was beyond them. Christianity begins at the exact point where conventionality is satisfied. Except our righteousness shall have in it something of the second mile—except our righteousness shall exceed the righteousness of the Scribes and Pharisees—we shall in no wise enter into the kingdom of heaven.

Our religion is tested by the amount of love we put into it. Love is not compelled. Love is free. Love does not count miles.

Public opinion compels a man to be a respectable citizen. Self-respect compels him to be a moral man. There is no virtue in a man being merely as good as he is compelled to be. But no man is compelled to be a Christian. Rather, he is impelled to be one. Christianity is a voluntary service, a sacred privilege, which lies wholly out on the second mile of moral progress. It is inward responsiveness to the call of God toward a higher life, a passionate yearning to be more than one is required to be. It is a soul-hunger that will not be satisfied with one mile of companionship with God, but must go with him to the end of the road. It is the gentle wooing of the life of faith, a sweet submissiveness to service that is love-constrained.

Our Budget

Special to The Christian-Evangelist.

Cincinnati, O., Sept. 30.—Receipts to date, $302,000. Another mail yet.

Foreign Christian Missionary Society.

—See particulars about "The Christian-Evangelist" Special on page 1270.

—Secretaries of organized work please note the announcement of their meeting at Norfolk, to be found on another page.

—The Sunday-school supplies of the Dominion of Canada are placed under the charge of R. W. Stevenson, of Toronto, Can. It is hoped the users of the Sunday-school literature of this House will order through him. Brother Stevenson will also handle books and receive orders for anything advertised by The Christian Publishing Company. As he is provincial evangelist for Ontario and editor of the "Christian Messenger," it is expected that Christian Publishing Company literature will become more popular than ever among our Canadian brethren.

—The Editor of The Christian-Evangelist, on his return from his trip to Ohio had the pleasure of a pleasant visit between trains at Fort Wayne with Brothers Shamhart and Miller, two of our pastors there, whom we found at the Monday ministerial alliance. The ministers were grappling that morning with the problem of whether they would invite Dr. Chapman to lead them in a series of simultaneous services. The timid, fearful, half-hearted utterances of the ministers painfully impressed us with the weakness of our Protestant denominationalism in grappling with city evangelization. Some were afraid to throw themselves into the campaign lest other churches should receive the chief benefit of the meetings in the way of new converts! Is there any truer test of the genuineness of our Christianity, which is essentially unselfish, than our willingness and ability to co-operate with other followers of Christ in trying to advance his kingdom? After the alliance we had a delightful hour of fellowship with Brothers Miller and Shamhart, who lunched with us at the hotel, while we talked over the things of the Kingdom. The work in their respective congregations is prospering. Brother Miller has taken unto himself a wife recently, and will hereafter work in double harness. Naturally we shall expect corresponding results.

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—T. E. Cramblet, President of Bethany College, will dedicate the new church building at Fitzgerald, Ga., October 6.

—J. H. Smart, of Decatur, Ill., is in a meeting with S. E. Simes, of Blue Mound. The report is that the meeting starts well.

—The C. W. B. M. has recently been remembered with a gift of $1,000 from the estate of Elizabeth A. Dodge, of Randolph, Ohio.

—The church at Rock Island, Ill., will support F. C. Buck in China, through the Foreign Society. W. B. Clemmer is the minister.

—The congregation at Lawrenceburg, Ky., purchased a parsonage for the pastor, Walter C. Gibbs, and is ready for better work than ever.

—N. P. Van Meter, of Kentucky, recently added a contribution of $500 for the Wharton Memorial Home and Scholarship for the children of missionaries.

—The new building at Roswell, N. M., which will be a credit to that city, is to be ready for occupancy in a few weeks. C. C. Hill is to be congratulated upon his pluck in leading this effort.

—J. R. Sparks is doing a good work in the vicinity of Raven, Va., where we have no church building. The brethren, however, expect to build in a short time.

—"It has done much harm to my work along missionary lines." This is the testimony we receive from many quarters anent a recent discussion.

—Clarence B. Mitchell, of Lima, Ohio, and his singer, Ernest E. Bilby, are in a meeting with the Christian Church at Sioux City, Ia., where J. K. Ballou is the minister.

—We learn of the marriage of W. D. Crewdson, of Oakland, Ia., to Miss Viola Cobb, of Boone county. W. B. Crewdson, father of the groom, officiated.

—D. L. Dunkleberger, who is located with the church at Falls City, Neb., can hold one meeting during the year. He has had much success in this kind of work.

—Mrs. Clara G. Esson, who is to have charge of the Bible school and do general missionary work for the Rodney Avenue Church, Portland, Ore., has just entered upon this field.

—J. A. Holton has closed his work at St. Matthews, Ky., and is open for engagement with some good church in a city or town where high school advantages can be had.

—W. T. Clarkson, who has been spending the summer at Ocean View, Va., has returned to New York to resume his studies in Columbia University in Union Theological Seminary.

—The Foreign Society have received another gift on the annuity plan. This makes four gifts during September. These gifts for the month amounted to $11,500 and the total for the year $36,690.

—In the future the church at Rushville, Ind., will support Leslie Wolfe at Manila, Philippine Islands. He visited that church Sunday, September 15, making a fine impression. The church gave him an enthusiastic farewell reception.

—W. L. Harris reports that the brethren at Lyons, Kan., will go to the Wichita convention 100 strong, in a special car. They offer $25,000 in cash and twenty-five acres of land for the site of the Kansas Christian University to be located in Lyons.

—N. H. Robertson, pastor at Colfax, Ill., informs us that the new church there is nearing completion and will be dedicated November 3 by F. M. Rains. The building is to be up-to-date in every respect and have a seating capacity of 500.

—The church at Winchester, Ky., from which G. L. Wharton was a living link, will erect a monument at his grave in India. This church recently contributed $325 to the Wharton Memorial, when this cause was presented by its representative, F. W. Norton.

—We were glad to have a brief call from Evangelist Thomas L. Cooksey, who is doing excellent work in the field. He was on his way to Havensville, Kan., for a short meeting. Afterwards he goes to Clay Center, where he will be joined by his singer, J. Ross Miller.

—After a ministry of over two years, G. Hubert Steed has resigned the pastorate of the Second Christian Church, Jamestown, Pa. He will be in a position to locate with some good church within the next month or so, and may be addressed at 634 Park avenue.

—The receipts of the Foreign Society to September 19 amounted to $275,955. It was necessary to raise $24,045 from September 19 to September 30 to make sure of the $300,000. In any case, the year's results will prove a marvelous success, far beyond the record of any previous year.

—The church at Shelby, Ohio, is organizing for an evangelistic campaign to be conducted by T. Alfred Fleming, of Cleveland, and Una Dell Berry, of Lafayette, Ind. Charles C. Wilson is the minister of this congregation, whose Sunday-school has just entered upon a contest with that at Ashland.

—The Board of Managers of the Foreign Christian Missionary Society will meet at 10 o'clock, Saturday morning, October 12, at Norfolk, Va., in the Christian Church on Freemason street between Bank and Brewer streets. The Board of Managers is made up of the Executive Committee and the Life Directors.

—J. A. Wharton, in closing his work at Niagara Falls, sent to each of the members there a postcard on which appeared a half-tone picture of the church and himself and a statement of the time of his pastorate at Niagara Falls, the address of his future home at Minerva, O., and the quotation from 2 Cor. 13:11.

—P. F. York has a very good report for his church at Girard, Ill. The present membership is 190, the additions during the year being sixteen. The Bible school numbers 140. In addition to the regular offerings for special missionary purposes over $160 was contributed. A meeting will be held next January.

—"Surely if one could see us here fighting for our faith they would help us," such is a sentence in a letter from Mrs. Louise Lentz, of Englewood, a rapidly growing town in Western Kansas. There are some twenty Disciples of Christ here and they have succeeded in raising part of the money towards a building.

—Members of the Christian Church in Missouri who attend the state fair at Sedalia, October 5-11, are invited to the pavilion where the Ladies' Aid Society of the First Christian Church will serve meals. Brother Rudy writes that "as a number of the good women sleep on the grounds, those who come early enough can enjoy the morning prayer."

—The last report from the office of the Foreign Society stated that the receipts were only about $16,000 short of the $300,000. There was still some hope of reaching the $300,000. This, however, was not possible without the returns from two bequests which had been promised by those who had the management of the estates in hand.

—A. R. Teachout, of Cleveland, has given $500 to the San Francisco Reconstruction Fund. A friend in Chicago gives $100, and a friend in Atlanta, Ill., has given $100. The church there, of which R. V. Callaway is the minister, will make a special offering. At least **2,000 more of our churches** should send some contribution to this cause.

❁ ❁

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—J. A. Holton, of St. Matthews, Ky., has accepted a call from the church at Longview, Tex., and began his work there September 22, with two confessions at the first service. Our church in this prosperous business center in northeast Texas comprises many of the leading men and women of the community. A new building of stone and cement is nearing completion. It is centrally located and has all modern improvements.

—L. N. D. Wells, on his return from his vacation, during which he supplied regularly for J. G. Slater at the East End Church, Pittsburg, finds the new building at East Orange, N. J., well under way. The corner stone is to be laid at once. The present quarters are packed. There is great interest in the Bible school, and on account of lack of room this has to be carried on in sections. This church will send a goodly delegation to Norfolk.

—Seeing the notice that A. Martin is to retire from the pastorate at Davenport, Ia., to enter upon the evangelistic field, J. F. Floyd, minister of the Coburg Street Christian Church, St. John, New Brunswick, Canada, sends us a fine recommendation of Brother Martin's abilities in this direction. He has had experience of his work in several successful meetings, and says it is the kind that is needed among our people.

—W. R. Hunt, whose letter appears on another page, is, with his family, now in England, visiting his home folk after years of service in the China mission field. He is the only one now living of the four young enthusiasts who went out from W. T. Moore's training class to take the gospel to the Chinese. He writes: "My heart is sad as I think of the loss of dear Brother Arnold. I can not easily realize that of the four boys I alone am left to work awhile for China's redemption." Brother Hunt and his family will come to America in the early spring.

—I. N. Grisso will close his work with the church at Plainfield, Ind., where he has been for three years, on or before the fourth Sunday in December. This congregation is harmonious, has the largest and best C. W. B. M. auxiliary in the eighth district, and about one-fourth of all money raised has been given to missions. It is out of debt. Those wanting to know about its pulpit may write to Dr. J. S. Ragan. Brother Grisso has, we believe, not decided upon a location and is, therefore, free to respond to communications from churches wanting a pastor.

—A new church building which stands as a monument to the meeting held by Allen Wilson and H. J. Corwine something over a year ago at Latham, Mo., represents the liberality of a splendid band of Disciples. The house and lot cost $4,225, and $1,600 of this amount had to be recently provided. T. A. Abbott made the appeal and $1,725 was the response, all to be paid within the year. Ben F. Hill, of California, Mo., says the church at Latham will hold him in grateful remembrance. Brother Hill and his son, Harry, have been holding a meeting for the church, and his next meeting is to be with Brother Prunty and his congregation in the fine, new building at Brookfield, Mo. The work at California has been blessed. Since January there have been eighty-three accessions, and the Bible school is 50 per cent better than a year ago.



Opportunity for Young Men

To study for the ministry and work part time to help pay expenses. Write Pres. C. J. Burton, Ph. B., Pres. Christian College, Oskaloosa, Iowa.

Church Extension Receipts.

Comparative Statement For Third Week of September, 1906, and Third Week of September, 1907.

Contributions from Churches.		Contributions from Individuals.		Number Contributing Churches.	
1906	$2,817.94	1906	$597.95	1906	181
1907	2,306.48	1907	161.53	1907	167
Loss	$ 511.46	Loss	$436.42	Loss	14

It will be noticed that for the third week of September, as compared with the third week of September, 1906, we have fallen off $511.46 in receipts from the churches, and $436.42 from individuals, making a total falling off in receipts of $947.88.

The majority of strong churches have not yet been heard from. When their offerings come we expect to make substantial gains over last year. This is the time when individuals should send Annuity money. For information, address G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg., Kansas City, Mo., and send all remittances to him.

—Samuel Gregg, minister of our church at Fremont, Neb., has been appointed by the N. C. M. S. as state evangelist. He will enter upon his new duties early in October. The work at Fremont is left in good condition. During the past year there have been some seventy added to the membership. It is a good field for an active and strong preacher.

—The Bible school of El Reno, Okla., recently had commencement exercises for the Teacher Training Department. There were 11 graduates who had completed a two-years' course. Diplomas were granted by the Sunday-school Association of Oklahoma. O. L. Lyon delivered the commencement address and Brother Smith writes us that the exercises will be repeated each year.

—The annual report of the missions of the Foreign Christian Missionary Society in Japan shows 247 new members for the year and $827 given by native Christians for the work. The total native membership is now nearly 1,200. Four missionary families from Japan are now in the United States—two on needed furloughs and two because of illness. Brother Madden says that the work is, for this reason, much crippled and asks if there are not men at home who will fill these vacant places. Our missionaries are stationed at five cities in Japan. They have twenty out-stations and fifteen native evangelists.



Four Years' Work in Columbus, O.

The third Lord's day in September was the beginning of our fifth year's labor with the Broad Street (formerly the Central) Church in this city. The day was a beautiful one, there was a large audience and four took membership at the morning worship, making twenty since August 25. We used for the first time our new pipe organ, built to replace the one destroyed by fire. On Tuesday evening following the minister and his family were given a delightful reception at the church, strengthening the already strong bonds which unite us in the work for Christ. In the four years some 350 names have been added to our register, of whom 111 were baptized. In these years the debts on the old building at Third and Gay streets were liquidated, the property sold, the lot at Broad and Twenty-first streets secured and the beautiful, commodious and well-arranged house erected, the whole plant costing about $55,000. These four years have witnessed, also, substantial progress in all our congregations in the city. West Fourth Avenue built the auditorium, having had the Bible school part of the building several years, and now with a plant worth $25,000 and under the leadership of Walter Mansell, that congregation is growing rapidly and doing a fine work in the North End. A church was organized in Linden Heights, a beautiful and well-equipped house, worth $8,000, erected and L. A. Warren is doing a fine work in that suburb. The Wilson Avenue congregation (formerly the Franklin Avenue) having sold its property and removed a mile or so to the southeast, has the foundation in for a house to cost $15,000 or $20,000, and Brother Dodd has been with that work for nearly four years. It is one of the best locations in town for a great Bible chool and church. The Chicago Avenue Church has recently called C. M. Arthur, of Lancaster, and is looking forward to an aggressive work under his leadership. Our newest organization—our sixth congregation—has been constituted within the past two months on the South Side and Brother Bridwell, who is temporarily preaching there, is hopeful of building up a strong congregation. The outlook was never brighter for our Israel in the capital city than now.

Walter Scott Priest.



Tennessee Convention.

The State Convention in Tennessee will meet October 7-9, with the Vine Street Church, Nashville. J. J. Castleberry, of Union City, is president, A. B. Reeves, Paris, is recording secretary, and A. I. Myhr, Belleview, is corresponding secretary and state evangelist. A good program is announced, and brethren throughout the state are invited to attend. The Nashville churches extend a cordial welcome to all.



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The "Christian-Evangelist" Special.

The special train which will carry THE CHRISTIAN-EVANGELIST party and friends to the Norfolk convention is scheduled to leave St. Louis at 2 p. m., Tuesday, October 8. It will leave Pana, Ill., at 4 o'clock, Mattoon at 5:30, Paris at 6:17 and arrive at Indianapolis at 9:20. It will leave there at 9:40 and is due to arrive at forty-five minutes past midnight in Cincinnati. It will leave there at 1 o'clock, and is timed to arrive at Richmond early Thursday morning so that those desiring it may take a carriage drive around the city and catch the boat going down the James River and arrive at Norfolk Thursday night. This train is so scheduled as to pass through some of the finest of the mountain scenery in daylight on Wednesday. Stops will be made at several points on the journey.

The round trip railroad fare is $25 from St. Louis, and the fare between St. Louis and Norfolk, each way, is $5 in the Pullman and $2.50 in the tourist cars for the two nights' service. Those going with us should *let us know at once;* otherwise they may be disappointed in some detail of the journey, even if we could find room for them on the train at the last moment. It is necessary for us to make reservations of sleepers well in advance, as well as the hotel accommodations and friends should specify tourist or Pullman, and state whether they wish us to engage rooms at hotels.

Southwest Oregon.

The Churches of Christ of the South-West District, Oregon, will meet in convention in Medford, Ore., October 10, 11. Several speakers outside the district, as well as many within the borders, will take part in the program. E. R. Moon, state Sunday-school evangelist; Dean E. C. Sanderson, president of Eugene Divinity School; Mrs. G. S. O. Humbert, president of C. W. B. M.; F. E. Billington, state corresponding secretary, are all expected to be present. Every church should send delegates.

Marion F. Horn,
Pres. S.-W. Dist.

On to Norfolk.

It is not yet too late to send your preacher to Norfolk. The trip and the Convention will refresh his spirit and increase his usefulness. He will bring home the cream of the great assembly. Paying his expenses is the best investment your church can make just now.

The Annual International Convention is the great representative gathering of the brotherhood. It is the privilege as well as the duty of your church to be worthily represented there. All the general activities of the past year will be reported there and all the work for the year ahead will be outlined. Be a part of it.

Norfolk is half-way to Pittsburg, 1909, and the great Centennial Convention. Hear Charles Reign Scoville's Centennial address at Norfolk, thank God, and take courage for the two years that remain of the Centennial campaign.

W. R. Warren,
Centennial Secretary.

The Convention at Norfolk.

The date set for the opening of our great convention is now near at hand. The people of Tidewater section are desirous that this shall be one of the best conventions ever held. No sacrifice of time or effort has been too great for our local churches to do everything essential to this end. It has been the leading object of interest, for the entire year, and it is very earnestly hoped that we may have such a representative gathering of Disciples here during the convention as will make a lasting impression on this community. Those who have not lodgings in advance will find full information and directions at the registration rooms, which are located in the business center of the city, not far from any of the depots or steamboat landings. These rooms are on the ground floor of the Arcade just opposite convention hall, and only a few steps from the Monticello Hotel. Some of our brethren will doubtless be called upon to make a sacrifice to attend, but it will be such a sacrifice as will be abundantly rewarded.

M. W. Mason.

State and National Secretaries' Meeting.

The annual meeting of the State and National Secretaries' Association, at Norfolk, will be held in the ladies' private dining room or on the sixth floor of the Monticello, beginning at 10 a. m., Friday, October 11, and closing at 6 p. m. A banquet will be served at the same place from 6 to 8 o'clock. State and national secretaries will please take notice and be present promptly. A program of interest has been prepared and a good time will be had at the banquet. The secretaries' wives and friends will be welcome to the banquet if notice is received in time to have the covers laid. The price will not be large. The association last year voted to hold the meeting a day in advance of the sessions of the convention, and this is the reason for the early date. Every state and society should be represented.

T. J. Legg, President,
W. A. Baldwin, Secretary,

Something New for the Prayer-meeting.

We are having the best prayer-meeting here I have ever had in my ministry of over twenty years. Recently I appointed a critic, a talented young lady who teaches elocution in Blackburn College here, and told her I wanted her at the close of the service to tell us about the things that impressed her most and to point out any weakness in our program. We had a most excellent report of the service. This critic should be chosen at the close of each service, instead of at the opening, so that all will be on the lookout for a good point to emphasize or things to correct. As a different one is selected each week or at every service, no one knows but what he, or she, is to be chosen; hence alertness is secured, a thing of great value itself. I shall watch this experiment with great interest.

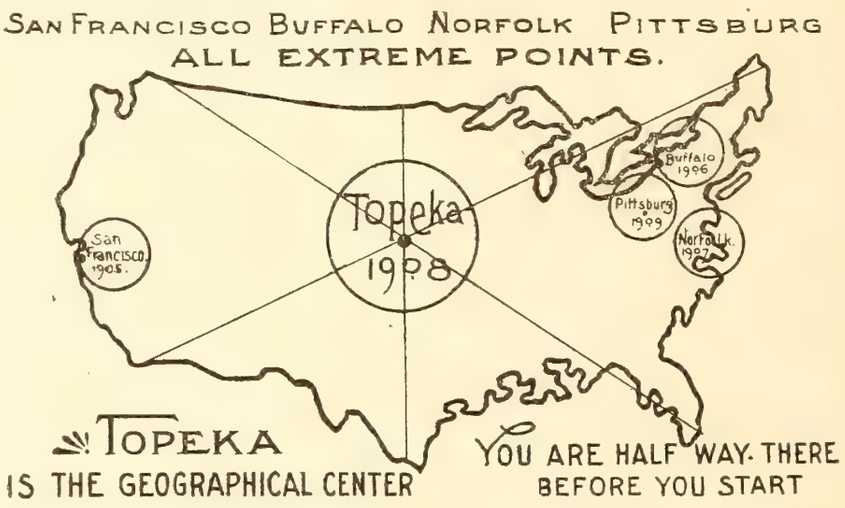
J. M. Bovee,
Carlinville, Ill.

Topeka Wants the Convention.

We have received a statement from the brethren representing our churches at Topeka, Kan., who are making a claim for the national convention to go to that city in 1908. As we have already stated, New Orleans wants the convention and made its want known last year at Buffalo, and, while no vote was taken, it was, at that time, generally understood that the convention would go, in 1908, to New Orleans. Of course the ultimate decision lies with the convention which will be held at Norfolk. The brethren at Topeka, under the leadership of Charles A. Finch and F. E. Mallory, have the co-operation of the governor of the state and the officers of the city, as well as the commercial club of Topeka, in desiring our national convention to assemble in their city. There is a fine auditorium seating 5,000 people, and this will be suitably decorated and furnished. Other inducements are offered, all of which will, no doubt, be presented to the delegates at Norfolk. The convention committee concludes its request with the following statement:

"It is obvious that no agreement upon the part of contesting delegations to secure the 1907 convention could pledge the convention for 1908. The brotherhood is free. The question of the location of the convention for 1908 was never before the convention at Buffalo, and consequently the only authority that could definitely settle the matter has never passed upon the question. Is it not perfectly apparent that the thousands who are planning to Pittsburg will entirely ignore the convention of 1908 unless it be held somewhere near the heart of the brotherhood. Both in enthusiasm and attendance the convention of 1908 should be a stepping-stone to the throne convention of 1909.

"Charles A. Finch, Chairman.
"F. E. Mallory, Secretary,
"Convention Committee."



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The Work in New Zealand.

After so long a time I redeem my promise to write a short letter to the readers of the dear old CHRISTIAN-EVANGELIST from this far-off land of New Zealand. Though separated over 14,000 miles from the mother country (England) the old lady manifests a great deal of interest in her offspring, and New Zealand is one of her favorites. Just lately she has passed from her swaddling clothes as a colony and put on the more dignified name of "Dominion." The population of New Zealand is less than a million and its area only about 100,000 square miles. Compared to the "Dominion of Canada," we feel the new name is rather inappropriate. However we will try to adjust ourselves and what we lack in numbers and extent we will make up in feeling. New Zealand is ahead of the world in progressive legislation, which I cannot enter into at this time. Suffice it to say that the problems of government ownership of public utilities is solved here and all things work together for the good of all. The most beautiful and benign law of all is the "old age pension." The dependent aged receive from $2 to $5 per week. Why should we not pension the honest toiler as well as the heroic soldier? The one makes the country—the other protects it.

Religiously we are not behind the chiefest of sectarian lands. In this part "Otago," wherein Dunedin is the "hub," old Scotch Presbyterianism is the predominant note, and the old fathers laid the foundation deep and strong in "reserves and grants" so that everywhere we are confronted with "church property" which is now a great source of revenue. The same can be said of the Anglican church in Canterbury, of which Christ church is the cathedral city, and so on throughout the country. The churches of Christ have not made very much progress in the last twenty years. We are only a few over 3,000 members in the country. This is owing, perhaps, not to the less receptive spirit of the people to the gospel, but more to the ultra conservatism and legalizing of the gospel message. There are many splendid brethren, but many of the "meat axe" order in "our cause in Chicory," who have the letter but not the spirit of Christ. The Baptists are a progressive missionary people and consequently a growing, vigorous body. They grant liberty at the Lord's table while our people demand baptism as the seal of the Christian and the right to the Lord's table. What is needed is Paul's guidance. "Let a man examine himself and so let him eat of that bread and drink of that cup." The brethren here can give lessons to many American churches in the grace of liberality, but here, too, they restrict gifts to the people of God, which is interpreted to mean "us four and no more." In many instances money has been handed back to those who gave unto the Lord out of a willing heart. "Mutual Edification" is carried to extremes. Converts not a year old, and sometimes only a month or two old, are called upon to "exhort the church," and it frequently turns out to be neither exhortation nor edification, but fadification. Fadists take advantage of the privilege to preach all sorts of side issues. In some churches in Australia, notably in Sydney and Melbourne, where there are a number of preachers and able men, "exchange of pulpits is profitable unto all, but in many places it is a cause of ridicule. However, things are undergoing a change, and the full liberty of the gospel will soon be enjoyed by all. This is our fond hope.

Brothers Hamilton and Garmong held a meeting in Ashburton and organized a church of 130 members. Last Lord's day we had the pleasure, together with Ralph Gebbie, of Christ Church, to open their "Mission Hall," costing about $1,200. They have a property, valued at $2,500, nearly paid for. What has been accomplished there can be duplicated in every town of like size (3,000 population) in the country. What we need is an evangelistic campaign on the American plan, which would take the country for primitive Christianity and the unity of God's people. The few Disciples can not push a very vigorous campaign, for we do not have the means or the men to do it. Globe trotters are not wanted, but men who can and will stay for a number of years can find an open field and a good support.

W. J. Hastie.

Tabernacle Dunedin, New Zealand.

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

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As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Glasgow, Ky., Sept. 30.—Our meeting continues. Seventy-five additions. This does not begin to measure the good accomplished by Small and St. John in our city. No such spiritual tide ever swept over our town. Converts had large share in raising $700 yesterday, current expenses.—W. T. Coombs.

Special to THE CHRISTIAN-EVANGELIST.

Mt. Pleasant, Ia., Sept. 30.—The Yeuell-Matthews meeting is creating phenomenal interest in this college town. Yeuell addressed 1,000 men last Sunday and 1,200 women to-day in special meetings. He spoke to 2,000 people last Sunday evening. Matthews conducts a magnificent chorus of 100 voices.—L. A. Chapman.

Special to THE CHRISTIAN-EVANGELIST.

Springfield, Mo., Sept. 30.—Three great Sundays, 106, 130, 134; total 858. Great churches, consecrated pastors, hospitable homes.—Charles Reign Scoville and assistants.

Special to THE CHRISTIAN-EVANGELIST.

Madisonville, Ky., Sept. 29.—Beginning here to-day with good prospects; house much too small for the audience. S. F. Fowler is the beloved pastor.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Oelwein, Ia., Sept. 30.—Compelled to close here on account of strike situation. Thirty additions. St. Louis next address, care CHRISTIAN-EVANGELIST.—E. E. Violett.

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Armstrong, Cecil J.—Round Lake, to River and Jay streets, Troy, N. Y.
Aten, A. P.—Perkins, to Enid, Okla.
Atkinson, H. L.—Hazel Green, Ky., to Flushing, Ohio.
Bacon, R. H.—Manton, Mich., to Wagoner, I. T.
Ball, J. W.—Gas City, to Mount Hope, Kan.
Bates, Miner Lee—Westmore, Vt., to 323 West Fifty-sixth street, New York.
Bamber, R. J.—Versailles, Ky., to Branchville, Va.
Bass, B. W.—Prineville, to Roseburg, Ore.
Bassett, G. H.—Booneville, Mo., to Paxton, Ill.
Baumer, M. D.—Chester, to Beatrice, Neb.
Betcher, L. A.—Rocky River, O., to Alexandria, Louisiana.
Bennett, J.—Macatawa. Mich., to Kentland, Ind.
Blakemore, W. B.—Lexington, Ky., to 1520 N. Park avenue, Bridgeport, Conn.
Blalock, R. A.—Knobnoster, to Monteserrat, Mo R. R. No. 9.
Bloom, Charles—Rantoul, to Newman, Ill.
Boynton, Edwin C.—Chicago, to 205 South Elm street, Clinton, Ill.
Brooks, H. M.—Paris, Ill., to Seymour, Texas.
Brooks, Crayton S.—Colorado Springs, Colo., to New Castle, Pa., Box 395.
Callaway, Ralph V.—N. Waco, Texas, to Atlanta, Ill.
Cauble, C. W.—Hardinsburg, to Greencastle, Ind.
Clark, Pleasant—Buffalo, to Galmey, Mo.
Clarkson, W. T.—Ocean View, Va., to 700 Park avenue, New York.
Coil, I. H.—Los Angeles, Cal., to Laddonia, Mo., R. R. No. 4.
Collins, F. W.—West Liberty, Ia., to Garnett, Kansas.
Colston, Charles E.—Caseyville, to 411 E. Georgia street, Memphis, Tenn.
Connelly, H. G.—Norwalk, Ohio, to Yale Divinity School, New Haven, Conn.
Cook, Garry L.—Monongahela, Pa., to Lorain, O.
Crawford, E. E.—Steilacoom, Wash., to Hermiston, Ore.
Crim, A. L.—Indianapolis, Ind., to Ballard, Wash.
Cresmer, J. Edward—Ashland, Neb., to Elliott, Ia.
Dains, George W.—Globeville, to Sumner, Mich.
Darsie, Lloyd—Chautauqua, N. Y., to Hiram, O.
Denton, H. A.—Maryville, Mo., to 1345 Lincoln avenue, Cincinnati, O.
Dick, David—Wychwood Park, to 837 Palmerston avenue, Toronto, Ont.
Dickson, P. A.—Stanmore, Sydney, to "Eramosa," Springfield ave., Toorak, Melbourne.
Dow, T. J.—Minneapolis, to Cutler, Minn.
Dungan, R. M.—Webster City, Iowa, to Morrill, Nebraska.
Dunkleberger, D. L.—Chariton, Ia., to Falls City, Nebraska.
Giddens, R. M.—Mays Lick, Ky., to Chattanooga, Tennessee.
Greer, David—Carthage, Mo., to Haskell, I. T.
Gresham, N. C.—Bethany, to Angus, Neb.
Grimes, John M.—Montpelier, Ohio, to 1222 28th street, Des Moines, Iowa.
Grimes, Frederic—Grand Junction, Colo., to Bisbee, Arizona.
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Harris, W. H.—Dalkena, to Dayton, Wash.
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Haskell, C. D.—Williamsville, Ill., to Fredericktown, Mo.
Head, T. J.—Mountain View, to West Plains, Mo.
Hedges, W. H.—Hamilton, O., to 1521 East avenue, Kalamazoo, Mich.
Hendershot, W. B.—Delta, O., to Hampton, Va.
Higgins, Frank A.—Dowagiac, Mich., to 620 N. Liberty street, New Castle, Pa.
Hill, Lew D.—Benton, to Blandinsville, Ill.
Hill, Raymond—Amarillo, Tex., to Stanley, N. M.
Hostetter, V. G.—Bays, to Fostoria, Ohio.
Hull, G. R.—Petersburg, to 217 Broadway, Benton Harbor, Mich.
Johnston, M. O.—Stroh, Ind., to Edgerton, Ohio.
Kindred, C. G.—Douglas, Mich., to 6421 Stewart avenue, Chicago, Ill.
Ladd, C. F.—Mendota, to Rock Falls, Ill.
Leonard, R. C.—Cincinnati, Ia., to Wray, Colo.
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McHale, F. M.—La Fayette, Ill., to Richland Center, Wis.
Miller, Clarence E.—Williamsburg, to London, Kentucky.
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Noblitt, T. L.—Weatherford, to 133 E. Broadway, Enid, Okla.
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Reiter, A. F.—Bluffton, O., to Enid, Okla.
Riley, Edgar C.—Bullettsville, to 123 Rand avenue, Lexington, Ky.
Roberts, Isom—Weatherford, to 1011 E. Main street, Enid, Oklahoma.
Russell, Ward—Athens, to 1303 Gould avenue, N Ft. Worth, Texas.
Saunders, A. J.—North Waco, Texas, to University of Chicago, Chicago, Ill.
Scholes, J. N.—Lima, O., to Newark, O.
Sharpe, E. O.—San Antonio, to Sabinal, Texas.
Smith, E. U.—McLeansboro, to Grayville, Ill.
Smith, Melford W.—Rosalia, to 210 E. Sixth street, Spokane, Wash.
Smith, A. G.—Clay Center, Neb., to R. No. 8, Enid, Oklahoma.
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Street, J. W.—Eureka, to Mackinaw, Ill.
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Stivers, John T.—La Junta, Colo., to Dodge City, Kansas.
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Sutton, H. T.—Bethany, Neb., to Ashland, Ore.
Tennison, T. M.—Sacramento, to 735 E. Forty-first street, Los Angeles, Cal.
Todd, E. M.—N. Tonawanda, N. Y., to Manchester, N. H.
Ullom, Thomas Penn—Janesville, Wis., to Antioch, Ohio.
Vawter, C. R. L.—Chicago, Ill., to Shepherdsville, Ky.
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Waite, Claire L.—Milwaukee, Wis., to Cedar Rapids, Iowa.
Watkins, George—Salem to 124 W. Pike street, Crawfordsville, Ind.
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We recommend each of these to our patrons.

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Seen on Furlough

By William Remfry Hunt

Some of the most beautiful landscape in our tight but bright little island is seen in the Strand valley en route to the lovely Cotswold hills, and the historic Gloucester city. England is a veritable little homeland. Its ancient churches, cathedrals, castles, battlefields and delightful forest, river and seaside retreats make it unique, while its wonderful panorama of healthy and flourishing suburbs with their picnic parties to its fascinating chines, ruins and ancient military strongholds, make up a most charming holiday program.

There is always infinite variety to those who see as well as look out of their "windows of the soul." Most of the common fields are now utilized by players of that exhilarating Scotch game called golf. Mark Twain defined the popular game thus: "All you want is a big field, and a small ball, then you take hold of one of the clubs and strike the ball, of course always in the right place; then if that ball is found the same day the game is won!" I struck my first ball at Muswell Hill golf links, but as it was under the superior guidance of our own Leslie Morgan, who told me in clearest terms and careful demonstration where to strike the ball (though it might have taxed the keen vision of a prophet to have foreseen where that little white ball would alight), it was, however, *finally* discovered by a close shave of heather and daisies; so I guess I won't! Many medical men and the clergy—and those two classes know most things—prescribe golf in catering for the needs of their clients, with attractive results and scenes free from *ennui*.

One very pleasant afternoon was spent with Leslie Morgan (of Hornsey) and Ernest L. Mobley (of Southampton). We were at Southampton preaching the great claims of China. The pressure of the services on the Lord's day was relieved by a blow on the salent, and we visited Ryde and Southsea. It was a rare treat to be with these two fullgrown disciples. Our lungs were filled with ozone, our hearts burned within us, and we enjoyed rare privileges in conversation. We talked of persons, places and things seen in America and amid the quiet luxury and sea-walls of Southsea felt some pardonable pride and inspiration as we three graces faced the promenade at the sea-front and talked of the strength, growth, grace and truth of the mighty brotherhood that we represent and in whose confidence we rejoice.

Our trip to the English lakes is the best yet. This was made possible by the kindly invitation of Brother and Sister Joe Coop, of Southport. At the lovely lakeside station we were met by the two princely brothers, Joe and Frank Coop (worthy sons of a noble sire). Mr. and Mrs. Frank Coop were in the motor-car, and Mr. J. Coop, accompanied by his son Charles, was in the motor-boat, awaiting us. In a few minutes we moved alongside the pier outside Bro. J. Coop's summer residence, and climbing the winding path to their pretty bungalow were received with warmest hospitality by Sister J. Coop and her daughter-in-law, Minnie. What a beautiful lake view looks out of their windows! It was simply charming. If they had not prepared such an excellent dinner I should have fed on the view. The climate is *par excellence* and the most fascinating halo of romance lies about its hills and its valleys. In its natural gardens we recognized some of the flora which grows upon the hillsides of our own precipitous mountain sanatorium in Kuling, and the rocks and ferns also reminded us of our 4,500-feet-above-the-sea-level China summer home.

The magnificent panorama of woodland and cultivated ground, diversified in form and scenic beauty is intersected by views everywhere of the silvery lakes. Sister Coop arranged a motor picnic to the other lakes and after doing sixty miles in Bro. J. Coop's motor-car—he is, by the way, a royal motorist—we counted up we had visited or seen Windermere, Rydal, Grasmere, Thirlmere, Derwenwater and Keswick. The trip was splendid. Then after lying unconscious all night at Brother Coop's bungalow, we had a motor-boat picnic next day to Bowness, when I was allowed to take the helm and use all the nautical language I liked to use.

At the twenty-seventh annual conference of the churches, held in Liverpool, we were introduced to the working machinery of our churches in England. It was a fine convention, beautiful in spirit and in service. In company with Brothers and Sisters Joe and Frank Coop we motored to Southport and were ready for the program. Our ministers are sound, solid and seasoned. They are true to the genius and spirit of our movement. We have varied talents and ideals. In all there is consecration and devotion. They are not insensible to the new and progressive movements toward the best interests of the kingdom, and we have all windows open towards the light. The conference reunion and the addresses were all of a high order and showed strength as well as grace. The evening missionary meeting was of much spiritual power and blessing. The total membership of the English churches registered 2,360 and represented work in nineteen centers.

While on furlough word reaches me from China often. The famine conditions are beyond human description. It is estimated that the famine in the four provinces as well as the awful pestilences that follow in its terrible wake will mean the death of ten millions of people. Already the heroes fighting this gaunt skeleton are falling. Two medical men died in Chinkiang of typhoid fever. Dysentery, cholera, typhus and the whole gamut of death-dealing fevers will this fall find appalling harvests in Central China. At the last word from Nanking our beloved brother, Abram E. Cory, was about to undergo an operation for appendicitis. The awful epidemics this unusual year in the crowded, filthy, stinking, pestilential city, which in the torrid heat is like a vast lazar house, is a call to prayer in behalf of our missionaries there. Brother Garrett writes that the stations will be left more than usual this unprecedented famine season. We must be economical as well as sacrificial in the service and strength of lives given in the bloom and chivalry of its best youth to the ransom of the millions of China.

A Great Meeting in Bonner Springs, Kan.

Bonner Springs is a beautiful and rapidly-growing town of 1,500 inhabitants, and is located sixteen miles from Kansas City. The church here was alive and anxious for advancement. After much urging we succeeded in getting Evangelists Wilhite and Tuckerman to come to us. Brother



O. C. Moomaw, Bonner Springs, Kan.

Tuckerman arrived in time to organize the chorus before the meeting began in earnest. The minute Brother Wilhite arrived on the scene a great meeting was evidenced. It was held in a great tabernacle that would seat a thousand or more people, and it was filled at every service, and on Sundays at least 1,400 people were crowded in. The meeting continued twenty-eight days, cost much, but it paid its own way. The cashier of one of the leading banks of the town slept in the tabernacle every night and never missed a service.

The result was 173 additions, 125 of the number by primary obedience; 130 of the number were over the age of twelve years. At the last services three doctors came. The church is now double the strength of any in the town. Brother Wilhite, in a very few minutes, raised money by pledge to remodel and enlarge the church building, making the seating capacity over 500, and well-equipped for Bible school work.

Otho Moomaw, pastor.

Maryland Convention.

As we go to press comes the program of the thirtieth annual convention of the Christian Missionary Society of Maryland, Del., and the District of Columbia. It is to be held at the Christian Temple, Fulton avenue, near Lexington street, Baltimore, Md., October 2-4.

Wednesday morning is the preachers' day, the program of which has appeared in these columns. The convention opens at 2 p. m. The C. W. B. M. sessions are on Thursday at 2 p. m. and the Christian Endeavor session at 8:30 p. m. Friday.

A Testimony to a Beautiful Faith and Interest.

The editor feels that the interest of the brotherhood in Brother Harlan's recent departure justifies the publication of this extract from a personal letter from Sister Harlan:

"I want to tell you, Brother Garrison, of the last day I had with Mr. Harlan, when he was in his rational mind. It was seven weeks previous to his home-going. I read to him almost every article in THE CHRISTIAN-EVANGELIST. Though the paralysis was so bad in his face that he could only speak a few words at a time, he understood and sat during the entire time of the reading, holding my hand, and I could tell by the pressure and by the expression of his face when he especially appreciated some good point. After I had read a little while, he asked me to turn to your special page, and how he did enjoy hearing me read that! And he said, 'Jennie, don't miss a word. Read everything that Brother Garrison has written. I always do so love to read his Easy Chair and the Pentwater Musings.' Then, when I was through reading, he asked me to read the fourteenth chapter of John, which I did, after which we had prayer together. On account of the paralysis in his face, he was at least a half hour offering his prayer, but at that time he was able to carry a sustained and beautiful thought throughout the entire petition. I think of it as the most precious period of our life together, and of the time when he was reaching up to the Father in the most supreme trust, all of which gives me assurance, in connection with his noble life, that he is now in the presence of the Father. I wanted you to know, Brother Garrison, of his joy in THE CHRISTIAN-EVANGELIST and in God's Word on the last day, that we were privileged to be together and converse of the things of this life and of the things of the future.

Your friend,

Mrs. M. E. Harlan.

Those Who Know Speak.

At the regular weekly meeting of the ministers of the Christian Church in Cincinnati, Monday morning, September 23, the following resolutions were adopted:

Whereas, The "Christian Standard" has seen fit to criticise our national missionary societies and their presidents and secretaries from time to time for years; therefore, be it

Resolved, 1. That we have full confidence in the truthfulness, integrity and capability of the officers and secretaries of our national missionary societies and will pledge to them our hearty support in the prosecution of their work.

2. That we deplore the spirit manifested by the "Christian Standard" and its policy, which tends to hinder our progress and divide the forces of the people, who plead for the oneness of the saints of God.

New England Convention.

The New England convention of the Churches of Christ met September 12-15 with the historic church of Danbury, Conn. This church was organized in 1817, and it is said on good authority that during the ninety years of its existence the brethren have never failed to break bread on the Lord's day. This church is now the strongest in New England. numbering 850 members, and under the leadership of E. Jay Teagarden. who has ministered for this people more than 17 years, it seems destined to become a still greater force in this sparsely settled corner of "our" religious world.

R. H. Bolton, of Boston, is president of the New England board and Harry Minnick, of Worcester, the corresponding secretary. The yearly report shows that as a whole our churches have enjoyed but a very slight increase during the past 12 months. But all of the churches which have got beyond the struggling stage for existence and are well established in the community, showed encouraging gains along all lines. The secretary expressed gratification over the prospect and stated that the field was better supplied with ministers than it has ever been before and the work was on a much better footing. Springfield is building a new house, Bridgeport is preparing to build in the spring, Haverhill has a good man located; Boston hopes to get a man soon; both the Worcester churches have strong men at the helm; Providence, Everett, and Lubec are in good trim for another year's work. The prospect inspires us.

The C. W. B. M. session on Friday afternoon was full of interest. Mrs. Knox, the New England president gave an encouraging report of the year's work. Out of 19 churches of Christ in New England 13 auxiliaries were reported. No bad showing. Mrs. Effie Cunningham. of Indianapolis, gave an inspiring address which was well received. She will spend a week in New England visiting the local auxiliaries.

The Bible school work received a large share of attention. A. P. Finley gave a helpful address on "The Bible School as a Workshop and Recruiting Ground of the Church," which was followed by an open discussion of much interest. It was resolved by the convention that the churches lay greater stress on Bible school work and that they endeavor to keep abreast of the times in methods and equipment.

With only 42 delegates the convention was full of enthusiasm. It is surprising how much inspiration we get from these little conventions. But this convention was small only in point of numbers. The program was a good one. Almost all of our missionary agencies were represented. and the convention had the missionary ring from start to finish. We New Englanders believe in missions and we think we have one of the greatest mission fields in the world. The people are here by the millions and more are coming by the thousands every year. There seems to be a general dissatisfaction with the present religious conditions and a reaching out after something more scriptural and more vital. It is our opportunity. We believe that the great need of this field is the gospel, simple and unadulterated. Our greatest problem is to get a hearing. Being so little known among the people, we are classed along with the hundred and one spasmodic efforts that are being made every year by religious enthusiasts.

With the feeling that the time is ripe for the plea of Christian union in New England and realizing the need of the simple gospel in this land of the Puritan, we left for our respective places of labor with renewed determination to throw our all into the service we love so well. The convention meets next year with the Highland Street Church of Worcester, Mass., for which A. P. Finley so ably ministers.

W. B. Blakemore.

Bridgeport, Conn.

West Virginia Convention.

The Churches of Christ in West Virginia have just closed the best convention in the history of the work. The attendance was larger, the addresses more inspiring, the spirit more Christlike, the reports more cheering, the plans more aggressive and the chickens sweeter than ever before. The convention was held at Beckley, 2,500 feet above the sea level. Physically and spiritually we were on the mountain top. The place of the convention had an added interest because it is the location of the new C. W. B. M. normal school. Mechanics were heard at work putting the old Academy building in shape for the opening of the school. The church, under the leadership of Richie Ware, royally entertained all who came.

The first sessions of the convention were devoted to the interests of the West Virginia Ministerial Association. At the opening session E. H. Hart, president of the association, delivered a very brief annual message. This was followed by the convention sermon, preached by Prof. Phil. Johnson, of Bethany, who chose for his text the words of Jesus: "I am the way, the truth and the life." In his own pleasing and inimitable way the speaker led his hearers out into new fields of thought and meditation. All felt when he had closed that the very highest note of the convention had been sounded. At the morning session next day seven ministers discussed definite phases of the theme: "The Minister and His World." All of these were well thought out and delivered. Percy H. Wilson, of Moundsville, then delivered an address in the interest of our National Benevolent Association. In this he showed that in benevolent enterprises we had not even begun to restore the apostolic church. He argued that in such work we would find the means of uniting our own more or less discordant hosts. All agree that this is a great and helpful ministry that has too long been neglected. The address was the best Brother Wilson has ever delivered at any of our conventions. "The Graded Bible School" was the theme of the discussion at the following session. P. H. Wilson, W. H. Fields, W. B. Taylor and O. G. White were the speakers. So well did they do their work that the audience felt that this must of necessity be the best session of all. Following this the officers of the Ministerial Association for the ensuing year were elected. They are: President, G. W. Ogden; vice-president, J. C. Reynolds; secretary-treasurer, A. H. Jordan.

The next session was a joint session of the West Virginia C. M. S. and the C. W. B. M. Miss Mattie Pounds, of Indianapolis, Ind., spoke for the C. W. B. M. on "Woman's Obligation to the Kingdom of Christ." Very clearly did she show the blessings that have come to women through the influence of Jesus. The address abounded with comparisons between the condition of women in Christian lands and the condition of her pagan sister. Prof. W. B. Taylor, of Bethany, was the next speaker. He chose for his subject, "The Transforming Power of God's Word." Always an interesting speaker, Professor Taylor was here at his best. For nearly an hour he gave proof after proof of the wondrous influence of the Bible upon the lives of men and nations. If any unbelievers were present they would not willingly have acknowledged their unbelief after hearing this address.

The next two sessions were devoted to the interests of the C. W. B. M. The writer did not have the privilege of attending either of these, but he has been informed that they were very interesting. The organization is doing a great work in West Virginia. The following session was given wholly to the interests of state missions. The speakers were: Professor Taylor, A. Linkletter, G. F. Crites and J. W. Yoho. It had been understood that the state board would not be able to close the year free of debt. An old debt of more than $250 had been carried over from the preceding year. Something more than $100 of this remained unpaid. The time seemed opportune to raise this debt and begin the year without any burdens. Pledges and cash offerings were called for and in fifteen minutes nearly $500 had been raised. Enough was paid in cash to more than meet the debt. The reports of the state board, made through their corresponding secretary and treasurer, showed that during the past year $2,016.52 had been received from all sources for state missions. The gain in regular receipts from churches, Christian Endeavor societies and individuals, amounted to $731.58. Fifty-three were added to the churches by baptism and 130 otherwise by workers supported in whole or in part by the West Virginia C. M. S. W. J. Wright delivered a strong address on "1900." This was followed by a thrilling address by Prof. C. T. Paul on "The Awakening in China." If you are in doubt as to whether foreign missions will pay, hear Professor Paul. He bears on his body the marks of service and sacrifice in the land of which he speaks. The work of the Christian Endeavor Society next engaged our thought. D. M. Walker, J. C. Waddell, C. M. Small and J. R. Glenn brought helpful messages upon some phase of Christian Endeavor work. W. J. Wright then laid upon our hearts the obligations and opportunities of America in our service of the Christ. His descriptions of the sacrifice and hardships of some of the home missionaries aroused an intense interest in this work. At the closing session O. G. White delivered a thoughtful address in the interest of Church Extension. The last address was that of Prof. E. W. McDairmid, of Bethany. He spoke in the interest of the new C. W. B. M. school. Having spent seven years teaching in the C. W. B. M. schools in Kentucky, he was able to give to the people of Beckley much useful information in regard to the institution about to be opened in their midst.

Officers for next year are: Richie Ware, president; W. H. Fields, first vice-president; D. R. Moss, second vice-president; W. E. Pierce, recording secretary; O. G. White, treasurer; J. W. Yoho, corresponding secretary; S. A. Worley, J. D. McReynolds, Phil. Johnson, W. B. Taylor, F. H. Ollom, P. H. Wilson and A. L. Ward directors.

J. W. Yoho, Cor. Sec.

Famous Debates

The era of debates may be past, but in the scintillation of these forensic struggles much may be read that will help the church of every age.

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Kentucky's Seventy-Fifth Convention

[From two separate reports furnished by Robert Hopkins and B. W. Trimble we make the following report of the meeting just held.—Editor]

The Kentucky state convention, which has just been held in Latonia, has been pronounced in every way a success. This is the seventy-fifth annual meeting of the sort that has been held in historic Kentucky. The first one met at Lexington in 1832 to consider the matter of union between the followers of Barton W. Stone and Alexander Campbell, and resulted in the sending out of John Smith and John Rogers as evangelists, John T. Johnson acting as the first secretary. Bro. H. W. Elliott, the present evangelist, brought in every way a most favorable report. About 2,500 additions to the church constitutes only one of the many excellent features of the annual report. The program was an unusually attractive one. Monday night, the opening session, was given over to the welcome addresses and response and an address on education, by Z. F. Smith. Tuesday was C. W. B. M. day, and among the speakers may be mentioned H. W. Elliott, of Eminence; Mrs. M. E. Harlan, of Indianapolis; W. R. Warren, of Pittsburg; Miss Jane Strigfellow, of Carrollton, and Dr. W. A. Alton, recently returned from Porto Rico. Mrs. Harrison, the state president, was unable to attend the convention on account of the illness of her sister, and her loss was deeply deplored. The evening session was one of the most popular of the entire convention, and was denominated "An Evening with the Highlanders." The interests of the mountain schools at Morehead and Hazel Green were presented by the teachers and students of these schools.

At Tuesday's session of the convention Mrs. Sarah Yancey, state secretary and organizer, presided. We have not her report, but from it are taken these items, which are approximate: Auxiliaries, 134; membership, 3,148; "Missionary Tidings" taken, 1,900; money for all purposes, $21,000, and this sum includes $1,900 raised by the children and a special gift of $2,000 for Hazel Green Academy dormitory. This dormitory for the boys will cost about $9,000 will be made of reinforced concrete, two-story, and will accommodate eighty boys. It will be begun at once and is expected to be finished early in 1908. For this fund an offering was taken aggregating $1,066.94.

The present officers were re-elected: President, Mrs. A. M. Harrison, Lexington; state secretary and organizer, Mrs. Sarah Yancey, Lexington; treasurer, Mrs. O. L. Bradley, Lexington; superintendent of young people, Mrs. Mary Smith Walden, Danville.

Wednesday was devoted largely to the discussion of state missionary interests. Addresses were made by Prof. H. L. Calhoun, B. M. Arnett, H. Newton Miller, state secretary of Ohio, and A. L. Orcutt, of Indianapolis. One of the interesting features was the introduction of the evangelists employed by the state board, each telling in his own way the condition of his field of labor. Mrs. L. W. St. Clair and Carey E. Morgan, representing a joint committee of all the state interests, announced that it is the purpose of the Kentucky brethren to hold their centennial state convention in 1909 at Lexington, and preparations are already on foot for making this Lexington convention second only to the Pittsburg convention in its attendance and interest.

Seventy-five years have passed since the restoration movement began under Stone, Campbell, Smith, Rogers and others. It is safely within the realm of probability that 100,000 people have been led to unite with us in these seventy-five years through this agency of co-operative missionary effort, and 500 congregations organized independent of growth in local congregations. During the past twenty-two years our missionary organization has raised and expended, including money for local work and self-support, $443,166, and built 167 houses of worship. As early as 1840 this co-operation began to be called "The Kentucky Christian Missionary Convention." There are sixty counties included in this organization.

The financial statement for the past year showed $7,186 collected from the churches and a total of $9,646 in the treasury. Through the men in the field there was raised a total of $20,746, giving a grand total for K. C. M. C. of $30,393.

The matter which received most discussion in the convention was the proposed change of the plan of holding the state convention. For several years an effort has been on foot to turn the convention into an assembly, but hitherto has been voted down. A resolution was passed in the Latonia convention, however, to the effect that a large committee representing all the state interests—missionary, educational and benevolent interests shall be appointed to consider the propriety of holding such a state assembly. This committee is to report to the next state convention. The place of holding the next annual meeting was not decided upon, but was referred to the decision of the two state executive committees.

Officers for next year are: President, Carey Morgan, Paris; vice-president, H. C. Runyan, Latonia; recording secretary, B. W. Trimble, Mt. Sterling; state evangelist and treasurer, H. W. Elliott, Sulphur.

The Bible school interests were on Thursday. W. Hume Logan, president of the convention, delivered a most timely and practical address. The report of State Evangelist Robert M. Hopkins showed the work in a thriving condition. The schools were practically unanimous in their support of state work. All the districts of the state were reported as holding annual conventions and Kentucky appeared from the report to be in the front ranks in the general advanced movements of the Bible school. J. H. Hardin, of Missouri, was present and delivered two excellent addresses, one on "Teacher-Training" and the other on "The Teaching Function." J. H. MacNeill, of Winchester, spoke most earnestly on "Bible School Expansion," and R. M. Hopkins conducted a practical Round Table discussion. The topic of supreme interest on the Bible school program was that of the Centennial enterprise, the endowment for a chair of Bible school pedagogy in the College of the Bible. Short addresses were made by President J. W. McGarvey and F. M. Rains, and at the conclusion pledges amounting to about $1,500 were raised toward the endowment fund. This fund now lacks only about $3,000 of the completion. The Bible school address was delivered at the evening session by P. H. Welshimer, of Canton, O., and it was pronounced one of the most stirring addresses ever heard in Kentucky.

Officers for 1907-1908: President, Chas. H. Fisk, Covington; first vice-president, J. K. Bondurant, Paducah; second vice-president, W. O. Hinton, Paris; recording secretary, Harvey B. Smith, Beard; state evangelist, R. M. Hopkins, Louisville. Executive board: D. F. Stafford, Louisville; Thos. W. Floyd, Louisville; Thad S. Tinsley, Louisville.

H. C. Runyan and his faithful little band of workers entertained the convention royally. Eight years ago there was no Christian church in Latonia, and the excellent congregation there now is a product of state missionary labor. Every comfort was provided and general old-fashioned Kentucky hospitality was to be found on every hand. The attendance was among the largest in Kentucky state meetings.

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NEWS FROM MANY FIELDS

A Pioneer on the Pungo.

For a few months I have been doing pioneer work in the Old North State, and my itinerary has been confined to the regions of the beautiful Pungo River. North Carolina, like some other states, has a history of sacrifice and heroism, and along with it the inevitable history of human frailty which it were profitable to forget. Of late the work has been coming to the front, and those who are the most interested say that the prospect for the establishment of primitive Christianity on that soil was never better. The people are still in the stone-age, religiously speaking. Every man's hand is against his fellow. Our religious neighbors sleep with a hatchet within easy reach. Wherever I went I found them inflammable, and I have no doubt that I always had a spark to drop into the combustible nature. I tried to avoid a "fuss," but when the spirit of combat is in the air, it was either a fight or a flight. My pleasantries were construed as heresies. I was regarded by some of our loving friends as "the worst man that ever struck the town." If I tried to show them that we ought to be as good-natured in religion as we are in politics, my effort was construed as a back-down or a surrender, and I was obliged to transform the church militant into the church triumphant. All my peaceful overtures were taken in a Pickwickian sense, and as I did my best for peace and still had war, like Pat, I was determined to have peace if I fought for it. A theological fight in the South is the event of the season. Men lie awake at night to find equipment for the next day's encounter. The combative spirit is in the blood. If there are those who think that religion is so dead in the land that men will not waste their breath arguing about it, let them go to the Pungo and all the regions round about. They may think before going that the best policy is to handle humanity with gloves, and to do nothing that will stir up strife or contention. That was part of my program. Had I adhered to it. I would have been sent home in an ambulance. I rolled up my sleeves, and neither gave nor asked quarter. As a result I am alive and well, and enjoying a much-needed rest at this writing.

A great work is to be done in the state. Our churches are few and far between, and weak. There is a greater need for well-equipped preachers than any section that I have ever been in. It is folly to fight ignorance with ignorance. That makes an interminable battle, and both sides will shout "victory." What is needed is tact, knowledge and consecration. A man needs the qualities of mind and heart in these pioneer fields that we demand of those who go to the foreign field. Those who are on the firing line there now are doing a great work against heavy odds. They are worthy of all honor. A. B. Cunningham, president of the state board, has done an excellent work in that office, and has the work of editing the North Carolina "Evangel" as well as the care of the church at Washington. He is doing the work of two men. W. G. Waler is the state evangelist, and under his leadership the work has made wonderful progress. New fields have been opened, and old ones have been improved. An effort is being made to pay off the debt on Atlantic Christian College of $11,000, and to raise $5,000 for state work this year. It is probable that both these plans will be successful. In three meetings that we held, almost 150 were added to our churches. We hope that the interest may continue and that our brethren may make the most of their opportunities to evangelize the state and to strengthen the work in every way.

E. B. Barnes.

The Work at Carney, Okla.

James Cage recently closed two years' work here, and is now engaged with the work at Crescent. We are pleased to note the results of his work here and are confident that success will follow his labors. Sixty members were added during the two years, 48 during Elder C. F. Trimble's meeting and 12 at regular services, making our membership nearly 175. We have advanced from the weakest church in town to the strongest by five to one, and hold a very decided advantage in the way of a church building. C. E. Smootz and G. W. Leonard recently held a series of meetings for us and greatly strengthened the membership on scriptural teaching needed by young churches; we also received two additions, one by primary obedience and one by letter.

Our Bible school is just closing a contest with Tryon. Both schools are greatly strengthened by the friendly rivalry.

Our town rolled up a majority for state-wide prohibition. We are desirous for more of our brethren to come and cast their lot with us in the new prohibition state.

A. G. McCown, Elder.

Georgia.

C. R. Miller recently closed a meeting at his church in Tallapoosa with fourteen additions.—— We expect to organize the church at Lowell next Lord's day (the fifth Sunday), and in my next week's notes will give sufficient particulars.—— The Griffin district convention is now in the past. It was highly enjoyed and twelve of the thirteen churches in the district were represented in the convention, and plans for greater activity in district evangelization were adopted. Preachers present were W. B. Shaw and B. P. Smith, Atlanta; Howard Brazelton, Macon; D. A. Brindle, Griffin; Harrison Jones, Hampton; E. L. Shelnutt. Acworth. Charles Smith, of Concord, was re-elected chairman and J. A. Scott, of Griffin, secretary and treasurer. Next fall the convention goes to Griffin.——The Northern District convention will be held with the church at Ludville, beginning Thursday night, October 3.—— Georgia will send a good delegation to the National convention next month——Brother Shaw will preach at Hampton the first Sunday in October.——My new tract, "John Sims," is selling right along at 20 copies, postpaid, for $1. Order direct from the Christian Publishing Company.

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Word from East Washington.

No doubt many of the friends of the East Washington Christian Missionary Society are wondering what has become of the corresponding secretary and why no report of the Palouse convention has been made. The explanation is to be found in the fact that the corresponding secretary was persuaded to accept that position at a time the Dayton church, of which he was the pastor, was just beginning the work of constructing a large and expensive improvement in their house, and this, after persistent urging on the part of the pastor. So his first duty was to the Dayton church, as he understood it. To secure the right man to take up the work at Dayton, to do the work of an architect, to take general oversight of the building, and to do the work of a pastor, was a many-sided task, to say nothing of the work of a corresponding secretary in addition. He has done the very best he could, and is very glad to report some things have been successfully completed. The right man to take up the work of the ministry at Dayton was found, we feel sure, in W. H. Harris, of Ritzville. The new church building is being pushed rapidly to completion and all is well and harmonious at Dayton. Work is moving nicely all along the line. But the corresponding secretary is now out of that work and can give entire attention to the state work. All correspondents will be promptly attended to hereafter, the Lord willing.

A word about the Dayton church. We have a splendid congregation there, in many ways. They have a splendid opportunity for a large growth. In their new house they will have a large building well equipped for a great work. While expressing sincere regret and feeling that a change of ministers at this time was a very serious step for them, yet they accepted the change with true Christian grace, realizing the importance of the larger work. Whether their feeling in the matter was correct or not, the churches of East Washington owe a debt of thanks to the Dayton church. During the past three years of their work there have been added to the church, in all, 187 persons. About $1,500 was given to all missionary purposes. A living link was established with the A. C. M. S., which they hope to continue. The three Christian Endeavor societies have had a total membership of about 175. The Bible school has an enrollment of about 300, with the largest attendance of more than 200. Two young men are preparing for the ministry and missionary work. The present membership totals about 425. In comparison with the denominational churches we are far in the lead.

J. A. Pine.

A Letter from Ontario.

Canada loses a good worker in the removal of J. I. Carter from Kilsyth, Ont. Brother Carter had served the Kilsyth church for two years. There has been a noticeable growth in the work there in that time. The membership has been increased, the forces have been better organized, the finances have been systematized and promoted until the report for last year shows an excellent condition. Brother Carter goes to Ladysmith, Wis., and is succeeded in Kilsyth by a Brother Wellman.——T. L. Fowler, a Canadian, and for many years identified with the work in Ontario as pastor and educator, has just returned to the province and taken the pastorate of the church at Poplar Hill. A splendid new church building has recently been built by that substantial congregation and the prospects are excellent for a prosperous work in that field. F. E. Lumley, the hustling head of Sinclair College at St. Thomas, is sounding the educational trumpet loud and clear among the people of Ontario. During the summer vacation he made a tour among the churches, especially those in the Niagara district, everywhere earnestly laying the claims of Christian education upon them, and meeting with encouragement by the way. He reports the outlook especially encouraging for a good year's work this year.

The prospect for an adjustment of the educational problem among the Disciples in Ontario in the near future seems good. A joint committee from the educational board and from the provincial convention will have the matter under consideration during the year and will report at the next annual convention.

R. W. Stevenson, the provincial evangelist, is busy with special meetings with various churches and is ready to answer calls for such work from any part of the province. He is an indefatigable worker, a strong preacher, an invincible canvasser and will leave the work in any place much advanced. His heart is in the Canadian work, and he should receive every encouragement.

A depot for the sale of Sunday-school supplies has been opened at 561 Manning avenue, Toronto, where all the supplies published by the Christian Publishing Company of St. Louis, can be secured. The enactment of the recent postal regulations by our government, by which postage on periodicals from the United States has been greatly increased, and the postage of the New Dominion Lord's day act, prohibiting the distribution of Sunday literature on Sunday have seemed to make some such provision a necessity. Our schools can now be supplied with our own literature without the annoyance which these regulations impose. An enquiry addressed to R. W. Stevenson at the above address will bring full information.

W. N. Arnold, of Gibsonburg, O., is expected to take up the work at Ayhner.

The financial report of the church at Selkirk for the year just closed was very encouraging. The work on the Selkirk field is in a prosperous condition apparently. The new Sweets Corner's church is well filled at every service, and the money pledged at the dedication is coming in promptly. We expect to see this valuable property clear of debt within the year.

Selkirk, Ont. M. B. Ryan.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Pigot, Sept. 23.—Twenty-seven additions. Services conducted by the Clark family.—Amos K. Clark.

District of Columbia.

Washington, September 25.—Additions reported at preachers' meeting: H Street (W. G. Oram), one reclaimed; Rockville and Hyattstown (J. P. Lewis), two baptisms at each place. The annual report of Fifteenth Street (J. E. Stuart) shows $1,702 raised and 31 additions, 15 by baptism. The growth there has been substantial. George A. Miller, of Ninth Street, will have charge of the Sunday-school teachers' class at the Y. M. C. A. this winter. F. D. Power preached at the Maryland Agricultural College on September 22. W. T. Laprade, assisted by Charles Jarrett and J. E. Stuart, conducted a short meeting at Antioch Church, Vienna, Va.—Claude C. Jones, secretary.

Florida.

Modisan, September 26.—Closed a meeting at Mt. Olive on September 6 with 27 additions—19 baptisms, two reclaimed and six from other religious bodies. Meeting two weeks old here. One additions last night by baptism. This is a new field for our people. The services are being held under a tent in the city park. Large audiences every evening and all seem anxious to hear. We have ten members in the town. They will begin to meet on the first day of every week.—Sam T. White, state evangelist.

Illinois.

Rock Falls, September 27.—One baptism at our regular prayer-meeting last night.—C. F. Ladd.

Colmar, September 27.—Just closed a good meeting here with ten accessions to the church. Miss Dot Bradshaw, of Canton, Mo., was the efficient leader of chorus.—F. J. Yokley.

Rock Falls, Sept. 23.—One confession at last night's services.—C. F. Ladd.

Catlin, Sept. 23.—Two additions here yesterday—one by baptism and one by statement.—Lewis R. Hotaling.

Grayville, Sept. 24.—Since I began work here September 1, there have been two additions—one by confession and one by statement.—E. U. Smith.

Mackinaw, Sept. 25.—Our meeting here is nine days old with eight confessions. F. A. Sword is the evangelist and J. W. Street is pastor.—Charles E. McVay, song evangelist.

Fairfield, Sept. 21.—Two baptized recently.

Clinton, Sept. 21.—John W. Marshall and E. O. Beyer who are conducting meetings for the First Christian Church, in the large tabernacle, are attracting great crowds. Prospects are bright for a good meeting. Five accessions to date.—J. W. Reynolds, pastor.

Indiana.

Terre Haute, Sept. 23.—One by statement and seven by confession at our regular services here yesterday.—S. H. Givler, pastor.

Yorktown, September 18.—We are in a meeting here ten days' old. Ten additions to date. W. H. Allen, of Muncie, is doing the preaching, and we are surely receiving "the gospel."—A. L. Stamper.

Iowa.

Ellston, September 23.—Nineteen added here to date. Will continue another week. Siam next.—C. L. Organ, state evangelist.

Brooklyn, September 21.—Just closed a short meeting at Madison with twelve baptisms. S. J. Ejder is the minister.—Edward Clutter.

Mount Pleasant, September 23.—Our big Yeuell-Matthews meeting is in full blast. Yeuell lectured to 1,000 men yesterday afternoon and preached to nearly 2,000 last night. The interest is rising in this conservative college community, and we are beginning to have accessions at every service. The evangelists are admired by all the churches in the city. The leading preachers were present last night and spoke enthusiastically. Great crowds at every service.—L. A. Chapman.

Kansas.

Lyon, September 26.—Two confessions here Sunday.—W. L. Harris, minister.

Wonsevu, September 23.—Five by letter. Outlook is good for an ingathering.—J. M. Cockrill.

Cherryvale, September 23.—Two fine sermons by J. R. Charlton, a short history of the church, roll call and a basket dinner made yesterday, our Sunday in the city park, a delightful day to the church here. Five were added by statement.—B. D. Gillispie.

Utica, September 23.—Twenty-five additions during the past week in meeting here—all by confession and baptism, excepting several baptized believers from other bodies.—F. E. Haughey, minister; M. B. Ingle, evangelist; A. M. Zimmerman, singer.

Manhattan, September 23.—Two added by statement yesterday.—W. T. McLain.

Leavenworth, September 23.—One brother from another church and six others by primary obedience since last report. Wilhite and Tuckerman are to hold a revival here in January. Outlook for success is good.—W. J. Dodge.

Sharpsburg, September 22.—Closed a two-weeks' meeting here last night with 40 additions; nine the last day. This was a return date within one year, had no singer with me, and pastor away last week, yet it proved to be the best meeting in the history of the church.—Thomas L. Cooksey.

Kentucky.

Mt. Sterling, September 25.—Since June 10 I have held four meetings, each of two weeks or less in length. At Olympia there were 47 added to the church; at Somerset 20 were added; at Corinth 47 were added, and at Antioch 10 were added. I preached seven weeks in all and added 124, of whom 82 were baptized.—William H. McCord.

Owensboro, September 27.—Eight additions at regular services Sunday. We are preparing for our meeting, which begins November 3. John L. Brandt will be the evangelist and J. E. Sturgis the singer.—R. H. Crossfield.

Morganfield, September 26.—On September 22 I closed a meeting of two weeks with the church here. We had good weather, large congregations, a very happy fellowship and 14 additions. H. B. Self has just entered upon the work as minister for the congregation.—J. T. Hawkins.

Lainsville.—Two confessions here September 22.—G. W. Nutter.

Michigan.

Owosso, September 23.—Nine baptisms and one added by statement during the past three weeks at regular services.—C. M. Keene.

Montana.

Helena, September 21.—We have just closed a meeting in Joliet, a promising town in the sugar beet district, but a difficult field. There were 19 additions—nine by baptism. We have organized a church and purchased a desirable lot for a building. O. G. Shanklin will minister regularly, and the work gives much promise.—F. H. Groom.

Missouri.

La Monte, September 23.—Our meeting came to an abrupt close last night on account of diphtheria scare. We were on the eve of the greatest meeting in the history of the church, I think. Two added by confession. R. Tibbs Maxey was preaching and C. B. Hangen leading the song service.—I. H. Fuller.

Tulip, September 23.—Closed a two-weeks' meeting here last night with 38 additions—28 by immersion, four reclaimed, four by statement and two from another church.—B. S. M. Edwards.

Prairie Hill, September 22.—A three-weeks' meeting, the best in the history of the church, closed September 19 with 27 additions, 19 by baptism, six by letter or statement and two reclaimed. R. B. Havener did the preaching and demonstrated that the power of God was with him. J. M. Brewster led the singing most effectively.—Pearl Sims.

Slater, September 21.—A. N. Lindsey, with W. T. Hins, is now in the second week of a meeting here with favorable prospects. Fifteen additions to date—three by letter and 12 by confession and baptism. The meeting may continue several weeks, and great good is expected to be accomplished.—T. B. Ross.

Smithton.—I closed here with 23 added. This was a hard field. E. S. Cunning, who preaches here half time, was with me part of the time. The church is greatly strengthened and the 23 additions almost double its power for good.—H. G. Bennett.

Golden City, September 23.—One confession.—J. Quincy Biggs.

Canton, September 23.—One by letter, and one by confession and baptism last Lord's day at Union, in Monroe county.—A. L. Cole.

Creighton, Sept. 25.—Closed a meeting here September 22 with three by confession and baptism. This is a fine church and a good people.—A. Sterling.

Monett, September 20.—Meeting 12 days' old, with 22 additions; three last night. Our only difficulty is lack of room. R. W. Blunt is a hard worker. We expect 100 additions here.—Joseph Gaylor, state evangelist.

St. Joe, September 23.—Three additions to Mitchell Park Christian Church yesterday by letter and one by confession.—C. A. Lane, pastor.

Macon, September 26.—I baptized ten at Middletown, ten at Macon and three at Wellsville since last report.—J. M. Rhodes.

Liberty Ridge, September 24.—Twenty-six additions was the result of a four weeks' meeting conducted by Evangelist O. L. Adams and N. S. Carpenter, of Bethany, Neb. The community was stirred as never before.—J. L. Sickles, elder.

Nebraska.

Alma, September 23.—Two added by statement September 22, from another church.—W. E. Rambo.

Red Cloud.—The revival meetings conducted for the past three and one-half weeks at the First Christian Church, by Mrs. Clara H. Hazelrigg, of Topeka, Kan., closed September 4. There were three confessions, but we feel sure that much good was accomplished that will bring results later. The song service conducted by Miss Hazelrigg was helpful and uplifting. Brother Rehins is to be commended for his personal work.—F. M. Branic.

New Mexico.

Roswell, September 23.—Five additions to the church here yesterday and four the Sunday previous.—C. C. Hill.

Pennsylvania.

Altoona.—We have been with the First Church for four months and find the work very agreeable. During this time nine have been added to the membership.—Charles E. Smith, minister.

Ohio.

East Liverpool, September 20.—Within eighteen months we have had 176 additions to the First Church, without evangelistic help.—E. P. Wise.

South Dakota.

Sioux Falls, September 22.—Five additions today—two by statement, one by confession, one by letter and one from another church.—Homer L. Lewis, pastor.

Edgemont, September 19.—We are in the midst of our meeting here. Already we have doubled the membership, built a tabernacle on lots we have purchased and have organized a Bible school. Mrs. Crow, of Lead, is leader of song.—Joel Brown.

Texas.

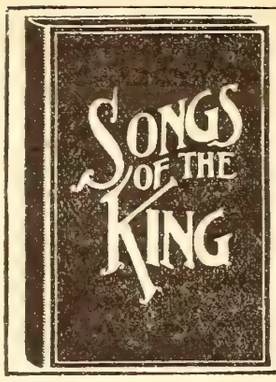
Sweetwater, September 24.—Forty-five additions to date; majority adults. J. Ross Miller has won all of us by his Christian character and his excellent solo work. We will continue. The future is of the brightest.—Percy G. Cross.

Utah.

Salt Lake City, September 22.—Six additions at regular services, the pastor, Dr. Buxton, preaching.

West Virginia.

Grandview, September 24.—Closed meeting here last night with three additions. Church doing well in all departments. Five accessions at Lanark at last appointment.—A. M. Dial.



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Christian Endeavor

October 13, 1907.

Remember Eternity.—1 John 2.15-17, 24, 25.

DAILY READINGS.

M. Judgment in Eternity. Acts 17:30. 31.
T. Judged by Christ's Word. John 12:47-50.
W. Separation in Eternity. Matt. 13:47-49.
T. Rewards and Punishments. Luke 16:22-26.
F. An Eternal Home. John 14:1-4.
S. Life Everlasting. Gal. 6:7, 8.
S. Topic.

Let us take the readings suggested in 1 John as the starting point of our meditation. "The world passeth away." One does not live long until he begins to note the fleeting of the things of this world life. If the heart is centered upon what the present world has to offer the life must feel that vanity is its portion.

Much of the restlessness of the men of the world rises from their turning from one disappointing thing to another, hunting and hoping for something which will abide. Its shadows mock them as they fly and they cry. "The world passeth away."

For the one who believes in Christ, however, there is "life eternal." The idea of eternity is beyond our thought. The mind faints before it reaches the confines. Yet how glad a thought it is. Here is fleeting change, disappointment and death. There is enduring, never-ending, ever-satisfying, increasingly wonderful life eternal.

In the third chapter of 1 John this thought is further developed. This great fact of eternal life which brings as its chief value our likeness to Christ becomes the great hope which keeps our hearts pure.

The man of the world fancies that he is enjoying life. The word of God insists that he who lives in pleasure is dead while he liveth. Jesus taught that the purpose of his coming into the world was that we might have life, and have it more abundantly.

In the world to come we shall begin to realize the possibilities of life. Paul describes the veritable substantial nature of the body we shall live in. Read the fifteenth chapter of 1 Corinthians. Our inner selves demand and require a body for their full and satisfying expression. This body in which we now live does not afford it, as we all know. The spiritual body which shall be ours at the resurrection will be the perfect organ of the fullest expression of all the infinite possibilities which God deposited within us.

And there will be time to begin and accomplish things in eternity. Here we have hardly time to begin a work until the death-stricken hand must yield the tool. Recently I stood before a noble piece of sculpture. The angel of death had laid his hand upon the hand of the artist as he was engaged in what might have been his life work.

There will be a sphere in which to labor. We shall be in the new earth under the new heavens. There is no haziness, no indefiniteness in the scripture allusions to the locality of our eternal life. The epistle to the Hebrews speaks of it as "the inhabited earth to come."

Jesus in the parables of the Kingdom encourages us to faithfulness in little things here with the promise that we shall be set over great things in the kingdom that is to come. John in his visions which close his apocalypse tells us that we shall not only see the face of God, but that we shall serve him. When a child we used to sing, "There'll be something in heaven for children to do." True. There will be something for all the redeemed to do, and the doing will be worth while as well as the thing to be done.

Life in eternity shall mean all that God has put into it. We shall have time to be and to do, unhindered by the weakness and vanity of the present earthly tabernacle in which we live, or by the enemy which fights against us.

Life in eternity will be "real and earnest." What a pity to leave it out of the problem as we pass the days and hours of the present time. What an inspiration to Christian Endeavorers to make the most of their present lives so that in the life to come the great Father may find us useful in his service, and we shall find not only joy but worth in the things that he will have us do.

Midweek Prayer-Meeting

By Charles Blanchard.

Keeping in Heart for Our Work.

Topic October 9. 2 Cor. 4:1-18.

First of all, in order to hearten and strengthen us in our work and for our work, we need to remember that we have received this ministry, and have received mercy. It is much to realize that we have been redeemed, not with corruptible things, but with incorruptible, by the precious blood of Christ. It is well to remember the rock from which we are hewn and the pit from which we were digged. "As we have received mercy we faint not." And along with this realization of the mercy that has saved us, and the obligations of our ministry, must go the stern renouncing of the hidden things of dishonesty, craftiness and deceit. A good life is the normal condition of all successful ministry. In the manifestation of the truth we commend ourselves to every man's conscience in the sight of God. The Gospel on legs is the world's greatest need. Perhaps not so much a runabout religion as a real living of the Christian life. But it is impossible to live the Christ life without, like the Master, going about doing good. We need everywhere the "Gospel of the Helping Hand." And we need to realize that if our gospel be hid, it is hid in them that are lost. Lost! Do we understand that? Lost in the darkness! Without God and without hope! And what they need is the glorious Gospel of Christ to shine upon them. They need the reflection of that light from our own lives. We are to bear the image of the Christ that others may see and follow him. To have our hearts centered on Christ will save us from disappointment and discouragement. There is nothing like being anchored to the Rock of Ages to give us a sense of safety and security and stiffen us up for heroic service, in the midst of many distresses and sore afflictions, such as befell the Great Apostle.

And it is well to remember that we have this treasure in earthen vessels. Genuine humility is a great grace. And genuine humility, that takes all the conceit out of our lives, the false notions of our wisdom and our ability, the pride and place-seeking, the littleness and lovelessness, the bitterness and the bickering,—such will fit us for service and save us from ourselves, while saving us from a lot of troubles that annoy and fret and spoil us of our faith and freedom.

But spite of all our humility and sincerity, along with our devotion to duty will come the troubles common to the ministry, or common to men. To recognize that nothing has befallen us save what is common to men, and to bear bravely the common lot and the common burden, is the Christian and manly thing. And in the midst of it all to bear about in our lives (if not in our bodies as Paul did, who was thrice beaten with stripes, forty times save one), the marks of the Lord Jesus is to manifest the life also of Jesus to the world.

It is something splendid to have that same spirit of faith, according as it is written, "I believed and therefore have I spoken"; and to be able to say with Paul, "We also believe, and therefore speak." But beyond all else, to have that confident hope, which moved the heart and hand of Paul, "that he who raised up the Lord Jesus will raise up us also by him," and present us with all the faithful, is to have a tonic for all trial, a panacea for all pains, a placidness in the midst of all persecutions, a persuasion of victory in the midst of all-seeming defeats and defiant enemies. This conviction of the Unseen and the Eternal has been the stay of all sturdy and spiritual manhood in all the ages. After all, manhood is made out of something finer than the things of earth—the stuff of souls is something stronger, if less tangible, then the things that we can grasp with our hands or turn into merchandise or farms or bank stock or United States bonds. To get a good grip on God and hold a steadfast hope, to endure as seeing Him that is invisible, is to line up with the heroes of faith and the victorious of all the mighty centuries, whose names are among the immortal.

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Sunday-School

October 13, 1907.

Israel Enters the Land of Promise.

Commit v. 7. Read Joshua 2-4.

Golden Text.—And he led them forth by the right way, that they might go to a city of habitation. Ps. 107:7.

The time had come for the actual entrance of Israel into the Promised Land. The new leader, Joshua, had been appointed, commissioned and recognized. The people had been exhorted and encouraged to advance. The Jordan was just ahead, and beyond the Jordan lay Canaan. Behind was the wilderness. Behind, too, were the experiences of a generation of wandering, during which the nation had learned lessons of faith in Jehovah and also lessons of military efficiency and discipline and of justice and civil administration.

Joshua, who had himself been one of the twelve spies sent out from Kadesh nearly forty years before, thought it wise to send out spies again. These spies were not to determine whether or not there should be an immediate advance. That was taken for granted this time. They were only to look over the road and choose the most suitable route. They went only as far as Jericho, where their coming aroused instant suspicion and their lives were in great danger. Rahab the harlot, seeing that Israel's star was rising and Canaan's setting, allied herself with the invaders and delivered the spies secretly.

The entrance to Canaan was signalized by a notable and spectacular miracle, as the departure from Egypt had been. While all miracles are, in a sense, equally wonderful, a passage dry-shod through the bed of a river at the time of flood is a good deal more remarkable than a passage through a shallow sea where the wind might be effective in pushing back the waters. The evidence for the miraculous parting of the waters of the Jordan lacks a good deal of being contemporary. Considered purely on the basis of historical evidence, it is not the best authenticated of miracles. On the side of motive, however, there is much to be said for it. It was a great day in the nation's life. It was important that, as they entered their new home and began the arduous work of conquering it, they should be again unmistakably reminded that God was their strength and that the new land was a gift from his hand. This incident, and the belief of subsequent generations that Jehovah himself had swung back the gate to the Promised Land, went far toward establishing the permanent conviction that they held the land as a fief for which they owed service to Jehovah as their over-lord.

Ministerial Exchange.

The church at Ashdown, Ark., is in need of a good preacher. Address, S. A. Maddox.

A good evangelist and singer are wanted for November and December at Carlisle and Hazen, Ark. Address James E. Stebbins, Carlisle.

Sumner T. Martin, city evangelist of Chicago, and a thoroughly competent and efficient evangelist, is able to hold a few meetings this fall and winter. Address him at 2136 Congress street, Chicago.

Wanted—A lady singer; one who can do personal work preferred. Address Dr. S. B. Russell, Memphis, Texas.

Churches desiring the services of an up-to-date evangelist who has results in meetings may secure the services of such a man by addressing Lock Box 256, Durant, I. T.

J. Ross Miller, singing evangelist, Gas City, Ind., who has been doing successful work in evangelistic meetings in Mississippi and Texas, and who is now in a meeting with Percy G. Cross at Sweetwater, Texas, expects to work in the north this fall and winter, and is open for engagements in that line. Address him as above.

Thomas L. Cooksey is open for meetings in November, and may be addressed at once at 143 Butler avenue, Indianapolis, Ind.

Evangelist I. P. Adcock and Miss Goldie Ditch, Fort Scott, Kan., are ready to make dates for meetings. Their terms are entertainment and free-will offerings.

Harry W. Miller, singing evangelist, Brooklyn, Iowa, has open dates after October 13. Evangelists desiring the services of a consecrated partner in the Master's work should address him at once.

Our church at Boston, Mass., is without a preacher. A strong, young man, with experience as a pastor, is required. Those desiring further information may correspond with the clerk of the church, John A. Gardner, 58 Townsend street, Roxbury, Mass.

W. C. Wade, of the Second Church of Christ, Norfolk, will be open for another field after November 30.

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People's Forum

To the Editor of THE CHRISTIAN-EVANGELIST:

I read with sorrow—sorrow for you and for any who may follow your lead—your comments on Haywood's acquittal. But I was not surprised, as I have some acquaintance with your point of view. The spirit of venemous hatred, veiled under a most "sane and sober" method of treatment, which your comments breathe, I am wholly unable to reconcile with the spirit of Christ.

You seem very much shocked at the verdict of not guilty, and deeply grieved that the "two jurors, who still believe him guilty," should violate their "sworn obligations" by not hanging the jury.

You admit that "the decision of the case depended almost wholly upon Orchard's testimony." "If Orchard lied there was no serious evidence of Haywood's responsibility for the death of Steunenberg." You also admit that Orchard's story was unworthy of belief.

But there is one strain of rejoicing accompanying your lugubrious wail at this miscarriage of justice, and that is: "This verdict in no way vindicates the methods of the Western Federation, and in no way disproves the president's statement that these three men are 'Undesirable citizens.'"

There was another man mentioned in the President's 'Undesirable" list, and that was Eugene V. Debs. And there are thousands more of us who would be proud to be so classified by the President, and who "thank God and take courage" for the "murderous and treasonable language of Debs and his paper." But for the "Murderous and treasonable language of Debs and his paper," the grass would now be growing green over the graves of Moyer, Haywood and Pettibone, and a smug preacher would be writing platitudes about the triumph of "Law and Order," and the "Confessed villain," Brother Orchard, would have a long life of usefulness before him, divided between singing psalms and inventing stories," inherently impossible," by means of which other "unreliable citizens" might be put under ground.

But you say two of the jurors perjured themselves. What right had they to believe Haywood guilty? The same right that you have: "The wish is father to the thought." You say there was no evidence against Haywood except Orchard's testimony, and that was a lie on its face. You say they were not psychologists. How do you know? Is there no possible motive that would prompt a constitutional liar to tell Orchard's remarkable story except a simple, honest desire to tell the truth? Might he not have invented it to save his own neck? It certainly has accomplished that purpose—for eighteen months at least. And Orchard will never pay the penalty for his "score of murders" as long as the mine-owners have use for him—and that will be as long as there are any "undesirable citizens" above ground. And there are several of them, even among our own preaching brethren. Even in the little church to which I belong, in Eureka Springs, Ark., where Dr. Garrison has preached, myself, a deacon, and one of the elders and several of the brethren are trying to carry out the economic teachings of the Christ by following the blood-red banner of universal brotherhood. We are Socialists. And even if the revolution should, as we hope and pray it will, succeed in overthrowing "Principalities and powers and the rulers of the darkness of this world," Orchard's life would still be safe, because Socialists don't believe in killing anybody. Theirs is a doctrine of Love and Brotherhood, Equality and Justice.

What do your higher criticism and your psychology have to do with this case? Would a knowledge of these sciences lead a jury to hang an innocent man? What would you have done if you had been on that jury? With all your hatred of Haywood, you would have done just as this jury did. And you would have done it on the first ballot.

Why do I say you hate these men? Your whole article breathes the spirit of vituperation, and of sore disappointment at the verdict. And then you say the Western Federation has not been vindicated, and the President's contemptible, cruel, cowardly statement has not been disproved.

"He that hateth his brother is a murderer!"

You say nothing about the conspiracy of the Mine-Owners' Association. You do not mention the Pinkerton spies. You say nothing of the corruption of governors, legislatures and courts. You are silent as the grave on the subject of the reign of terror under Peabody and Sherman Bell—of the Bull-pen and the Deportations, and the tedious list of crimes that have been committed in the name of "Law and Order." And these crimes were not committed by the Western Federation of Miners, collectively nor individually. All these things were proved in this historic trial. You also failed to mention the fact that, owning all the executive, legislative and judicial machinery of government, the mine owners have never proved one crime against the Western Federation of Miners. Out of a membership of forty thousand, and smarting under an oppression of unthinkable cruelty, there have doubtless been some crimes committed by members of that association as individuals, but the Western Associations of Miners is not an organization of murder or any other crime, and the "Inner Circle" is a figment of the brain of as base a scoundrel as Orchard himself, James McPartland. The W. F. M., like all other labor organizations, counsels first and last against violence, and no baser lie was ever uttered than that this organization would tolerate for a moment the thought of secret assassination. And this association has endorsed Socialism. And of all things on earth the Socialists do deplore and cry out against it is the mad folly of wreaking vengeance on any individual. "Thou shalt not kill" is a cardinal doctrine of theirs, and he is not a Socialist who will not endorse the words of Paul: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "We wrestle not against flesh and blood."

"But, brethren, I wot that through ignorance ye did it." But, in this case "the rulers" were not ignorant. They conspired in cold blood to judicially murder these men, and many "sober brows" bless their action, "and approve it with a text." I think you have been misled by the reports of such "intellectual prostitutes" as Oscar King Davis and others who have been romancing on this case for the metropolitan press.

If you think my designation of these gentlemen too severe, I refer you to a no less able apologist for and eulogist of the present system than Senator Beveridge, in his debate with Mr. Bryan on the trust question. He says we are in the grip of a "newspaper trust that sends out lies for news." And he weeps because there is no remedy for this saddest of all trust manifestations, and he lifts up his voice and cries aloud, in vain, to Mr. Bryan to please suggest some way of escape. He says they have even lied about Mr. Roosevelt.

You have elected to condemn the innocent, and there is no excuse for ignorance in your case. You have no right to make any statement unless you *know* it is true. You have no right to take the word of a band of pirates who live off of the sweat and blood of the poor.

I resent this insult to my comrades as much as if it had been offered to me personally, or to my brothers in the flesh, or to my wife, or to any that I hold dear.

I desire to have this little reply published, so that all may read it who read your article. This is the least you can do in the way of reparation.

James Alexander Campbell Meng.

Eureka Springs, Ark.

[The brother's name, especially the middle portion of it, is better than his logic. When we said that the acquittal of Haywood on the charge of murder does not prove that he is a desirable citizen, we said only what any sane man is prepared to admit. The desirability of such citizens must be determined by finer considerations than the question as to whether they are guilty of murder or not. We have never asserted the guilt of Haywood and his associates. We do not remember that we have ever declared them undesirable citizens. What we do assert is that the acquittal does not prove that they are desirable. Again, about the perjured jurors. The question is, not whether Brother Meng was convinced of Haywood's guilt, but whether the jurors were convinced of it. Two jurors declare that they were convinced that he was guilty, and yet they voted "not guilty." Having sworn to give their honest judgment according to the law and the evidence, they gave a verdict which they believed to be contrary to the law and the evidence. Whether the verdict was right or wrong, the moral status of these jurors is fixed by the fact that they thought one thing and said another. If any one is really interested in knowing whether or not our comments on the Haywood case breathe "the spirit of venomous hatred" and "vituperation," we recommend that he read them over again and form a first-hand opinion from the documents themselves. It is just possible that Brother Meng, though mild and gentle in his own language, has found in our editorial utterances a degree of ferocity which others may not have noticed.—EDITOR.]

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. ***Send the money with the copy.***

BENBERRY.

Died, at the Denver and Rio Grande Hospital, July 15, 1907. Mrs. Agnes Benberry, aged seventy-eight years and five months. Sister Benberry was a faithful, earnest Christian. The service was held in the church where she loved so well to be, and was largely attended by her many friends. W. B. Crewdson.

CALLAWAY.

Mary J. Callaway was born in Menard county, Illinois, December 9, 1837; was married to S. B. Callaway March 28, 185-; departed this life June 29, 1907. The testimony of her sorrowing husband is, "She was a true, faithful Christian and a quiet follower of Christ." She was the mother of eight children, two sons and six daughters, who, with her husband, survive her.

CANADAY.

Elizabeth Canaday was born September 17, 1824, in Fleming county, Kentucky, and moved with her parents, Samuel and Nancy Leeper, to Ohio in 1830, and to Illinois in 1834, where she was married to William Canaday, March 24, 1842. They came to Harrison county, Missouri, in 1855, and located at Blythedale in 1896. She was a devoted member of the Christian Church since 1848, and had been a patient sufferer for more than twenty years, when she fell asleep in Christ, July 10, 1907, in the eighty-fourth year of her age. Elder A. T. Johnson, assisted by W. H. Richardson, conducted the funeral services.

EMERY.

Harold O. Emery was born April 26, 1905; died December 3, 1906, at the home of his parents, Mr. and Mrs. Clifford Emery, of New Castle, Pa. Services were conducted by their minister, Francis M. Biddle.

SMITH.

George Christian Smith, of Carlisle, Ark., was born July 18, 1846, in Hagerstown, Md., and departed this life on August 27, 1907. He came from Maryland to Indiana with his parents, thence to Illinois. In 1872 he was married to Henrietta Crane, and the two have shared the joys and sorrows of a long life's journey. To this union were added eleven children, seven boys and four girls. Because of his zeal and knowledge, he was made an elder of the church where he lived, and served the church in that capacity during his life-time. He brought his children up in the nurture of the Lord, and lived to see them all come into the kingdom of Christ. His was a life of service. He lived as he believed, and departed with full faith in Christ Jesus.

YOHO.

David Yoho, son of Mr. and Mrs. Theo. Yoho, New Castle, Pa., was born March 8, 1907, and died March 25, 1907. Funeral services were conducted by Francis M. Biddle.

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The Home Department

THE JAMESTOWN FAIR.

Where Pocahontas strung her beads
Beside her wigwam door,
And Captain Smith with rapture hailed
The green and wooded shore,
Lo! all the nations of the earth
Bring treasures, rich and rare,
To where Virginia sits in state
And holds the Jamestown Fair.

Where long ago the painted brave
Propelled his birch canoe,
The fleets of mighty naval powers
Are anchored on the blue;
A thousand silken banners gay
Are fluttering in the air,
And batteries from every ship
Salute the Jamestown Fair.

It is Virginia's proudest day—
Three centuries of renown
In war and peace have won for her
A fadeless laurel crown.
The fruits of all her years of toil
Are proudly garnered there
Beneath the countless clustered roofs
That mark the Jamestown Fair.

From Indian tepees she has reared
From palaces of trade,
From strings of savage wampum shells
The gold of commerce made.
The smoke from her tobacco crops
Is fragrant everywhere,
And like an azure aureole
Surrounds the Jamestown Fair.

Virginia is "at home" to-day
Among the glittering spires
Arising from the ashes gray
Of ancient council fires,
And ready to receive her friends
With pride beyond compare,
She opens wide her spacious gates—
Behold! the Jamestown Fair.

—*Leslie's Weekly.*

"Not as the World."

By E. A. Child.

Chapter XV.—A Modern City.

Except the Lord keep the city, the watchman waketh but in vain.—*Psalm.*

✣ ✣ ✣

Before they shall call I will answer;
And ere they cease speaking respond.
While the angels await
To throw open the gate,
That leads to the city beyond.

—*Mrs. T. M. Pearse.*

✣ ✣ ✣

As Pastor Brown went about his new parish he found many people who had moved there from the surrounding cities and towns to hear the preaching, and having been touched and transformed by the Word they were loth to remove from the locality, notwithstanding the winter season was coming on and there was little to do for so many people in such a country place. At first this fact distressed the pastor, but as he prayed and thought upon the matter, light dawned upon him.

He would propose that all the land within two miles each way from the house of worship be placed within an incorporation and platted into a garden city, and a portion be allotted to each household belonging to the congregation. Upon this a small rent should be paid into the common treasury, from which those owning the land thus put within the incorporation should be paid. The price should be fixed at its nominal value from the first, which then stood at about ten dollars per acre. Thus the land would pass into the ownership of the incorporation, which was the Christian Congregation of Middleton, or representatives chosen by the Congregation, being always and only members of the assembly as elected from year to year.

The details were easily arranged, since Pastor Brown put his land in first at cost, and did not ask for a payment to be made until ten years should elapse. Others did likewise, and many put in money also, until it was estimated that over a half million dollars was represented in the corporation, and a bank was the next public building after the house of worship was built.

Men of all trades and occupations were called together in that community, so that there was lack of nothing that was required in ordinary life. Nor did there seem to be too many when all were organized and each doing his or her part for the community.

The land was apportioned in large garden plots, with streets, alleys and parks along the beautiful river. A fine public square and grounds were apportioned for school buildings and other public functions, as they might be needed for future use. All who were able built houses from their own funds; but those who were not had houses built from the corporation funds. All who built for themselves received approved paper from the corporation, which bore interest and was payable in full on demand for all that they could show vouched for accounts. This gave all ownership of community property such as was necessary for the maintenace of life and the common necessities of all, to the corporation. But other investments, such as factories and business establishments, etc., were owned and built by individuals and companies, upon leased ground from the corporation, upon most reasonable conditions, being taxed according to their income, which was always ascertainable from copies of their bills and receipts being required as public records, the same as leases and bonds. In fact, none of the business houses kept their own books, but turned their whole accounting over to the public functionaries, who did all the business of accounting for the city, which was paid for out of the common treasury. This necessitated more officials and a regular department for accounts, but it was found to be the cheapest and best practice, since it could be attended to by experts and there was no opportunity for large firms to make fictitious accounts nor evade their tax. Then the city had control of all business without owning it.

Indications of oil and natural gas led experts to investigate, and in the course of six months a gusher was brought in which furnished oil and gas sufficient for the use of the city. Many others were also sunk for business needs, and the community grew and flourished.

A railway company saw the advantages of this region and pushed their western-bound survey and subsequently a railroad directly through the incorporation's plat. This had been anticipated by the surveyors who platted the town, and there was no difficulty in adjusting the matter when it came.

Schools, sidewalks, streets, water works, lights and every public function now sprung up and were paid for from the rents of the land and other revenues derived from other public property and franchises, without license from any corrupting saloons, brothels or gambling dens. And there was abundance of revenue, and public spirit was not lacking to use it in building up a clean and prosperous city, which became a model upon which the "restoration" began not many years later, as we shall see.

By the ownership of the land the city had an increasing and perpetual revenue, from which a larger income could be derived than by taxation, and yet the burden was not so great upon the people, since the investment was not theirs, but the city's, and they paid less than legal interest in the rent system. All houses and improvements, not exceeding a thousand dollars, were built and the expenses borne by the city, and the investment counted as a rise, to that extent, in the value; hence the rent increased correspondingly. But the rate never increased beyond 5 per cent and fell far below that figure. So that the rent upon land worth a thousand dollars with a thousand-dollar house and improvements, did not amount to over $50 per year ordinarily, and never above $100, which was exceptional. It reached that figure but once in my informant's remembrance, and that was when the great steel bridge was built across the river at a cost of a million dollars.

Should any one wish to build, for their comfort and pleasure, a house worth more than the limited sum set aside for each, he could do so and be protected with an extension lease and rights to sell his improvements to a successor. Over two thousand homes were built in the first three years and the income from rents and other revenues accrued to about three thousand dollars, making it possible for the Assembly to extend the improvements and increase the comforts to all within the incorporated community as well as to send out relief to worthy friends and prospecting parties who acted as their first missionaries.

Many came who did not wish to work their land. To such homes without gardens were provided upon lots within the more densely populated parts of the city, on the same scale. Again many gardens with one, two or three acres were provided at corresponding prices, according to locality, for families as they were able to work them. And thus the living places were increased and homes multiplied and the city enlarged.

It was found necessary to increase the house of worship and also to build others, as the population spread. Several of the denominations sought to get a foothold within the city and build churches, but

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the thought of unity was so strong within the hearts of all who came in touch with the Middleton project that even the missionaries who were sent in to build their churches, were wont to follow the plan of the Christian congregation, and leaving their own churches they applied for work under the Assembly.

Dr. Reid, Mr. MacDonald and the Gordons, with a large company of believers, came on to find a refuge and an asylum with the new project, for they had found only disappointment and persecution in the city of Eaton, after President Brown left.

Charlie and Miss MacBride had joined their fortunes and come to the new town to attend to its law and superintend its printing work, shortly after it was started, and they found much to do and were appreciated for the excellent qualities and efficiency they possessed.

The Judge having lost heart after being out of active work and subjected to the petty annoyances of such treatment as was accorded to him, sold his home and gathering his other belongings, bade farewell to the sacred spot where his dead were resting, and found his way also to the "Eden beyond the Rockies," as he was wont to call Middleton.

Loneliness in a Great City.

If you live in a large city you are lost. You are swallowed up in the ocean of people around you. You go down into the deep and that's the last of you, except perhaps an occasional bubble that may come to the surface near where you were last seen. There are so many people you can't escape drowning.

You can't make friendships as you do in a smaller place, where the individual isn't entirely effaced by the mass. Society is not what it is in the smaller place, where the human element enters in altogether. In the larger place your comings and goings are not noted even by your friends, and never by the newspapers unless you are one of the high financiers or packing-house bunch. The births and weddings in your family are of no more interest, outside your own flat, than are the wreaths of smoke curling up into the empyrean; no merry crowd of interested neighbors with their warm congratulations. The deaths bring little sympathy from the rumbling, rattling world outside; no sorrowing acquaintances who have stood by you through the long sickness; there is little or none of that evidence of loving kindness that comes from neighbors and real friends in a small city or town, where the dollar mark is not written so large and so indelibly on everything.

It is a paradoxical law that where there are so many people there are fewer friends, and when you diminish the number to a frontier community where neighbors are miles apart your friends are ready to take their lives in their hands for you.—*Fremont (Ohio) Post.*

"Dress and Undress Thy Soul."

This is George Herbert's advice, and this is the way to do it: "Sum up at night what thou hast done by day, and in the morning what thou hast to do." Seek sweet fellowship with God both in the beginning and the ending of the day, as well as through all its busy hours. Pass judgment on what you have done, and plan what you will do, in the light of an opportunity to serve and glorify God. Be sure that your soul is always "clothed with the righteousness of Christ."

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Here is a poem, not of roses and sunshine, as that of Turran Wilbur's, but of food. Thus it runs:

There are no "ten best things to eat"
Here in Virginia,
To make the catalog complete
Here in Virginia.
We'd first allow ourselves a score:
When that was done we'd call for more—
And then all limits we'd ignore—
Down in Virginia.
The oyster nowhere grows so plump
As in Virginia.
The soft crab's nowhere such a trump
As in Virginia.
Our turkey comes from Princess Anne—
The same that gladdened Powhatan—
And nowhere do they cook it, man,
As in Virginia.
Elsewhere fried chicken counterfeits
Ours in Virginia;
And as for soulful gravy, it's
Ours in Virginia.
Oh, every bird from snipe to squab
Is with us, too: and, gob on gob,
A fellow eats corn on the cob
In old Virginia.
Nowhere are bogfish found so sweet
As in Virginia.
Nowhere have pigs such pickled feet
As in Virginia.
There is no other Smithfield ham.
Our corncakes thrill the diaphragm,
We have the little neck-ed clam
Down in Virginia!
In vegetables and in meat,
Here in Virginia,
We've everything that's good to eat—
Come, get it in yuh!
Whether it hail from soil or sea,
Whether it hang on vine or tree,
The best of edibility
Is in Virginia.

The Old Dominion.

Do you know how Virginia came to be called the Old Dominion? According to Dr. J. P. Blanton it was in this wise:

"King Charles II was proclaimed in Virginia before the invitation was extended to him to return from exile and mount his father's throne. The title by which the colonial authorities proclaimed him was King of England, Scotland, Ireland and Virginia. The Virginians were intensely royalist during the civil war in England, and sent a special messenger to Charles, begging him to come over and rule in Virginia as king until he came to his own in England. It is said that he was on the point of sailing when invited to London. As a return for the loyalty of the Virginians, he directed that the arms of Virginia be quartered with those of England, Scotland and Ireland, as a separate number of the British empire. Hence the colony was known as the 'Dominion of Virginia,' and the word 'old' was used to distinguish the present territory from other parts of the British colonial empire in America, much of which was originally known under the general name of Virginia."

Record in School Attendance.

What is believed to be a good record attendance at school has been made at Richmond, where Jessie Hobday has attended every school day without once being late, from the age of three to fourteen. This makes eleven years' perfect attendance, and she has won every award the education committee can offer.

She has a silver medal for seven years' attendance, a silver watch and several other valuable prizes.—*London Globe*

Reasons for Optimism.

Here are some of the reasons why I think life is a blessing and hope the world is growing better:

1. Because I was born that way.
2. Because my father and mother were very good to me.
3. Because there is a lot of useful work to be done in the world, and very interesting.
4. Because it is a pleasure just to know things, and everybody can know something.
5. Because there are a great many people in the world of the same kind (though not of the same degree) as Edward Everett Hale, and it is good to keep company with them.
6. Because marriage is a success when it is real.
7. Because it is free to go a-fishing, even though you catch but little fish.
8. Because good books are cheap, and the best are the cheapest.
9. Because virtue wears better than vice.
10. Because God lives in the world. A consistent religion is at the foundation of all optimism.—*Henry van Dyke.*

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ECHOES FROM THE CRADLE

By JAMES L. HILL—(Continued from last week.)

The fiery orator who has been affirming that God Almighty has lost money on every negro he has raised since the war ought to visit the $100,000 negro building and exhibit. The young ladies employed in this building had their pictures taken in a group. In figure and in looks I did not see but that they would hold their own with any of them. They were, as the Scripture says, "black but comely."

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History is only dull to persons who lack imagination. I worked my picture-making faculty out to its limit when at Jamestown, in trying to fancy the Dutch trader standing on a hogshead selling the slaves who were made to stand on a contiguous hogshead. These twenty "negars" were the first slaves imported into this country.

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At Norfolk, which is central to the Exposition, imbedded in the wall of St. Paul's Church is a five-and-a-half-inch cannonball, lodged there by Lord Dunmore in the bombardment New Year's day, 1776; and in the churchyard, which was given the generous area of two acres in extent, is this epitaph:

"Behold my grave, how low I lie;
As you are now, so once was I;
As I am now, so you must be;
Then be prepared to follow me."

It is said that during the Civil War a soldier was responsible for scratching on the tombstone with his sabre these additional lines:

"To follow you I am not bent
Until I know which way you went."

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Living in the North, we do not realize what swarms of negroes there have come to be, numbering more by far than there were people in the country when the Revolution was fought and the Constitution adopted. Middle-aged men revert to a time when the negroes of the South did not own a square foot of the earth's surface, and now have more than five hundred million dollars in property.

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I recall no instance during the eleven days given to the Exposition in which I thought I was overcharged. I engaged the first room I was shown in the first hotel I visited. I never was more contented nor more comfortable.

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They run a vegetable-express from Norfolk every night. It was novel to see eleven negroes, a few feet apart, in a line, tossing watermelons along from one to another on their way from the stacks on the boats to the cars about to start in the cool of the day for the night run to the markets next morning in the North.

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If a person will run over the literature at the Exposition, he will come pretty near reaching the conclusion that the far-famed dusky damsel, daughter of Powhatan, was first of all in love with the ablest man, the natural leader, for whom she interceded with her father, who offered to adopt when about twenty-nine years of age. But John Smith cared more for adventure, and would not tie himself up with even a princess. It appears that Pocahontas only married John Rolfe on being told that John Smith was dead, as he had returned to England on account of burns received by an accidental explosion of gunpowder on his boat; that he kept out of her way when she went to England, and saw her tardily; and, when they met, after a "modest salutation, without any word, she turned about, and obscured her face as not being well contented." At length she said to him: "They did tell us you were dead, and I knew no other till I came to Plymouth (England). Your countrymen will lie much."

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Around Williamsburg, which became the recognized successor of Jamestown in the life of the colony, cluster more historic associations than about any other existing American town or city. Here in its church worshiped Washington, Thomas Jefferson, Madison, Monroe and Tyler, the Randolphs, the Lees, and Chief-Justice Marshall. Here is the font used in the sprinkling of Pocahontas. The fees of the parish clerk were three pounds of tobacco "for registering every christening and burial in ye parish," the "sexton to have ten of tobacco for every grave he diggs." When the students from the college of William and Mary file into the gallery, the door of the gallery is locked, and the key given to the sexton. Here can still be deciphered the names of Patrick Henry and other notable men who beguiled themselves while locked up in this gallery by carving their names upon the hacked railing with their jack-knives.

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In tide-water Virginia the breeze seems continuous. Take the shady side of the street, or lift a light sunshade, and there is no particular discomfort.

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My visit to Jamestown I counted about the happiest of my whole life. Any man who is not interested in such scenes as these is a hopeless case. An angel from heaven would not know what to do with him. Standing in one spot you see the earthworks built by John Smith before even Pilgrim days. That's one thing. You see, too, plainly the foundation of the house of Bacon, who one hundred years before the Revolution led Bacon's Rebellion, which was the first American open-armed determined resistance to the crown. You see the earthworks thrown up at the time of the Revolution, and the fortification by Lee at the time of the war between the states. More bloody conflicts have occurred on the peninsula between the James River and the York than upon any territory of similar size in the New World.

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At Fort, or more properly Fortress, Monroe, as it is a fort within a fort, right across from the Exposition grounds, we visited the Young Men's Christian Association building, given by that idolized queen among women, Miss Helen Miller Gould. We walked across the moat, and looked in at the grated window and large iron-bound door, heavily hung with chains, of the casement where the ex-president of the Confederacy, Jefferson Davis, was detained as a prisoner in 1865. We walked out upon the parade ground and stood under the solitary live oak tree where he was given his freedom.

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"Mamma, mamma! Come quick, mamma. Here are Captain John Smith and the Indians!" The little fellow, going ahead and looking in at the door, saw the redoubtable colonist saved by the intercession of Pocahontas and the twenty Indians, wax figures; and without tarrying to further contemplate the scene he rushed back to call up the less excitable laggards. His mind had been all stirred up by the pictures in geographies and histories. And here they were. We will never give up the story of the rescue by Pocahontas, nor the one equally dear to childhood of the cherry tree and hatchet. Perish the wicked thought! Go off the stage, you skeptics who would expunge these precious morsels of history. You give me a pain. Go away.

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Yorktown, being so near, is a part of the show. If Rip Van Winkle were to do again what made him famous, this ancient of days would be the place. It makes one sleepy to look at the town. It is drowsy, and has waited for more than a century for a regeneration that will never come. As it has been, so it will continue to be, world without end. It has not one touch of life, and not one sign of progress. It lives in history. Here is the first custom house erected in the United States, and all goods for both New York and Philadelphia were imported only through it. But this home of the lotus-eaters, this somnolent, dreamy, quaint, picturesque town, scene of Washington's proudest achievement, will always be a Mecca to those who desire to stand on the spot where the ca-

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"Friend, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes, and I used one and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name if it will do you any good. Isaac Smith, Wharton, New York."

For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

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pitulation occurred, and sit in the room where the articles were signed. From the river the splendid great monument seemed to stand out in a sort of bas-relief.

⁂

Just where the Canonicus, exhibited by special act of Congress, an old-type monitor and a veteran, lies at anchor, a scene that we passed over a dozen times, the iron-ribbed Merrimac, looking like a submerged house with the roof only visible, steamed majestically along, delivering a broadside at the Congress, which burned and finally blew up, until, true as an arrow, with all the power of her irresistible weight she plunged headlong into the Cumberland, striking her amidships, crushing in her side with a mortal gash. Crowding on all steam, she made another plunge, striking exactly upon the former wound, demolishing the oaken side as if it had been a lattice-work of laths. Forty-five minutes finished the Cumberland, and all that could be seen of her was the tip of her topmast, where just above the water were the Stars and stripes still floating. The Minnesota, Roanoke and St. Lawrence were all grounded, and an easy prey for the insatiable, cruel monster on the morrow. That morrow!

"The heavy night hung dark, the hills and waters o'er."

The consternation was indescribable. Gloom settled over the North. The Merrimac, from whose invulnerable sides the heaviest projectiles glanced off like hail, would dismantle Fortress Monroe, and then devastate our exposed cities. A little past midnight, March 9, 1862, a mysterious thing crept in between the two capes of Virginia. It looked like a cheesebox on a raft. The Merrimac, entirely unconscious of a new antagonist when the sun rose Lord's day morning with unusual brilliance in a serene and cloudless sky, came leisurely along and opened fire on the Minnesota, which was still aground. The Monitor, like little David, comes boldly out to meet the lordly Goliath. She steamed around her heavy antagonist as a hornet would attack a bull. Never before had ships met carrying such heavy guns. All the wooden navies of the world became valueless in an hour. The advantage was all with the smaller craft. The Merrimac received her pounding in sullen silence until she had been opened and some of her guns put out of action. Particularly notice that, while she had the advantage of a flood-tide, she did not return to do anything further to the Minnesota, Roanoke and St. Lawrence. Her injuries were vital. Two tugs took her fainting and dying to Norfolk, where, in chagrin and despair, she finally committed suicide.

⁂

This is the first exposition ever held on deep water. When we at length turned away homeward by ocean-going steamer, any attempt to describe the glare and luster of the myriads of electric lights blazing and flashing through the wide, brilliant area of the City Beautiful would be like trying to paint the lily. The most competent descriptive pens have with this task faltered, and been laid aside in defeat. Though we were receding rapidly by steam, yet the magnificent pageant lasted for hours, and in thought we can still, and shall ever, see the flash and halo of that enchanting dreamland picture or mirage. We have nothing but praise for Dixie, away down South in the land of cotton, where we have had so much happiness in the good old summer-time. To write with less enthusiasm is to write less than the truth.

"The roses nowhere bloom so white as in Virginia;
The sunshine nowhere shines so bright as in Virginia;
The birds sing nowhere quite so sweet,
And nowhere hearts so lightly beat;
For heaven and earth both seem to meet
Down in Virginia.

"The days are never quite so long as in Virginia;
Nor quite as filled with happy song as in Virginia;
And when my time has come to die,
Just take me back and let me lie
Close where the James goes rolling by,
Down in Virginia.

"There is nowhere a land so fair as in Virginia;
So full of song, so free of care, as in Virginia;
And I believe that Happy Land
The Lord's prepared for mortal man
Is built exactly on the plan
Of old Virginia."

—*Christian Endeavor World.*

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1. **Home Department Quarterlies**—
Your school can greatly increase its powers of usefulness by instituting Home Study classes. Here is where you need our new quarterly.

2. **Teachers' Quarterlies**—
It is more than we have a right to expect of our teachers that they should hold classes year after year without such practical helps as these.

3. **Superintendents' Quarterlies**—
Even our Superintendents have rights schools should respect. These are superb helps and only 15 cents each quarter.

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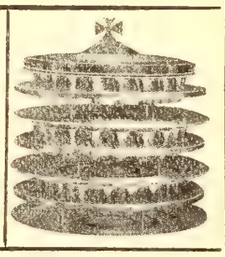
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In Individual Communion Services

LATEST DESIGNS. ELEGANTLY FINISHED.
SIMPLE AND SANITARY.

Write us to send you a set on ten days' trial. We carry the silver and aluminum sets in 36 or 44 glasses. Plain, gold band, engraved and aluminum cups.



A few of the many testimonials recommending our inexpensive equipments.

Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.
Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.
Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.
Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.
Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

We furnish the sets complete at a very low jobbers' price. Ask for our beautiful illustrated list which will quote our net prices to you.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine Street, St. Louis, Mo.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

From C. L. R., Letah, Wash., comes a picture inscribed "To Felix." It is a portrait of a child who desperately grasps a poor cat by the elongated neck. Underneath is written:

"Got my kitten's picture took!
Had to put me in
Cos we couldn't make her 'look'
Nor hold up her chin."

Which reminds me that I was about to tell of Felix' attendance at the wedding. A month or so ago a couple drove over to Bentonville to have my father marry them. The ceremony took place in our parlor, and as the bridal train swept through the spacious halls (the graphophone next door struck up Mendelssohn's "March" written for such occasions) Felix squeezed his way in unobserved, very sneaking and meek, as an uninvited guest at a wedding should be by rights. No one paid much attention to him till things drew to a focus, and personal questions began to be asked, such as "Do you take," etc. Felix got restless and began pacing up and down before the high contracting parties, looking into their faces and saying "Miew!" just as plain as anything. I laid for him, to grab him should he come within reach of my rather long arms, and, fortunately, as the minister was asking if any one present knew a reason for keeping the gentleman in conventional black from "taking" the lady in question, and as Felix backed himself upon his tail, lifted his forepaws from the ground and drew back his whiskers preparatory to letting off a stentorian wail, I was barely able to clutch him by the throat, which I did. So everything went off smoothly, with smothered protests from Felix, frantic wrigglings of his lithe form and much shedding of his hair, in his futile attempts to break up the wedding.

Mrs. F. A. Potts, Chattanooga, Tenn., sends her twenty-sixth Av. S. quarterly report, and has this to say: "Mrs. Anna Shaw is not president of the W. C. T. U. She is only one of our lecturers. Mrs. Lillian N. M. Stevens is national president. The national convention this year will be held at Nashville, November 8-15. Come over. And the South is going 'dry'!" (Of course it is I who said that Mrs. Shaw was national president. Looks like I am always getting into trouble. I'd better leave the W. C. T. U. and San Antonio alone).

Anna Smith, Howard, Kan.: "I'm late to the orphan's ice cream social, but the ice cream at the bottom of the freezer is always best. Pineapple flavor, please, and $1 worth. The Av. S. is doing a noble work, and may Charlie ever follow its example."

O. G. Kitchen, Louisville, Ky.: "'Over the desolate wastes of those lonely mountains the moonlight threw a veil of hushed mystery.'—Around the Gulf to Mexico. Ah, you do not know how I love that 'desolate wastes,' 'lonely mountains,' 'moonlight mystery.' Well, if that is dreaming, I am a dreamer beyond redemption. To dream of the 'hushed mystery' of the moonlight; of the shimmer and fall of the autumn leaves; the weird woodland by night; the dumb love of the autumn and my October which is now come. Just a word to say that I await with great anticipation the weekly arrival of THE CHRISTIAN-EVANGELIST."

Mrs. M. J. Cliser, Barnard, Mo.: "Here we come to Charlie's ice cream social; a little late, but all can't eat at the first table. Mrs. Mary Key wants a dish; Truman and Roena Witt, little grandchildren, want one each, and the rest of the 90 cents will get three dishes for myself."

Kathryn from Clover Dale Farm, McGirk, Mo.: "I can not resist sending a snapshot of our 'moreau,' recently taken. The writer sits in the boat but is not rowing. I wish I had been, so you could see how it is done!" (I am mighty glad you weren't, for I know the boat would, in that case, have been going so fast no kodak on earth could have snapped it. Maybe you think I can't row? When I row the kodaks are aimed about twenty-five yards ahead of me, and by the time the snap is snapped—but, *"Ich prahle nicht,"* as we students of foreign languages sometimes say). "Please compare this picture with the card sent you by Mrs. Bessie Tracy Ryman, and kindly advise her if hers looks anything like a moreau. When will I hear the last of that, anyhow? While on a visit to St. Louis lately I visited the Orphans' Home and called to see Charlie." (Well, well, well! I just now glanced at the top of the page I was copying, not because I was looking for anything, but because I had nothing else to do. [This is Monday, but our washing is done "out"] and lo, and behold! just see what I found written there in large letters: "Do not have this printed." That's what it says. Now, see what I have done! I won't give any more, but really I can't scratch all this out after taking the trouble to copy it. The next time Kathryn writes to me I'll look for the "Don't publish" posting on her grounds before I go hunting. I can only say to Mrs. Ryman that what she sent me as a moreau isn't near so romeauish as Kathryn's romeau, but is made out of the same material).

Mrs. W. A. Mason, Nevada, Mo.: I will send in my fourteenth Av. S. report in the near future. I enjoyed 'Around the Gulf to Mexico' very much. If the orphan's ice cream holds out as well as it did last year there is still some for husband and me; we prefer vanilla flavor. May God bless the Av. S., Charlie and Drusie."

Ataline S. Stokes, Carthage, Ill.: "As I do not eat ice cream, I send $1 to be divided between Charlie and Drusie. I am hoping Charlie will be another Dr. Shepardson in usefulness. God bless Drusie in her work. I enjoyed 'Around the Gulf to Mexico' very much. Have been reading THE CHRISTIAN-EVANGELIST since 1870."

Mrs. A. W. Campbell, Talala, I. T.: "I am greatly interested in our orphan boy Charlie, and trust he may grow up to be a true, useful Christian man. I enclose $1.50 to help with the ice cream social. Most of this is part of a collection taken up at our union Sunday-school. I attend a union church, where three branches share equally in collections, etc. We are thankful for even this privilege, and hope for better things in the future. May God bless the undertakings of the Av. S., and may that social be a grand success."

Mrs. J. R. Goodwin, Abilene, Kan.: "Better late than never! For this $1.25 give two dishes of that orphan ice cream to Mr. and Mrs. B. E. Goodwin, four saucers for our own family, the rest for you and Felix. May God bless this noble work is my prayer."

A brief extract from Drusie's last letter, which will be given more in full in two weeks: "The draft for $6 from the Av. S. sent June 25, reached me to-day (August 1). Thank you again. The Lord timed its coming. Delayed rains have caused foodstuffs to go up almost two prices, and on account of the people not being able to get in their crops there is much danger of suffering this winter. The Av. S. and the entire CHRISTIAN-EVANGELIST are as interesting as ever. In fact, they grow better each week. 'Agnes of the Bad Lands' was just splendid in every way. I enjoyed it immensely. I also enjoy 'Around the Gulf to Mexico.'"

Mrs. C. E. Alderman, Instituto Christiano, Monterey, Mexico: "It is very kind of you to offer to give to the Mission all your books we have not on hand. Of your books we have already Adnah, Red Box Clew and Garcilaso. We will certainly appreciate the other books. It makes my heart glad to see the children so interested in the Av. S. writings. We will have two new teachers in our American school this year, Miss Wise, of Indiana, and Miss Hopper, of St. Louis. I will have Mexican pupils beginning in English. Under Brother Inman's direction the evangelistic work is growing fast. We now have twenty-five preaching points. Children and I spent five happy weeks up in the mountains, about

Avoid Secret Stomach Remedies

Because Most of Them Contain Dangerous Ingredients, Which Produce the Drug Habit.

Thousands of people, having dyspepsia or stomach troubles in some form, continually "dope" themselves with all sorts of secret tonics, drugs, pills, cathartics, etc., which not only inflame and irritate the stomach and intestines, but in many cases cause the opium, morphine and cocaine habits.

You have a right and should demand to know what any medicine contains before you take it, unless it is put up or recommended by some reputable physician. Fakes and quacks will put most anything into their secret preparations, to make you like their useless stuff so as to want more of it, until it makes you the victim of some drug habit, which will ruin your health in a short time.

Stuart's Dyspepsia Tablets are not a secret remedy, they do not contain injurious drugs, and they are recommended by thousands of physicians in the United States and Canada to their patients for dyspepsia, catarrh of the stomach, and all other stomach troubles resulting from improper digestion of food.

These wonderful tablets actually digest food because they contain the very elements that are required of a healthy stomach to properly digest food, thus acting as a substitute and giving the overworked digestive organs a rest and a chance to regain their former health, strength and vigor.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of hydrastis, and golden seal, which tone up and strengthen the mucous coats of the stomach and increase the flow of gastric and other digestive juices; lactose (extracted from milk); nux, to strengthen the nerves controlling the action of the stomach; bismuth to absorb gases and prevent fermentation, and pure aseptic pepsin (gov. test) of the highest digestive power. All of these are scientifically incorporated in these tablets or lozenges and constitute a complete, natural, speedy cure for any stomach trouble.

Stuart's Dyspepsia Tablets are sold in large fifty-cent boxes, by all druggists.

Write us for a free sample package. This sample alone will give you sufficient relief to convince you. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

If you purchase a
PIANO OR ORGAN
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upon it, you will have the VERY BEST MUSICAL INSTRUMENT that money can buy. Prices and terms most reasonable. Catalogs free to any address.

THE ESTEY CO.,
1116 Olive Street, St. Louis, Mo.
Mention this paper.

100 miles south of Monterey, at the home of Dr. Lines. All are well but Helen; she is having the fever."

A Sincere Friend, Knox City, Mo.: "I send wherewith to buy seven dishes of ice cream from one who never eats the restaurant kind. The ice cream of your orphan's social is the only kind that perfectly agrees with me."

Mrs. S. A. Penn, Wellsville, Mo.: "One dollar for ice cream for a family of six. I am glad Charlie has been able to make himself useful, for our earnest prayers for him are that he may be a useful man, and make the world better by having lived in it. May God's richest blessings be his. You can never know the good the Av. S. is doing for young and old."

Bunceton, Mo.: "Divide this $1 between Drusie and Charlie, and may the Lord bless them and the Av. S."

Mrs. Ruby Garrett, Holt, Mo.: "Sixty cents for ice cream. My three little girls send a nickel apiece, their little friend, Raymond Miller, sends a nickel, two friends send a quarter and I add the 15 cents."

R. S. Hoqueth, Medford, Mo.: "I have for some time been intending to help along the good work of the Av. S., so on yesterday's hot afternoon, as I read the Av. S. letters about the orphan's ice cream social, I decided that I could not, must not, wait longer. I tell all the children I can of those good stories on your page, and of the Av. S. God bless the noble work. I enclose $1 for ice cream."

Sadie Pugsley, Woodbine, Iowa: "A dish of ice cream, please; it is very warm to-day and will taste good. I enclose my eighth quarterly report. I must tell you how much I enjoyed that 'Around the Gulf to Mexico'." (Well, now, just look at that! "Of course," says this letter, "this is not for publication!" Isn't that aggravating, just as I was getting ready to print some compliments to my ownself!)

Mrs. J. O. Johnston, Stewartsville, Mo.: "We've been selfish reading 'Around the Gulf to Mexico' and never saying a word. How Mr. Johnston did laugh—he happened to be shaving himself at the time, too—when I read him about the shaving experience on the train. I know it was a fine trip for Jebly; of course, Morton had been there before. The utter lack of all sham and pretense in the narrative is perfectly remarkable in this day of shams. I hope that band may have other fine trips before them and that their final destination will be the Eternal City, where they need neither tricycle nor bologna sausage."

A card from Mrs. Alderman, Monterey, Mexico: "The books came to the Mission, and my children and I am greatly enjoying 'Stork's Nest.' Mr. Moses is in ill-health and has returned to the States. Dengue fever is sweeping the city. My little Eva is now in bed. Our new teachers are splendid."

Detroit, Mich.: "$5.70 for Charlie. This is all that was cleared at an ice cream social given for him by his friends in Detroit."

El Oro, Mexico: "That account of the trip through Mexico was very interesting, though, of course, I could pick holes in the weak spots till it would look like a porous plaster, if I wanted to. If you pronounced San Luis Potosi as you said it should be pronounced, any son of Mexico, or stepson, either, would laugh you to scorn. After a great deal of coaxing I have induced my cat to get upon the shelf at my elbow, where he is rolling in enjoyment. That miserable beast curries himself every day on my trousers." (When I get out "Around the Gulf to Mexico" in book form, I am going to leave out all about San Antonio and Mexico, to avoid errors, and simply retain the Gulf. Which brings receipts from our orphan's social to the interesting figure of $65.15. This includes another quarter from Mrs. Burris of this city, and my friend Bert Coleman's half dollar).

He and his wife happened to be visiting us one evening when a neighbor sent in some ice cream to us (not knowing we had company). Of course, we were considerably chagrined to have to divide up—Mrs. Doke was here, too—but we smiled and made the most of it, and they made the most of it, too; that is to say, they ate the most of it. But Mr. Coleman had his half-dollar for the orphan's ice cream, so I couldn't withhold a little of my own. Mr. Coleman is an engineer and has seen much of the world, and he says I can't say anything against Mexico that will be as strong as the truth. Not that I want to say anything against her at all, but I'm glad there's one man on the ground to back me, so we insist on San-loo-ee-po-to-see as being the pronounciation of that city, as given by the magnates we met on the International.

I was just about to mail this to The Christian-Evangelist when comes the "Via de Paz" from Monterey with this bad news: "Mrs. Alderman, her son Floyd and Miss Hopper have dengue fever. Miss Wise is not well enough to teach. There is hardly a home in the city where the fever is not raging. It is sometimes called 'the breakbone fever,' because of the terrible aches in the back and head. We have been obliged to close the American school this week."

Bentonville, Ark.

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A SUPERB CHURCH HYMNAL

Edited and Prepared by the 20th Century Committee Which is Composed of More Than

TWENTY OF OUR LEADING BRETHREN

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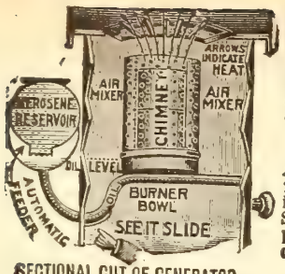
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NEW INVENTION. BURNS AIR. NOTHING ELSE LIKE IT.

MOST WONDERFUL HEATING STOVE EVER INVENTED—CAUSING GREAT EXCITEMENT WHEREVER EXHIBITED.

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Automatically generates gas from kerosene oil, mixing it with air. Burns like gas. Intense hot fire. Combustion perfect. *To operate*—Turn knob—oil runs into burner—touch a match, it generates gas which passes through air mixer, drawing in about a barrel of air, to every large spoonful of oil consumed. **That's all.** It is self-regulating, no more attention. Same heat all day, or all night. For more or less heat, simply turn knob. There it remains until you come again. To put fire out, turn knob, raising burner, oil runs back into can, fire's out. As near perfection as anything in this world. No dirt, soot or ashes. No leaks—nothing to clog or close up. No wick—not even a valve, yet heat is under perfect control.


HEATER AND COOKER, OR HEATING EXCLUSIVELY.

D. CARN, IND., writes: "It costs me only 4½ cents a day for fuel." **L. NORRIS, VT.,** writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel, at least 50% to 75% over wood and coal." **E. ARNOLD, NEB.,** writes: "Saved $4.25 a month for fuel by using the Harrison Oil-Gas Stove. My range cost me $5.50 per month, and the Harrison only $1.25 per month." **M. KING, VA.,** writes: "Using one Burner and Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registered." **REV. WM. TEARN, ME.,** writes: "This morning 16 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-Gas Stove temperature rose to summer heat." **WM. BAERING, IND.,** writes: "We warmed a room 13x14 feet, when it was about 10 below zero with one Radiator." Objectionable features of all other stoves wiped out.

Not like those sold in stores. Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. **ALL SIZES. PRICES LOW—$3.25 and up. Sent to any address. Send no money—only send your name and address. Write today for our 30 day trial offer—full description—thousands of testimonials. 1907 Proposition. Catalogue FREE.**

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SALESMEN—MANAGERS—MEN OR WOMEN at home or traveling, all or part time—showing—taking orders—appointing agents. **MESSRS. HEAD & FRAZER, TEX.,** writes: "Enclose order for $81.00. RUSH Sell like hot cakes. Sold 50 stoves in our own town." **B. L. HUESTED, MICH.,** writes: "Been out one day and sold 11 stoves." This patent new. **Nothing like it.** Demand enormous. Agents reaping great harvest. Where operated people stop on street, leave their homes, place of business, miss trains to watch this generator—excites curiosity—watch it as though a thing of life. Show a dozen—sell ten. **Write today for special agents new plan. Send no money.** World unsupplied. Get in early for territory. Write today.

World Mfg. Co. 6695 World Bldg., Cincinnati, O.

Logs Make Paper.

The Census Bureau has just issued a bulletin on the printing and publishing industry, taken from the census of manufacturers for the year 1905. The bulletin says:

"The total number of establishments in this industry in 1905 was 26,422, a number larger than was reported for any other industry. The increase reported from 1900 to 1905 forms a striking exception to the prevailing tendency toward consolidation, for it was proportionately greater than from 1890 to 1900.

"Photography and photo-engraving have become the handmaidens of printing, and the liberal use of these two allied arts has brought extensive patronage from interests hitherto unresponsive. So great, indeed, is the cost of illustration employed by many large manufacturers and others in commending their interests to the public that the mere printing—the cost of composition, presswork, paper and accessories—becomes a trifle in comparison.

"No increase in the industry has been more striking than that reported for the number of pounds of paper used. Of the total amount of paper manufactured in 1905 more than 900,000 tons were used solely for newspapers and periodicals, representing almost one-third of the entire output of the paper mills of the United States. To make this paper required the services of nearly 15,000 men, and represented approximately $9,000,000 in wages. These mills used as raw material 1,300,000 cords of spruce, poplar and hemlock logs, representing the timber product of approximately 100,000 acres, exclusive of the logs imported from Canada. Thus every working day in the year the forests of New England and the Middle States, with scattered areas elsewhere in the North and Northwest, yielded approximately 1,765,000 feet of timber to be transformed into the newspapers and magazines required to supply the people of the United States.

"As might be expected from its preeminence in population, New York reported in 1905 more than double the number of daily papers contributed by any other city, the total number being evenly divided between morning and evening papers."

NEW INVENTION. CLEANS CLOTHES WHILE YOU REST.

NO WASH BOARDS, WASHING MACHINES OR CHEMICALS. NO WASH DAY. NOTHING LIKE IT. NOT SOLD IN STORES.

SEE HOW SIMPLE, different, easy. Put on stove—add water, then soap, then clothes—**that's all.** In 5 to 8 minutes, clothes clean. Laundries clean clothes **without rubbing—EASY WAY** does same at your home. You can **rest or read** between batches. Dirt removed **automatically** except to move knob occasionally. Clothes cleaned while you get breakfast. With wash board you rub, then boil 20 to 30 minutes, then rub again. Or you boil, then tire yourself running heavy machine, which wears, tears and rubs the clothes—and afterward rub by hand anyway. The **EASY WAY** does alone in **one operation** the combined work of wash boiler, wash board and washing machine—**less time,** almost **no labor—no injury** to clothes.

EASY WAY creates energy by mechanical manipulation associated with hot water, soap suds, heated steam, and scalding vapor, utilized as a compound force, all contained in a closed compartment. Special operating arrangements.

Cleans woolens, flannels, blankets, colored clothes, as well as white goods, finest laces, curtains, bed clothes. Saves your time, fuel, labor, clothes, buttons. Saves your strength, looks, health, money.

WITH EASY WAY, 30, 40, 50 minutes cleans washing which before took entire day.

No rubbing, wear, tear or injury. No soggy, bad smelling, heavy wood,—but all metal, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child can use it—no experiment.


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Volume XLIV. Number 41.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 10, 1907.

FORWARD WITH CHRIST!

(Dedicated to Norfolk, 1907.)

By Thomas Curtis Clark.

NOT "Back to Christ!" our battle-cry,
But "Forward!" as He still leads on,
Till on the Heights our feet shall stand,
Amid the glories of His Dawn.

He rules not from Jerusalem,
He speaks no more in Galilee;
His throne is in the hearts of men,
His voice is heard from sea to sea.

Forward with Him in righteousness,
Till we indeed be sons of God;
High minds, pure hearts and stainless hands
Be ours who tread the paths He trod.

Forward with Him until all men
Shall brothers be from shore to shore,
Till Hatred shall be overthrown
And Selfishness shall be no more.

Forward with Him, the Prince of Peace,
Till He shall set Love's banner high
Above the nations of the earth,
And bid the last war demon die.

"Forward with Christ!" Be this our cry,
Till we shall gain that longed-for Goal
Beyond the clouds, to dwell with Him,
Undaunted Captain of the Soul!

Saint Louis.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—The pressroom of the Christian Publishing Company, St. Louis, is in need of several competent feeders for cylinder presses.

—Our communion ware contains the best values for the selling price of any manufactured. If we were not convinced of this we would change to another line. All the makers write for our orders.

—Last Thursday morning's mail added twenty new preachers to our list. The loyalty of this paper to the Scriptures, its unceasing advocacy of the plea of that great Reformation, and its unfailing constructiveness is being appreciated by Disciples as never before.

—A great many preachers are joining our Book Lovers Society and writing us to send them one book per month of the new books we think would please them. All our preachers are cordially invited to join the society. Books are sent promptly and payments may be made at the convenience of the purchasers.

—We sell the famous Philadelphia Pin-cushion Blackboard complete with table and pictures for $15. The use of this device has doubled the attendance and the usefulness of the younger departments in many schools. Descriptive circulars sent on application. We strongly recommend the use of this board.

—While you may not have secured enough new subscribers to THE CHRISTIAN-EVANGELIST to pay your way to Norfolk before the convention, now that you have returned home, begin immediately and you will be surprised to see how quickly you can pay back into your household treasury your convention expenses.

—Marion Stevenson's teacher-training course now appearing in "Our Young Folks" is attracting wide attention. We will supply the earlier numbers to new classes. Those getting 70 per cent or more in the final examination will get a diploma from the international committee. This will be a certificate of a noble achievement and an evidence of one of life's real honors.

—A brother minister recently informed us that during the past year he had purchased over $200 worth of books from the Presbyterian Board of Publications. Another wrote that he had been liberally patronizing a Baptist publication society. We are as well equipped as either of those denominational houses for serving our brethren and believe we could have saved them a little money on many of their purchases. At least, try us first hereafter.

—While the great majority of new subscriptions continue to come by ones and twos and such subscriptions usually represent the most permanent readers, we are glad to note the following new clubs received last week:

Springfield, Mo	48
Osceola, Mo	14
Windsor, Mo., W. A. Morrison, pastor	12
Mt. Healthy, Ohio, S. Boyd White	10
Claude, Texas, Jewel Howard, evangelist	7
Core, W. Va., George H. Ellis	5
Covington, Ky., Milo Atkinson	5
Harrison, Ohio, M. G. Long	5
Cincinnati, Ohio	5
Warrensburg, Mo., J. T. McGarvey	5
Glasgow, Ky., James Small, evangelist	4
Madisonville, Ky., S. F. Fowler, pastor	4

—**Bible Studies for Teacher-Training.** By Charles Roads, D. D. Price 60 cents net. This is a normal text book with analytic, synthetic side lights. The studies are outline in character, but stimulating. It will be very helpful.

Beautiful Joe. By Marshall Saunders. Price $1.25. Five hundred thousand copies of this classic animal story have been sold. Do you want any further testimony as to its worth? Buy it, read it, cry over it, laugh over it. One underlying thought in the book is that the keeping of pets by children unconsciously leads them to think of others.

—**The Saloon Keeper's Ledger.** By Louis Albert Banks. Price 75 cents. A series of temperance revival addresses by a well-known, popular preacher. Dr. Banks is a specialist in illustration. The idea of the book is to show the saloon debtor to disease, immorality, ruined homes, pauperized labor, lawlessness, crime and political corruption. Then we are told how to settle the account.

—**Christianity's Storm Centre.** By Charles Stelzle. Price $1 net. The author, a young minister, has for some years been making a special study of social conditions. To him the storm centre is the city and its problem an industrial one. He wants to arouse the church to alter its methods; then he believes it will win the fight for uniting the church and the laboring masses The book is one to be studied.

—**To-day in the Land of To-morrow.** By Jasper T. Moses. Price $1. This is the latest book on Mexico and is written by the president of our Christian Institute at Monterey and the son of Editor Moses, of the C. W. B. M. It is an excellent account of the people and this land. Many half-tone reproductions of photographs, and among them those illustrating our own church's work, make the book exceedingly interesting.

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—**Thoughts of Thirty Years.** By F. D. Power. Price $1. These gleanings from the writings, sermons and addresses of the writer of "As Seen from the Dome," in THE CHRISTIAN-EVANGELIST were selected in celebration of his thirtieth anniversary at Vermont Ave. Christian Church, Washington. Excellent portraits of Brother Power at the present time and in his early ministry, appear as well as of his church and others that have grown out of it.

—**Teaching and Teachers.** By H. Clay Trumbull. Price $1.25. This is one of the tried-and-not-found-wanting books. It is by a Sunday-school expert. It is systematic and avoids purely technical terms. In part I is discussed the teaching process under the broad heads of its nature, essentials, elements, methods. There are subdivisions under these heads. The second part takes up the Sunday-school teacher's other work than teaching, such as having and using influence reaching scholars, etc.

WHAT FRIENDS ARE SAYING.

Have just finished reading "Christian Union," by Bro. J. H. Garrison, and wish to thank your company for the service it has rendered our brotherhood in publishing this book. It is the most helpful one on the subject I have ever read. To my mind it presents the error of denominationalism while keeping clear of sectarian seclusiveness. I wish it were possible to place this book in the hands of every denominational minister. It would hasten the day when the churches would be found in world-wide visible fellowship.—Ernest J. Bradley (minister), Lampases, Texas.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, OCTOBER 10, 1907. Number 41.

Some of the Spiritual Assets of this Great Reformation

By J. M. RUDY

Great! Let us use no feeble words, or weak expressions, in any setting forth of the purpose, or in any description of the scope and mission of our people. The great, big, indifferent world, including a large portion of the religious world, will never think of us as standing for anything great if we do not compel them so to think; and certainly we shall be wholly unfit to so compel them if we ourselves are not so thinking, so feeling and so acting. We can not expect those who simply journeyed along the road with Saul of Tarsus to go forth to whippings and scourgings, to toil and tears, to sacrifices and to death. Why? Because they "stood speechless, yet they saw no man." They did not have the "heavenly vision." God does not seem to call the crowd, but here and there he causes the scales to fall from a few eyes that are blind, and these go forth to see. The great denominations are "journeying with us." How thankful we ought to be to Heaven, that upon us alone, and our puny shoulders, God is not resting the awful burden of saving his world.

At the same time the "vision" that our forefathers saw was peculiarly their own; and to-day it is peculiarly our own. That "vision" is our first great spiritual asset. The man or the woman who does not see that the plea for the organic union of God's people is a great plea, in all his methods of propagating the plea, and in all his efforts to interpret and expound the underlying principles of the plea, will drop to the level of the commonplace and the ordinary. What is not taken in can never be given out. The greatness of our plea is its vitality, and the vitality of our plea is its greatness, but as light mediates between the seeing eye and the object to be seen, so men mediate between God and the great things that God would have realized in the experience and the life of his people. I therefore insist that the greatness of our plea be profoundly realized. The denominational last ought not to be slipped into our shoes. It is too small. God knows we can not stand any shrinking. There is plenty of that sort of tendency in our natures without encouraging it. It is like the weed which comes without coaxing.

We have an abundant supply of little things already; that is, relatively speaking. To hear some people talk you would think our plea is to make plain the few things men must neglect in order to make sure of perdition. The ordinances are used to prove that certain people can never be saved. To hear others talk you would think we were sent of God to make the world see how baptism is for the remission of sins. This is just as profitable as to start out to make it clear how the corn becomes feathers on the goose's and the wool on the sheep's back. Wonderful? Certainly. It is all the more wonderful since we do not know how it happens.

To hear others talk, you would think "our plea" is to show how the people of God are to get together. This is as silly as to undertake to tell how the chicken gets hatched. We can do the incubating, but the hatching process belongs to God. We can look after some of the conditions of Christian union, but the actual growing of Christian people into oneness belongs to God.

If men had stopped to "reason out" how God put the children of Israel over the Red Sea they would still be there "philosophizing." When the waters are sufficient in bulk they make a path for themselves.

God provides veins and arteries as tracks for the flow of the blood, but "the life is in the blood." Give us the life that will impel us forward, and we shall find paths for our feet. The same Christ who is "the life" will show us that he is "the way" also. What then can we do? We can avoid, as we have been trying to do for almost a century, the things that divide the people of God. If we do this faithfully, earnestly and heroically we are creating an atmosphere and an environment which is favorable to union. We are letting our "light so shine before others" that they may see. Whatever helps to create this atmosphere and this environment we need to use, and to use with all our might.

Are we not asleep on the subject of making the printed page preach "our plea" to the people three hundred and sixty-five days in the year? What are we doing to make our plea known, and to make its power felt through the mightiest agency of modern times, viz., the printing press? How many of our families are taking advantage of the inspiration and the information, which a good religious paper brings to the home every week? Think of the results for good of multiplying the power of such a paper as THE CHRISTIAN-EVANGELIST.

Is is not time to wake up the hearts and minds of our people on the subject of what can be done to advance the interests of this great plea?

A few weeks ago there were about forty families in our church at Sedalia, Mo., reading THE CHRISTIAN-EVANGELIST; to-day there are over one hundred and forty. The Christian Publishing Company has a plan which every pastor ought to know and use in putting the paper into the homes of the people. Write for the plan, then go at the work and never let up until this *one* part of our great Centennial aim is realized, viz., the putting of a good religious paper into every home.

O Love That Will Not Let Me Go

By George D. Matheson

O Love that will not let me go,
I rest my weary soul in Thee!
I give Thee back the life I owe,
That in Thine ocean's depths its flow
May richer, fuller, be.

✣ ✣ ✣

O Light that followest all my way,
I yield my flickering torch to Thee!
My heart restores its borrowed ray,
That in Thy sunshine's glow, its day
May brighter, fairer be.

✣ ✣ ✣

O Joy that seekest me through pain,
I can not close my heart to Thee!
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

✣ ✣ ✣

O Cross that liftest up my head,
I dare not ask to fly from Thee!
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

Current Events

Waterways.

Mr. James J. Hill is in a position to know what he is talking about when he says that it is physically and financially impossible for the railroads to increase their equipment fast enough to keep pace with the increasing commerce of the country. At present the railroads are not able to handle all the business that is offered to them, and most people think that they charge too much for what they do handle. The remedy for both evils is to create new facilities for the transportation of goods by water. The use of the nation's waterways, both natural and artificial, has failed to receive the emphasis which it should receive, partly because, with the great expansion of railroads, the use of water transportation seemed slow and old-fashioned, and partly because the improvement of the waterways has been so complicated with political and sectional interests that the whole affair became an object of disgust among thinking people. For a generation, the rivers and harbors bill of each succeeding Congress has been a hiss and a by-word. It has represented no consistent plan of accomplishing a definite purpose, but has been the resultant of the pulling and hauling of congressmen, each eager to "get something" for his own district. There can never be a rational program for the improvement of the waterways of the country until the representatives of the people in Congress get some glimmer of the idea, which prevails in the British Parliament, that their business is not solely to represent their respective districts but to legislate for the best interests of the whole country. When the problem has been studied, as it is now being studied, with reference to the welfare of the whole country and not with reference to the few who will get the money which the government spends, we shall be ready for a great expenditure for internal waterways, such as was proposed at the last Congress.

Statehood for New Mexico.

An authorized statement has been made that President Roosevelt is in favor of single statehood for New Mexico. He announced recently that he would abandon the plan of joint statehood for New Mexico and Arizona, since it was evident that the two territories did not wish to be united. New Mexico's growth in population has been very rapid during the past two or three years. In the northeastern counties, especially, the transition from a cattle country to a farming country, from open range to cultivated ranches, has been going on with great rapidity and has been accompanied by a great influx of population. In other regions, scientific dry farming, though still in the experimental stage, is attracting large numbers of enterprising settlers to lands which, half a decade ago, were considered incapable of cultivation. About fifty new postoffices have been established in New Mexico in the past ten months. Most of these represent new agricultural communities. All of this means not only an increase of population and of taxable wealth, but an increase in the proportion of Americans and a proportionate decrease of the Mexican element.

Organization of Attorney-Generals.

A permanent organization of the attorney-generals of the several states has been formed as the result of a meeting held last week in St. Louis. The organization is the outgrowth of the movement to control corporations, and has for its special purpose to secure uniformity of action and to induce Congress to enact legislation which will put an end to the conflict between federal and state authorities. It has already recommended the passage of a law prohibiting any circuit court from interfering with the enforcement of a state law pending the review of such law by the Supreme Court of the United States. Attorney General Hadley, of Missouri, who was the prime mover in the formation of the organization, was elected its first president.

History Up to Date.

The secretary of the Oklahoma Historical Society is planning to secure a complete record of the ceremonies connected with the beginning of the state government and the first inauguration by the use of the phonograph and the moving picture machine. This is history up to date. If the films can be made of a material sufficiently imperishable, it will be an excellent way to preserve a vivid record of an event which will, in after years, be of great historical interest to residents of that state.

Our Field Secretaries.

Two of the members of President Roosevelt's cabinet have developed marked ability as traveling ambassadors to foreign lands. The secretary of war, Mr. Taft, is at present engaged on a mission of peace in Japan, and is apparently succeeding wonderfully well in his effort to make the Japanese people forget that there was ever a threat of complications between that country and ours. Certainly a secretary of war can not be more usefully or more appropriately employed than in an effort to keep the country out of war. Meanwhile, the secretary of state, Mr. Root, is paying a visit to Mexico. Mr. Root's tour of the South American republics last winter was felt to be productive of a much better understanding between those countries and ours, both politically and commercially, than had hitherto existed. The visit to Mexico has, in general, a similar purpose. The relations between the United States and the Republic of Mexico are already close, and they are destined to become closer. During the past ten years our exports to Mexico and our imports from Mexico have more than tripled. At the same time, American investments in Mexico have been vastly increased. At one time a proposition to invest in an enterprise in Mexico was looked upon in much the same light as the offer of a gold brick in open market. Now more than two-thirds of a billion dollars of American capital is invested in Mexico. There are still plenty of wildcat Mexican schemes, but it is not possible to draw a geographical line between legitimate promotions and swindling enterprises which exist only to sell stock. Secretary Root is the recipient of great honors in Mexico, the most notable being a special session of the Mexican Congress to greet him. It is significant in this connection that President Roosevelt and President Diaz have united in an invitation to the Presidents of the five Central American republics to send representatives to a conference to be held in Washington during the first part of November for the purpose of making such adjustments of the complicated relations of those states as will insure the preservation of peace among them. The growth of friendly relations between the United States and Mexico must mean more than the increase of commercial intercourse between them. It must mean also that they will use their joint influence to maintain peace on the continent. The two big brothers of the North must keep the little brothers of the South from fighting so much.

The President in the Mississippi Valley.

President Roosevelt and Mr. Bryan are both emphatically in favor of a deep waterway channel from the great lakes to the gulf. That is the first thing of importance as a result of their visits to St. Louis. The President has been making a voyage on "the Father of Waters." He traveled overland to Keokuk, Iowa, and from there on board the river steamboat "Mississippi" to the waterways convention at Memphis, stopping on the way for the best part of a day at St. Louis. In the course of several speeches he showed himself entirely sympathetic to the revival of river traffic, while Mr. Bryan, in an interview at St. Louis said: "I heartily favor the plan for a fourteen-foot channel from the lakes to the gulf. It is a matter of general importance to the whole country." It is felt that the project will receive the approval of Congress. The President also, during the week, expressed himself on other questions. He declared the Panama Canal could be finished in six years; he advocated a strong navy for purposes of peace, wanted national control of corporations, especially of railroads, and said he would call a convention to be held in Washington to advocate the preservation and reservation of the natural resources of the country, including coal, water power, oil, etc. He declared war upon lawless anarchy, whether among labor leaders or captains of industry. After his Memphis speech he went to the canebrakes of Louisiana for a hunting trip.

Editorial

Some First Principles.

IX.—Led by the Spirit.

In connection with the subject of prayer which we treated in our last number, the question that inevitably arises is, What should we pray for and how shall we make our petitions in order that they may be effectual? It would be easy to specify a number of things which might be prayed for, and a number of conditions of prevailing prayer, but one who was deeply taught of God gave this word in relation to prayer which is wiser, no doubt, than all our specifications and rules: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26, 27). In another passage this same apostle, describing the conflict with the powers of darkness and the means whereby we can overcome, says: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints." (Eph. 6:18.) These and many other passages which might be quoted, clearly teach that real prayer is the product of God's Spirit dwelling in us and kindling in our hearts those desires and aspirations which are well-pleasing to him. He it is who aids us in our prayers and who interprets even our inarticulate longings and groanings before the throne.

Not alone in prayer but in every spiritual exercise, in every effort of the believer in Christ to bring his flesh in subjection and to crucify its evil deeds and desires, he is led by the Spirit of God. Let us hear the great apostle on this point also: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. So then, brethren, we are debtors not to the flesh to live after the flesh: for if ye life after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God." (Rom. 8:9-14.)

This is a very rich passage and deserves the careful study of every one who is seeking to perfect his Christian character. Notice (1) that whatever else we may have, if we have not the Spirit of Christ we are none of his. We may be "sound in the faith," as the phrase is used, meaning intellectual orthodoxy, and yet if we have not Christ's spirit we are not Christians. Notice (2) that we are "in the flesh" unless "the Spirit of God dwelleth in you." Observe (3), that it is through the indwelling Spirit of God that our mortal bodies are to be brought in subjection and quickened so as to be the instruments of righteousness; (4) that to follow the dictates of the flesh is death, but that to put to death the deeds of the body through the Spirit, is life. Finally, mark the important statement that it is only those who are led by the Spirit of God that are the sons of God.

If, then, in our prayers, in resisting the temptations of the flesh, in bringing the body in subjection, in a word, in living spiritual lives rather than carnal, we are helped and guided by the indwelling Spirit, without which we are none of Christ's, how infinitely important is it that we possess the Holy Spirit, and yield our lives to his gentle but transforming influence! Especially is this true in view of the further teaching of the apostle in the same chapter, that it is by the Spirit of God that we come into the consciousness of sonship, whereby we cry, "Abba, Father," and that it is through the testimony of the Spirit himself with our spirit that we know we are children of God. Without this inner witness of the Spirit, all outward testimony is unavailing to produce that assurance of sonship to God that brings peace to the soul. This is the help that Christ promised his disciples before he left them—"another Advocate"—whose coming marked the beginning of a new era in the religious life of mankind, and whose presence with us, and whose abiding in us, is at once the hope of glory and the means of our spiritual transformation into the image of Christ.

The vital relation between faith in Christ—the faith that knits the soul to him in vital union—and receiving the Holy Spirit, is indicated by our Lord himself in the words which he spoke "on the last day, the great day of the feast," when he said: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." (John 7:37, 38). What Jesus meant by "rivers of living water" flowing out of the believer is explained by John, who says, that "This spake he of the Spirit which they that believed on him were to receive." How copious and rich this phrase—"rivers of living water"! How finely this expresses the lifegiving and saving influences which flow out from the life of one whose heart has become a very fountain of living water! Here is the secret of the power that some persons possess of winning others to Christ. It is not eloquence, nor learning, nor logic, but the power of the Spirit which may use all these, but which may also dispense with them, and yet make its possessor successful in winning souls, and enriching the spiritual life of others.

If, then, we be led by the Spirit of God, we are not only sons of God, but faithful and fruitful sons whose lives are fountains of blessings to others.

"The New Theology"—What Is It?

The readers of our current newspaper literature have grown very familiar with the phrase, "the new theology," and we dare say that many of them are puzzled to know just what is meant by it. It is plain enough that those who use the phrase oftenest expect it to be understood as something very dangerous, which, if one imbibes, he is on the downgrade to perdition. The papers which delight to roll this phrase under their tongues, as a sweet morsel, do not stop to define what they mean by it. The probability is, they attach no definite meaning to the words. It is enough to say of a man that he accepts "the new theology." That settles it. He is a dangerous man. Avoid him as one having the smallpox.

And yet it may be worth while to inquire, What is "the new theology"? No man's views can be rightly so termed, nor those of a little coterie of "advanced" thinkers. Hence Dr. R. J. Campbell's recent book, representing his own radically rationalistic views, and those of a few others like him, is a misnomer. Manifestly the new theology, rightly so called, is the *present-day* theology in contrast with that held by the older theologians, as formulated in the creeds of Christendom. Every reader of current religious thought knows that there has been, thank God, a remarkable change in the thought of the best thinkers of to-day in all the churches as respects this old theology. The old doctrine of election, foreordination and predestination, of limited atonement, of the direct and miraculous conversion of sinners without their co-operation or consent, and without the use of means, the material nature and arbitrary character of future punishment, the solely evidential value of miracles in the New Testament revelation, the numerous varieties of faith and its arbitrary relation to salvation—on all these subjects the thought of men has undergone a profound change, and that for the better. We are speaking now of the *consensus* of religious thought—the maturest thinking of thoroughly evangelistic scholars and writers.

This newer and better thinking concerning God, concerning Christ, concerning the Holy Spirit, concerning the Scriptures, concerning the method and nature of salvation, the meaning and scope of Christ's atonement—this is the *new* theology. To use the phrase in

any other sense is wholly misleading and tends to give the impression that modern thought on these great vital questions is all wrong and unscriptural, and that we must return to the old theology of the past to get the Simon-pure doctrine of the Bible! If we wish to denounce rationalism, or any modern form of skepticism, let us do so by calling things by their right names. None of us accept the old theology of the creeds. Even those who accept the creeds do not accept these doctrines in their old meaning. We all believe in emphasizing God's fatherhood as well as his sovereignty; his love as well as his justice. We repudiate the partiality attributed to him in the old theology and believe he desires and has planned for the salvation of all. We believe in emphasizing the humanity of Christ as well as his divinity, thus bringing him nearer to us as our brother-man, our Savior and our friend. We believe in teaching that the Holy Spirit, as a person, acts upon our human nature through the laws governing man's mental and moral nature, and not arbitrarily and violently. We believe in the progressive character of God's revelation, and not in the old method of treating the Scriptures without any reference to this truth. We believe in the gospel as the "power of God unto salvation," and not that it is a "dead-letter" until miraculously interpreted, according to the old theology. We accept the modern view of the world as the accepted science of to-day sets it forth, and not the ancient view of the world which science has overthrown.

In all this we are sure we are expressing the convictions of the great mass of the brotherhood of the Disciples of Christ, who are a reading and thinking people, and who understand that theology, like astronomy and geology and chemistry, and every other department of human knowledge, is a growing science, and that the newest, generally-accepted theology, among the best thinkers of the church, is likely to be the *truest* theology, just as the latest recognized science is the *best* science. Scarcely a textbook in use in the schools of the country, twenty or even ten years ago, is in use to-day, so rapidly has scientific knowledge advanced. Who prates about the "old" science, and sneers at the "new" science? Why should it be different in our thought about God and the great themes of revelation? Have we exhausted these themes? Remember, it is not *the faith* we are speaking about —but *theology*—the results of our human thinking about God and his revelation—the net product of the intellectual toil and heart-struggles of the best minds of the age.

No one has less sympathy than we have with the flippant criticism of the old, simply because it is old; but no less do we deprecate the tendency to deride and reject the new, simply because it is new—even the new theology.

Notes and Comments.

One of our ministers who says that it is impossible for him to attend the Norfolk convention asks if he can not be permitted to vote by proxy in favor of federation. He adds: "It is the only position we can take and look sober when we talk of union." Granting the possibility of one looking sober, while preaching in favor of Christian union and voting against practicing it, it is hardly to be expected that those listening to the appeal would take it seriously.

A preacher writes: "Here's our hand for a journalism as sacred as our pulpits. The editor's desk is just as much a sacred desk as a minister's." Why not? The truth is, the Editor of this paper feels a greater responsibility for what he writes, editorially, than for what he preaches from the pulpit; for in the former he reaches tens of thousands, whereas in the latter, ordinarily, only a few hundred. The same sense of responsibility should be felt by every writer who sends a contribution for the religious press. It seems to us there is a recklessness in this regard that can only result from thoughtlessness. The brother just quoted from is right in saying: "Our peril now is not destructive criticism, but destructive *newspaperism*. How are we going to shut it off?" The question is too large for us, and we refer it to the prayerful thought of the whole brotherhood.

Referring to some recent "Notes and Comments" in The Christian-Evangelist, a correspondent writes as follows: "Some of our people have not learned that there is any other way to tell the truth but in the use of old words. Our young men are not disloyal to Christ, and our churches must give them place and freedom or repudiate our historic position." Nothing is truer than this, as to the principle involved, and we believe what is said of our young ministers is true, with very few exceptions. While we plead with the churches to grant the liberty and charity toward ministers whose way of stating old truths is not exactly the old way, we would, at the same time, urge ministers, both old and young, to stick very close to the vital things of the gospel, which is the only power that can deliver us from the prevailing worldliness and corruption in private and public life.

As we stopped the press last week to print the telegram from the Foreign Society, announcing that it had passed the $300,000 mark, we had no space nor time for editorial comment. This success is so remarkable, under all the circumstances, that we feel like extending our hearty congratulations not only to the officers of the society, who have devoted themselves with consuming passion to their great task, but to the brotherhood at large on this invincible proof of a growing interest among us in worldwide evangelization. It is often said that this or that discussion is going to greatly injure one of our missionary offerings, but it is becoming more evident each year that these gifts for missions proceed from a depth of faith and of religious conviction that is practically undisturbed by these agitations on the surface. "Well done, good and faithful servants," will be the verdict of the Norfolk convention, in relation to the leaders who have borne the heat and burden in this great advance movement.

It is a great pleasure to The Christian-Evangelist to hear the gratifying news from all our schools as to the splendid openings which they have had. Increased enrollment is the rule in the institutions which have been running for years, while Oklahoma Christian University, the new institution under President Zollars, which has just been opened at Enid, has enrolled a sufficient number of students already to guarantee a successful session. To all these institutions we tender our congratulations, and bespeak for them from the brotherhood that hearty support, both in patronage and endowment, which the importance of their work so justly deserves.

Never, perhaps, in our history have the brethren given so much serious thought to our religious newspaper problem as at the present time. The problem, briefly stated, is this: How can we support and maintain religious journals that will fully and fairly represent the great cause we plead, and not bring it into disrepute before the world by their narrowness and partisan spirit, on the one hand, nor by their latitudinarianism on the other, nor obstruct the progress of our missionary enterprises by seeking to dominate them for their own purposes? It is not for The Christian-Evangelist to say how far it is subject to just criticism for the lack of fidelity to the great interests of the brotherhood, but we may be permitted to say that, with singleness of purpose, subordinating considerations of mere gain to principles of righteousness and truth, it has sought to serve the cause with which it is identified. In the last analysis the blame for an unworthy type of journalism must rest with the brethren themselves. It has been said that cities, states and the nation, get just as good representatives as they deserve, for their votes, as a whole, elect such representatives. Sooner or later the prevailing sentiment of any religious body determines the character of its religious journalism. It will be what they make it. If they support only the best, the best will prevail. If they support the inferior, the inferior will prevail. It would seem, then, that the remedy for the evils growing out of a faulty journalism is very simple and entirely within the power of the brotherhood. The Christian-Evangelist does not ask or expect the patronage or support of any one not in sympathy with what it stands for, and the way in which it stands for them.

Editor's Easy Chair.

With the coming of the cool days of October, St. Louis has a custom of introducing her fall festivities for the purpose of attracting the people here from all the surrounding country. For a long time it was the St. Louis Fair which lasted a week. Then came the St. Louis Exposition which lasted longer. For a number of years the parade of the "Veiled Prophet" has been the chief attraction of the week of festivities. Each year tens of thousands of people come into the city to see this parade, and throng the streets where it passes, in solid masses, for miles. Of course the chief object of this parade, kept up by the St. Louis business men, is to induce their country cousins to come to town. The merchants have a great yearning to receive the people from the country about this season of the year, for reasons not wholly unselfish. On the other hand, the people in the country evidently like to come to St. Louis, and like to see the great show prepared for their benefit. It is a decided change from their life on the farm, or in the small towns and villages, and so there is a kind of reciprocity between the city and the country. As for the Easy Chair, we must confess that we would rather see the glorious pageantry of Autumn, when she hangs her crimson banners on the hillsides and in the valleys of the country forests, under the shimmer of an October sun, than all the tinsel and spectacular display of a Veiled Prophet's parade, under the glowing light of the electric bulb. But this, of course, is a matter of taste, and concerning tastes let there be no dispute. We are glad that the people of the country can enjoy our city festivities in the autumn, as much as we do their rural attractions in the glad summer time. In this way, both the city and the country have their seasons, and the people have their change of scenery with its new experiences, and this reciprocity binds all together in closer unity.



The chief attraction of our week of fall festivities this year, however, was the visit of the President of the United States, and over a score of governors of various states, as a part of the remarkable and destined to be historic trip down the Mississippi river, from Keokuk to Memphis, in the interest of the deep waterway from the Lakes to the Gulf. The coming of the President is a noteworthy event in the life of any community, but Theodore Roosevelt is no ordinary president. Unquestionably he is the most popular man in the Unted States, as is freely admitted by men of all parties. If we inquire for the secret of his wonderful popularity, it is evident that it is not in his eloquence or grace of oratory, nor in his freedom from mistakes. It is his rugged honesty, his downright opposition to evil doers, his courage to do what he believes to be right, his true Americanism, his democratic spirit, his marvelous executive ability which enables him to do things and have things done, which have endeared him to the American heart. Neither aristocratic birth, moderate wealth, nor university education, has spoiled him nor alienated him from the common people. The machine politicians do not like him, any more than they like Mr. Bryan or Governor Folk, but the people believe in him, and give him an enthusiastic ovation wherever he goes, which is as much for the man, Theodore Roosevelt, as for the President of the United States. The example of such a man in the highest office in the nation, if not in the world, is of incalculable benefit in its influence on the young men of the country, in teaching them that the way to success and power, after all, is the path of honesty, uprightness, courageous opposition to what is evil, and unselfish devotion to the public weal. He whose life illustrates the truth which Tennyson expressed concerning the Duke of Wellington, that "The path of duty is the path of glory," is the truest benefactor of his race.

In referring to his prosecution of the great interstate corporations for their violations of law, the President said, in one of his speeches, that he was appealed to, frequently, by people who claimed to be decent citizens, to desist from such efforts, on the ground that it would "hurt the business" of the country. Some of the great dailies of the country had taken up this cry, and called a halt on his efforts to bring the railroads of the country under the regulation of law. He might have added that many professed Christians have taken up the same hue and cry. The President said that he did not believe that the enforcement of the law against evil doers would result in any injury to the business of the country, but even if it did, we must put honesty and righteousness above commercial considerations. That is good enough preaching for any pulpit. There are plenty of pulpits that need to preach it and to practice it, and plenty of newspapers, both secular and religious, that need to declare it and to live up to it. One of our critical daily papers, referring to the President's speeches, said he "scolds too much," and that he ought to cease to point out the faults of people, and tell of their virtues! And yet the people are not finding fault with the President's preaching of righteousness, but only the evil-doers themselves who are hit directly or indirectly by his denunciation of wrong-doing, in private and public life. As we had occasion to say recently, in referring to this same matter, let the nation be righteous *first*, and prosperous afterwards, if it can be. To "seek first the kingdom of God and his righteousness" is a good rule for nations as well as individuals. If the President's preaching shall help us to remember that truth, and to mould the government's policy in harmony therewith, it will not have been in vain.

But there are other things going on in October besides fall festivities and the President's tour. Even before this shall greet the eyes of our readers The Christian-Evangelist Special will have left St. Louis with its large delegation *en route* to Norfolk and the national convention. Whether October is to continue to be the convention month or not, is one of the questions that will probably come up for decision at Norfolk. Other questions of transcendent interest to our movement are to be considered at the Norfolk convention. We may not all be exactly of one mind on all these questions, and yet on the most vital questions we anticipate far less division of sentiment than upon some of the minor questions. Let no one be alarmed at the possibility of differences of views on some of these questions to be considered. We need not be cowardly to be Christian. We only need to be courteous and kind, and to treat each other as we wish to be treated, to rely on reason and truth, and discountenance all appeals to prejudice and to passion, and our discussions will be both educational and inspirational. It is always an edifying spectacle to hear strong men measuring arguments with each other on a great question, in calm reliance on truth, and with a courteous recognition of the honest motives of each other and a gracious willingness to submit the question at issue to the prevailing judgment of their brethren. Indeed, there is no truer test of the Christian culture and intelligence of any religious body, than its ability, in its great deliberative assemblies, to deal with vital questions, concerning which there are different views, in the broad spirit of Christian statesmanship, without faction or strife. That we may not be found wanting in these elements which should characterize a great religious movement, standing for a great cause, when we come to deal with these questions having a vital bearing on our future welfare, should be the earnest prayer of every lover of our cause, whether he remain at home or go up with his brethren to the great convention.



There is an Exposition at Norfolk, which you have heard about. It has been in progress for some time, and will continue for some time after the convention has ended. There are historic places of interest in the neighborhood of Norfolk, and these will remain there indefinitely. Is it too much to ask that those who go to the convention at Norfolk, should give their first attention to its sessions and its important business, and take in these other attractions at such times as will not interfere with their attendance on the convention? We trust that such will be the case. After all, this is only putting the interest of the kingdom of God above all other interests, and this is not too much to ask of Christians. One of our ministers has started a new organization to be known as "The Order of Titus," the motto and ruling principle of which is, "Speak evil of no man." We trust the membership of this organization will be greatly increased at Norfolk, or at least, its motto may be widely practiced. St. Paul, who thought himself the "least of the saints," has left on record a list, or at least a general classification of things, about which we may find it profitable to talk and to meditate, between sessions of the convention: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, take account of these things." Maintaining this attitude of spirit, and seeking "the wisdom that cometh down from above," we shall make the Norfolk convention a memorable milestone on our path of progress to higher and better things.

A Missionary Tour Through the Heart of Africa



By
Royal J. Dye

Bolenge, Coquilhatville,
District de l'Equateur,
Etat Independent du Congo,
W. C. Africa,
July 11, 1907.

A long-desired trip has at last been made. Since we came out this time I had desired to travel at least once the great "hinter-land" of Bolenge and was not able to make the arrangements, what with sickness and press of duties at the station, until just now. June 18 I made a start and went by chance to the far Injolo towns, a two-days' journey overland, reaching there at sundown and disembarking our expedition. We took up our march that evening to the village of Lolunga, one of the Injolo towns, where we have a little band of native Christians. They were surprised to see us and gave us a right hearty reception and we had a fine meeting that night, with an after-meeting for the Christians. There had been a little spirit of jealousy between them and the big village of Boyela (of Injolo), where the evangelist and teacher "sat" while on his term of two months' stay there.

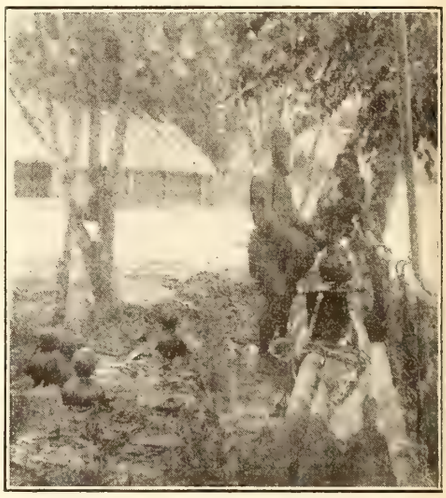


Decanting sugar cane beer into gourds to ferment.

So we had a long conference with them and straightened out their little palavers and arranged a program for the evangelist so that he should alternate his Sundays between the two towns. The next morning they arose to an early morning prayer-meeting, and afterwards cheered us on our way to the next village of Injolo. Boyela is the largest of this group of villages, and we arrived here at noon and held a large meeting at once, with others announced for the afternoon and evening. There is a fine little chapel begun by Brother Eldred and being finished by the native Christians.

We had the evangelist drum the native drum (see illustration) and call the elders of the town. They assembled under a large spreading tree, their usual palaver tree, and listened attentively to the preaching of the gospel by the evangelists and then by myself. (See illustration.) Large and interesting meetings were the rule here. We have a good sized body of native Christians in all of Injolo, some thirty all together. They have a good reputation among the heathen, which the Catholics have not. The latter fight us tooth and nail for every inch of ground, but the sincere natives, those who are honest, all favor our work, as the Catholics lie as badly as ever, steal as boldly and swear and curse as roundly as any heathen, while adultery is no sin to them, smoking of hemp and drinking of intoxicating liquors are winked at as minor sins and all are pardonable if the sinners frequent the confessional. The natives are not fools that they need any special teaching to see the difference between the life of purity and self-restraint and that of license and deceit.

The next morning we left Injolo and started through the swamps and forest jungle to the town of Bempaka, the "hub" of the inland towns. It lies midway between the Injolo and Bofiji towns and midway between the Inganda (Bolenge) river towns and the Ikengo towns. Paths radiate in all directions. It is a small place itself and is well covered by the Bolenge evangelists, so we just preached to it and passed on. We had been six hours wrestling with the slippery logs and corduroy placed by the natives to facilitate travel, but I came to the conclusion after I had slipped up and down for about five hours that they were meant to hinder one's progress. We passed, in one of the little knolls of land scattered here and there through the swamps, a tree famous for its size and age. Here the natives used to gather during the days of pre-white-man'd occupancy and settle all their inter-tribal differences. The limbs of the big old monarch of the jungle were as large as "saratoga" trunks and covered with hoary moss and festooned with hanging vines as large around as a man. We stopped for lunch to "pay the debts" as said the porters, "of that beggar, hunger."



The "Buya" village's new beer vat showing the heavy pestiles.

Near Bempaka is a creek of considerable size and in high water it communicates with the Lake Mantumba creeks and at its other end reaches the Boloko River, which runs in back of Bolenge, thus making Bolenge an island. But we never appreciated this fact, for the way around is a long cry from Bolenge. From Bempaka to Buya, where we were halting for the night, it was three hours' good hard marching



Beating the Lokole to call a meeting. The Lokole is the Church bell, school bell and the telegraph (wireless) instrument, all combined.



Injolo chiefs and elders listening to the Word of God under the Palaver Tree, where they are accustomed to assemble.

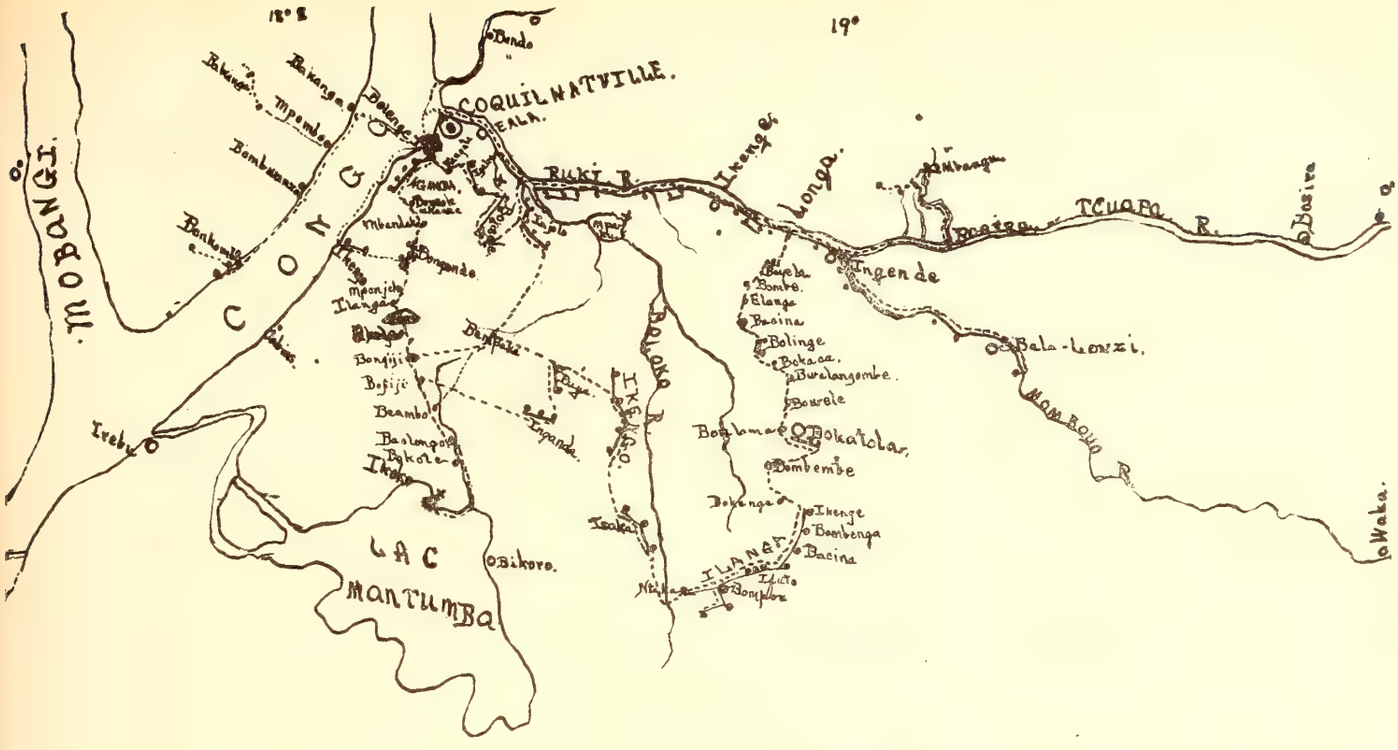


Chart of Country covered by Bolenge's 34 Evangelists.

at a fast pace. So the chief of Buya, who was with us, thought before he got back home. "I did him stunts" in jumping logs on the way, and he was not used to that exercise. It was laughable to see him cheat and step quickly on the log if it was too big. He got home in a fine sweat, for he couldn't suffer the humiliation of being beaten at anything even by a white man. We found a lot of lazy beggars in this village, whose sole desire was for a spoon of salt and when we refused to pauperize them they went away in disgust. They preferred the man who gave them a dash of salt. We slept there that night and preached twice to them as well as a farewell sermon in the morning. Their interest was taken up in the initiation of a new beer vat which had been hollowed out of a large log and for which they were preparing sugar cane (see illustration). We left them next morning early and started by a short cut to Ikengo, a series of big back towns whose chief came over a year ago to ask for teachers, as he did not wish the Catholics in his town. I sent you his picture and the deputation that came with him. The short cut was not so short as we thought for it proved to be a worse morass than any we had come through, over logs and through slimy mud up to one's knees, with the promise of something deeper in its quagmire, if we slipped off from the sunken roots and sticks we were walking on. Our walking sticks forked at the lower end would get stuck and almost pull us into the sloppy, filthy mass. I fell in once, and I tell you I was a sight; no one would have accused me of being a white man; but I made haste to get the worst of it off at the first puddle of water we came to. After what seemed to be an age we came to land and were soon in the village. The sole Christian woman of Ikengo happened to be in this end of the town when we arrived and she made us welcome and preceded our caravan through the village, calling out to the half-frightened villagers that we were not "Bula Matade," the dreaded state white man, and they came out to hear the message of life where they had feared death. We went on to the section of the village where "Mboloko" the friendly chief lived and found him and all of the elders of the village busy with their greatest occupation, settling palavers and disputes over the price of wives and slaves and the payment of fines for all sorts of misdemeanors. They stopped their palavers to listen to the message with which we came, the evangelists speaking first, as was my custom, and I closing up with a talk emphasizing every point the evangelist had made, and adding a scathing rebuke to their lives of sin and indolence, with a plea for their serious attention to the Gospel message and a warning of a certain judgment to come, citing to them the signs given by Christ which they themselves had noticed. They wanted us to stay there and preach more, but they were under the regular teaching of an evangelist, so we passed on to a far section of this great town, which has at least 10,000 population. Here we found them in the very act of decanting the native beer into gourds, in which it is covered up by the beaten pulp of the sugar-cane and allowed to ferment. (See illustration.) We preached here and it was strange to hear the native evangelists give the drunkards of this village hot temperance shot.

Bolenge Christians are brought up anti-alcoholic and anti-tobacco and anti-hemp (the fearful hashesh of India), and are all the stronger men and women for it.

We left this town and pushed on through a section of tall pampas grass, where there had once been a large and populous village, but the days of the rubber tax, some ten years ago in this section, had left it quite depopulated. We passed many "Elaje" (native for desolated villages) on our journey and they largely date back to the "rubber days." Oh, what the very phrase awakens from the native! It has meant expatriation, devastation, murder, mutilation, starvation, horrors!

Now there are no rubber taxes because the rubber has all been taken out of the country and there are no atrocities to record from our immediate district nor have we seen anything in all of our four years' residence at Bolenge that needed redress and of which we have complained to the government but what it was put immediately straight. The sole tax has been the food tax and it has been administered with fairly decent measures. We could have asked for a fairer distribution of the tax but it was not annihilative, and much of the distress felt by the people was caused by their habits of thriftlessness and by their neglect to notify the proper officials of the death of a tax-bearer and the consequent assumption of the burden of the dead by the weakened remainder. Lack of inspection makes the system oppressive.

From this village of Ikengo we passed on to the end village of this series of villages, "Bosumbakongo," where we passed the night holding the customary meetings, to which the entire village came out. Early the next morning we started off for the Isaka villages, following through the jungle the course of the Boloko River, a small tributary of the Bosira along which tributary lies the towns we have mentioned. At Isaka we rested and took our lunch and while there I was actually reminded of the natives' propensity for pilfering. While cutting my remaining loaf of bread I laid down the sole table knife I had with me and failed to pick it up again, because it was not there. From childhood they are taught to steal and they are not dull scholars.

(To Be Continued.)

The Dynamic of Preaching By Stephen J. Corey

What shall be the preacher's real power? What the hidden dynamic that enables him to take God's word and use it mightily? What his inspiration? What the power that moves him? I would not quarrel with any man's interpretation of the presence and power of the Holy Spirit. I do not care what he calls it so that he recognizes it. Much of the fighting over this doctrine has been unworthy the followers of Christ. It has been a quibbling over words, and definitions, and expressions. But the New Testament is saturated with the teaching of the Holy Spirit in the world in a blessed and helpful ministry. We are not to grieve the Spirit, not to quench the Spirit, to be filled with the Spirit. The Spirit beareth witness with our Spirit, the Spirit intercedeth for us, the Spirit is our Comforter, our Guide. Call his influence what you may, he is here, and during the times of blessed fellowship in our ministry we recognize his mysterious, powerful presence. To me the denial of the personal indwelling of the Spirit of God makes union with Christ and the presence of the Comforter an enigma.

We plead for the primitive, undiluted, unencumbered gospel. Let us plead likewise for the power of the early gospel. They were but the incidentals—God's initial testimony in beginning his Church. The power was that within, which moved men to anything for Christ. We may return to the early teaching, in belief, in organization, in method; but unless we have the power of the early teaching, our belief is lifeless, our organization but carnal machinery, and our method but a rope of sand. Christianity is a supernatural religion in its source and application. A sleepy church and a dead world await a message of spiritual power; we can have it when we are fit channels for it.

The modern pulpit does not so much lack intellectuality, or culture, or eloquence, but it does lack spiritual power. In the words of another: "It fails to grapple with the mind so as to compel conviction, with the conscience so as to compel contrition, with the will so as to compel resolution.

The power which moves and melts men is divine, not human. The Word? Yes the Word. But the Word as a sword in the hand of a mightier power—the Spirit, without whose wielding it becomes a rusty blade, ill-thrust. The effective and spiritual preacher will get his power through immersion in the Scriptures, and dependence upon the Spirit. The Word is an inspired book and the Holy Spirit who inspired it is the same Holy Spirit who indwells in the believer. The gospel is a spiritual message, spiritually discerned, and without the equipment from above preaching will degenerate into lifeless rhetoric, a forced earnestness, or a heartless argument. The words of the godly Arthur of last century are fitting: "In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with the credo: I believe in the Holy Spirit." Not that we talk at every opportunity about him, not that we go into agony of prayer for his coming, but that we simply pay the price of his abiding influence. We need to believe in him as a personal, present power without whose indwelling the preacher is helpless. Not that we confine his blessing to merely that of "comforter"—a term which has become the mere embodiment of vagueness to many of us. *Paraclete* means far more than something hidden behind the Word of God. Not that God will grant us a spiritual communication which will not take into account his truth, or be subversive of Scripture, but God has not ceased to wield his truth with his own hand. The supreme help in the preparation and delivery of a sermon, is a prayerful, humble, devout meditation on the Word of God until the spiritual eye is opened and the vision of truth appears. The Spirit-led man can not be commonplace if he would. "Where the Spirit of Christ is there is liberty." How we need the freedom and originality of the Spirit-led life! Freedom from the past. Freedom from prejudice. Freedom from what others have said. Freedom to stand alone if need be, and not be afraid. Freedom to strike the first blow. Freedom in loyalty to the truth as it is in Christ Jesus. It is so comfortable to be conventional, but the Spirit-led man can not be conventional, for he has freedom.

Let us be loyal to the Word—yes, but can we even see or understand the mysteries of the Word at all without spiritual vision? Christ's words to his disciples are worthy pondering: "He shall receive of mine and shall show it unto you." How many men have stumbled at the life and teaching of Jesus, because they refused the illumination and enforcement of the Spirit! How easy it is to get tangled in the words of Jesus without the Spirit to teach us the meaning! How helpless were the followers of Christ in trying to understand his teaching until the Spirit had come! Are we not as helpless to-day? But some one will say: "The Spirit came once for all." Yes, but has he come into my life as a personal influence and power in preaching the gospel?

The Holy Spirit uses the word of truth as an instrument, but is it not his present, personal influence that renders the truth effective? Are we limited to moral suasion in reaching the hearts of sinful men? God help us if we are! Mere human energy, logic, oratory, fancy, imagination—all may have a show of power and yet be but a painted flame. How many times we have seen men of rather ordinary ability who were great soul-winners, while by their side toiled capable men, who won admiration, but turned few from darkness to light. The former were burning with earnestness, and spake as men having authority; the latter entertained, but did not convict. The blacksmith can do nothing when his fire is out; neither can the preacher. All the blowing of the bellows will not fan the flame which is absent.

A thorough knowledge of the letter of the New Testament is not a sufficient

(Continued on Page 1309.)

FOOD STOPPED IT

Good Food Worth More Than a Gold Mine.

To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another, but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream, then I got so well I could take on other kinds of food. I gained flesh rapidly and now I am in better health than I have been in years. I still stick to Grape-Nuts because I like the food and I know of its powerful nourishing properties. My physician says the whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a Reason."

The Call of the Hour

By J. W. Ellis

Less than a century has passed since the Christian Association was formed to promote Christian unity. Forced to assume the position of an independent body, its members were derided, misrepresented, nick-named and villified. They were charged with being a sect themselves, and a mischievous denomination. The very evils they would cure, they were charged with instigating, promoting—and often were considered as those that had denied the faith, and worse than an infidel. So far from lessening the strength of denominationalism, they were said to have made it stronger by their erecting one more.

It were long to tell the story of this people contending for the restoration of the primitive church in its simplicity, its divine basis, its God-given charter, its apostolic organization and practice. Engaged in a holy warfare, its advocates have endured hardship as good soldiers. The smoke of battle has risen from many a field. The clash of arms has often been fearful. The sublimity of titanic warfare often distinguished a conflict in which giants were contestants. Though it might imperil the life of heaven's hosts, there has ever been courage and faith and—God.

The restorationists never lost heart, but went forward with the Spirit-inspiring hope that—

"Soon shall the slumbering morn awake,
From wandering stars of error freed,
When Christ the bread of heaven shall break
For saints that own a common creed."
—*Holmes.*

Their motto was, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent."

Who could object to this declaration? And yet men have objected. It did not exalt personal ambition and human leadership. Men's opinions were to be individual possessions, but not tests of orthodoxy. Private interpretation should belong to every one, but he must not arbitrarily seek to enjoin it as a badge of discipleship on others. The legend upon our cruciform banners reads, "In essentials, unity; in non-essentials, liberty; in all things, charity."

What are the changes known to have taken place since 1809? They are many and varied. The exaltation of the personal Christ as in no preceding era; the relaxing of creed systems; the weakening of centralized ecclesiasticisms; the lowering of denominational fences; the revision or proposed revision of creeds; the widespread recognition of our neighbor's sincerity and goodness; the deepening, widening spirit of fraternity; the disposition to test Christianity by the life rather than by profession; the discovery that Christianity is wholesome, reasonable, and practicable and that it does not oppose the truth of its supernatural origin; the advocacy of missionary enterprises, looking to the evangelization of the world; that to be Christian one must recognize all men as brothers, and that God is his and their common Father; and not only in this respect, but men are having saner and more honoring conceptions of God; the office and operation of the Holy Spirit are receiving more intelligent consideration than heretofore; and lastly, men are learning to divide the word of truth and to read the Bible more intelligently, and, therefore, more understandingly than before.

These are some of the features of nearly one hundred years reflected from the face of the Church. It is a glorious joy to the Christian to observe them. There are yet others, but I must not dwell upon their enumeration, or more specific characterization.

Is it not a pardonable boast to claim for these pleaders for the restoration of New Testament Christianity, that they have contributed no small share to this heaven-directed result? It is a simple plea they make? All not blinded by inherited prejudice can understand it, though some are not willing to accept it.

I do not think there would be any arrogance in their calling themselves Christians or Disciples of Christ. To be true to themselves or to be consistent, I am at a loss to know how else they could name themselves, or how others in justice or Christian courtesy could otherwise call them.

It must not be thought that one enrolled in the undenominational camp may not exhibit the denominational spirit; and in his narrowness and bigotry and illiberal self-conceit, be as veritable a sectarian as any one among those against whom he inveighs. Those people calling themselves Christians do not claim superior natural endowments or deeper piety than others, but they believe and declare that herein they are more Scriptural. Neither do they declare themselves the only Christians. They are too sensible of their lack of perfection, but they do say in profound humility that they are Christians only.

The name is not chosen of themselves, but God-given, and they would that all men would wear it. They ask not that the world come to them for the name but to the Christ and be named for him.

The twentieth century opens bearing the fruitage of the nineteenth in its arms. In no respect is this more conspicuously seen than in the exaltation of Jesus as the Christ, the Son of the living God. This was the key-note of this restoration movement began in 1809. If but few voices sounded it then, a million two hundred and fifty thousand give it heart-rejoicing volume today, repeating the sublime truth not revealed by flesh and blood: "Thou art the Christ, the Son of the living God." Accepting this in the heart, all else follows in obedience and life. It is an acceptance of the divinity, authority and laws of life and grace and atoning love of Jesus Christ. He is the exemplar of righteousness and of God manifested in the flesh. The New Testament is his will, sealed with his blood. All that he gives us—the plans and specifications of his church, are therein published.

It is claimed that the phenomenal growth of this restoration movement is due to this exaltation of the personal Christ and making him the center and essential embodiment of the whole system of religious faith and practice.

This position, once taken, necessitated, logically, the strenuous advocacy of Christian unity and this has been the burden of gospel proclamation from the pulpit, the earnest desire from the pew and the presenting in prayer of both in the closet. This prayer in faith, with efforts of love, has moved the world.

Christendom is inquiring. Christendom is not satisfied. Christendom is moving—and in the right direction.

"Denominationalism is unstopping its ears. Denominations are closer together, are more fraternal and more Christianlike than ever before. Men are disposed to magnify points of agreement and minify points of difference. If all shall come under the guidance of the Spirit, obey the call heartily as unto the Lord, denominationalism must cease, Christendom be united and Christian union be established: the prayer of Jesus that they all be one will be answered.

Crises come in civil and religious affairs. The epochs of transformation, reformation and restoration are evolutions

TRANSFORMATIONS

Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavour than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavour of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum. Read "The Road to Wellville," in pkgs. "There's a Reason."

in human progress towards "that far-off divine event to which the whole creation moves."

We are in the swirl of a religious and moral crisis now. All around is anxiety, and much apprehension weighs on the hearts of many. Opinions of earnest, good men are sometimes given too much importance. Keep to the essentials, be liberal with opinions, in all things be charitable. "Back to Christ!" is the religious panacea. It will cure all disorders in denominationalism, it will bring order out of chaos and it will transmute strife, jealousy and hate into peace, harmony and love.

Among the questions among ourselves is over-conservatism in adherence to the letter that killeth rather than to the spirit that maketh alive. This time and forbearance will adjust according to Providential disposal. Music, societies in interest of the church, organized boards for more effective work and evangelization, state missionary convention, etc., give unrest and forebodings of ill to some honest, pious hearts. But an undenominational spirit of liberty, patience and love will wipe all obscurity from the glass through which we look, and, now transparent, our vision made clear, all will cry, "I come to do thy will, O God."

But what of the Y. M. C. A., Y. P. S. C. E. societies and what of Federation? All these are expressive of yearnings, well or ill defined, for Christian unity. Divisions have been the reproach of the church so long, that the people of God are groping after oneness, if happily they may find it. The basis offered upon which all may build is the personal Son of God; the only creed is the New Testament without addition or curtailment. As to how federation is to be developed, men will differ; but however it is done, if done, no one's liberty is abridged or destroyed further than he conscientiously or voluntarily surrendered it. There can be no ecclesiastical constituency or council to enforce it against any one without his free acquiescence. He can always appeal to the divine statutes for authority and righteous adjudication. "Back to Christ!"

Then universal good will will prevail among men, then shall be enjoyed blessed peace; but as Emerson truly says, "Nothing can bring peace but yourself. Nothing can bring you peace but the triumph of principles."

As Seen From the Dome By F. D. Power

We are in Baltimore on the Patapsco this week. The saints are rallying in convention and find the flag still here. It was in 1814 Col. George Armstead held Fort McHenry against the British, and Francis Scott Key, a prisoner on one of the British vessels, saw the Stars and Stripes still floating and conceived his "Star Spangled Banner." The Montimental City they call it, but it is not specially rich in monuments. There is G. W.'s Doric column with his colossal figure crowning it; and the "Battle monument" in memory of 1814, with its fasciated column and its hideous griffins; and Wildey, the founder of the Odd Fellows and a few lions on the bridges, etc., but nothing unusual in the way of memorials. As I watched the great conflagration from a lumber pile and saw the much-despised dirty creek known as Jones' Falls do such gallant service in saving the city, better than a thousand fire engines, I said to my friend: "Baltimore's biggest monument should be erected to Jones' Falls," but Baltimore's best benefactor is still pursuing its sullen slimy course unmemorialized. David Jones, the first settler on the North Side, way back in 1682, gave his name to the stream which divides the city into "Old Town" and "New Town," and even Jones is in his locker and without a memorial, and he deserved to have the city named after him instead of Cecilius Calvert, but "Jonestown" in 1745 was swallowed by "Baltimore." Congress met here in 1776 at Jacob Fite's house and John Adams describes it as "a long chamber with two fire places, two large closets and two doors. The house belongs to a Quaker and was built for a tavern." This was "the last house at the west end of Market street," as Baltimore street was formerly called, and now it is in the heart of the city. The great fire swept things here, but the city to-day is more beautiful and more substantial than ever before.

Our beginnings here as a religious people go back to 1817, and strangely enough they begin with Peter Ainslie. Two young men were sent here by the Haldanes, one by this name and the other Charles Farquharson, direct from Edinburg, and started in at Fall's Point. This early Peter preached only one sermon to the little Baptist congregation they found here, and he failed to please them and left for Virginia, but Farquharson continued with an independent congregation of five souls. After many ups and downs, Henry Wentzel joined them in 1835 and gave them renewed life. Alexander Campbell visited them, but the work did not assume any special prominence until they entered the house on Paca street dedicated by Mr. Campbell in 1850, May 26. Such men served the congregation as G. W. Elley, Judson Benedict, Albert Anderson, David S. Burnet, Alfred N. Gilbert, I. J. Spencer, H. D. Clark, James Vernon and C. K. Marshall. In 1888, March 11, the day of the great blizzard, the church entered its new sanctuary on Harlem avenue, and B. A. Abbott followed C. K. Marshall here October 1, 1894. June 24, 1888, I presided over the meeting in a hall on Baltimore street, where the Calhoun Street Church was organized with thirty-five members. James Vernon and Thomas Munnell were pastors of this flock, and Peter Ainslie followed Munnell in 1894, and since the coming of Abbott and Ainslie the churches in the city have enjoyed a blessed period of peace and expansion. There are now eight congregations at work in this great metropolis of 600,000 people.

"TEMPLE HYMN."

O changeless Christ, whose word of power
Gave Bartimeus sight,
Come to Thy people in this hour
That we may see the Light.
'Mid clashing creeds we grope for Thee,
And faiths outworn and vain.
O Jesus, touch our eyes, that we
See only Thee again.

O changeless Christ, whose listening ear
Then heard the beggar's cry,
Hear Thou our prayer, give vision clear
To each believer's eye.
Our eyes are dimmed by worldly care
And faltering faith and pride,
O help us, Lord, the veil to tear,
See Thee and none beside.

O changeless Christ, O happy soul,
Who saw Thee in that day,
Speak now to us, bid us be whole,
To follow in Thy way.
To-day as yesterday, the same:
Forevermore Thy grace
Shall always bless the soul whose aim
Is but to see Thy face. Amen.

January 15, 1905, Peter Ainslie entered a part of the Christian Temple, the latest of this group of churches. They brought 237 members from Calhoun street and organized. Since then 250 have been added. September 29 the completed Temple was dedicated. Here is a hive of busy bees. There are the Temple Church and School, the Temple Seminary, the Temple Orphanage work, the Temple Home for Working Girls, the Temple Chinese school, the Temple Guild, and such an array of Temple activities as fairly takes one's breath away. That is a fine word—that word Temple. Its root is "tem" and signifies "cut." *Templum* is a portion cut off. Roman augurs when they wished to observe the heavens went out with the sacred divining rod and marked out a portion of the sky. Whatever passed within that portion was the subject of their augury, and no more. That was "the templum," the separated space cut out of the heavens for sacred uses. So any enclosed spot separated to sacred uses as a sanctuary, a house of prayer, becomes a temple; so our bodies are the temples of the Spirit. So this Christian Temple just set apart, where Maryland's convention is in session, is a portion of this great city cut off and devoted to the great purposes of the gospel. May heaven use it and its beloved and saintly pastor more and more.

F. M. Rains conducted the dedicatory services. There were great crowds and $5,000 raised. The property represents $70,000, with a debt of $30,000. It is a perfectly marvellous work for three years' time and with so small a number of brethren with such slender resources. The structure is an ornament to the city, an Ionic temple, fair and beautiful, substantial and commodious, built of granite, with ample accommodations for a school of a thousand and a congregation of 1,500 souls. There is an impressive portico of six great fluted columns surmounted by a Celtic cross. The baptistry is of white marble in the form of a miniature temple on the right of the pulpit and the Lord's table is on a raised platform on the left. A large and well-lighted dome is the central feature with a beautiful stained glass window of Sir Joshua Reynolds' Cherubs, given in memory of the pastor's mother by the congregation. The Sunday-school rooms are ideal. It is a noble plant, representing beautiful sacrifices, and marks an era in our work in the great city. In fact we have not in the East anywhere so admirable a structure for the purposes of the gospel.

One of the most remarkable meetings

of the dedicatory series was the interdenominational service where representative Baptist, Methodist, Presbyterian and Lutheran pastors preached the doctrine of union in Christ, and a blessed evening was also given to some of our own men when the mayor of the city brought his personal greetings and congratulations. One of the best things of this happy occasion was the "Temple Hymn," written by H. D. Menzel, one one of the Temple eiders. (See page 1300.)

This Christian Temple crowns Peter Ainslie's sixteen years' service in the Monumental City.

"BOO-HOO"

Shouts a Spanked Baby.

A Doctor of Divinity, now Editor of a well-known Religious paper, has written regarding the controversy between Collier's Weekly and the Religious Press of the Country and others, including ourselves. Also regarding suits for libel brought by Collier's against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out.

"The religious Press owes you a debt of gratitude for your courage in showing up Collier's Weekly as the "Yell-Oh Man." Would you care to use the inclosed article on the "Boo Hoo Baby" as the "Yell-Oh Man's" successor?"

"A contemporary remarks that Collier's has finally run against a solid hickory "Post" and been damaged in its own estimation to the tune of $750,-000.00."

"Here is a publication which has, in utmost disregard of the facts, spread broadcast damaging statements about the Religious Press and others and has suffered those false statements to go uncontradicted, until, not satisfied after finding the Religious Press too quiet, and peaceful, to resent the insults it makes the mistake of wandering into a fresh field and butts its rattled head against this Post and all the World laughs. Even Christians smile, as the Post suddenly turns and gives it back a dose of its own medicine."

"It is a mistake to say all the World laughs. No cheery laugh comes from Collier's, but it cries and boo hoos like a spanked baby and and wants $750,-000.00 to sooth its tender lacerated feelings."

"Thank Heaven it has at last struck a man with "back bone" enough to call a spade a "spade" and who believes in telling the whole truth without fear or favor."

Perhaps Collier's with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, e.c., denouncing the "yellow" methods of Collier's. This volume is so large that a man could not well go thru it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but, jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice, so it started out on a "Holier Than Thou" attack on the Religious Press and on medicines.

We leave it to the public now, as we did when we first resented Collier's attacks, to say whether, in a craving for sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether Collier's, by its own policy and methods, has not made itself more ridiculous than any comment of ours could make it.

Does Collier's expect to regain any self-inflicted loss of prestige by demonstrating thru suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamation, or does it hope by starting a campaign of libel suits to silence the popular indignation, reproach and resentment which it has aroused.

Collier's can not dodge this public controversy by private law suits. It can not postpone the public judgment against it. That great jury, the Public, will hardly blame us for not waiting until we get a petit jury in a court room, before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public, itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go thru our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about ten per cent of New Orleans molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavour, required some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in Collier's, appeared this statement,—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of———well let the reader name it, the Postum Co., says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in the upper stomach but passes on into the duodenum, or lower stomach and intestines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance, would it not be good, practical, common sense, to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant and the abuse continued too long, until apparently only the knife will avail. But it is a well-established fact among the best physicians who are acquainted with the details above recited, that preventative measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects" but which has guided literally thousands of persons from sickness to health? We have received during the years past upwards of 25,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

Our Budget

—Off for Norfolk!

—THE CHRISTIAN-EVANGELIST predicts a great and harmonious convention.

—This does not mean that there may not be some discussion, but the outcome will show practical unanimity.

—THE CHRISTIAN-EVANGELIST Special will carry a unifying delegation, that will stand solidly for peace with righteousness, for unity with freedom, and for progress along all right lines.

—And our delegation from the West is only one of many, coming from every point of the compass, which will stand for the same things, and who believe with us that we have the best cause on earth and that it deserves the best possible representation.

—The article by Stephen J. Corey has been in our hands for some months, and was not written for any occasion.

—From an excellent convention address we have taken the salient part, forming the article by J. W. Ellis.

—It is a great story we print from Dr. Dye. It will be continued, with many more illustrations. The Assistant Editor had the pleasure of hearing this enthusiastic worker speak a couple of Sundays ago in New York, just after his return from his African sojourn.

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—Arthur N. Lindsey has been in a meeting with Elder W. T. Henson at Slater, Mo.

—We hear good reports of the work at Plattsmouth, Neb., where A. L. Zink is pastor.

—W. S. Gamboe began a meeting last Lord's day with J. M. Elam at Carthage, Ill.

—F. E. Butterfield, of Halfway, Mo., will enter the general evangelistic field this autumn.

—Mrs. Lillie Wallace has just lectured on her work in Mexico at Blanchard, Pennsylvania.

—I. N. McCash has accepted a call to the First Christian Church, Berkeley, Cal., and is now at work there.

—G. W. Nutter, pastor of the Parkland Christian Church, Louisville, Ky., is having good success in his work there.

—Cephas Shelburne is preaching a series of doctrinal sermons and having large audiences at Huntington, Ind.

—We are glad to notice that many churches are sending selected delegates to the convention at Norfolk.

—At the rally day of the North Side Christian Sunday-school, Kansas City, Kan., there were 903 in attendance.

—W. H. Waggoner will be in Illinois for several weeks. He has just been engaged in a missionary institute at Deland.

—Brothers Spicer and Douthit paid a visit to the Christian Publishing Company offices on the way to a meeting at Farber, Mo.

—The church extension offering of the brethren at Milestone, Sask., Canada, will probably reach $25. The apportionment was $5.

—C. R. L. Vawter and J. Y. B. Wood are in a fine meeting at Shepherdsville, Ky., where Brother Vawter has several times evangelized before.

—Norman H. Robertson reports that his church at Colfax, Ill., expects to dedicate their fine new edifice the first Sunday in November. F. M. Rains will be in charge.

—The church at Abilene, Kan., where C. A. Cole ministers, exceeded its church extension apportionment by a considerable amount.

—R. B. Doan highly commends W. F. Shearer and A. L. Haley, who have just been in an evangelistic meeting with him at Rutland, Ill.

—The Central Christian Church of Salt Lake City, recently tendered their pastor, Dr. Albert Buxton, and his mother, a reception in the church parlors.

—Duncan McFarlane is leaving Thayer, Kan., to take up evangelistic work with H. E. Wilhite, after the Norfolk convention. His address will be Le Roy, Kan.

—Mr. and Mrs. Parker Stockdale gave a reception to the members and friends of the Jackson Boulevard Christian Church, Chicago, last Tuesday evening.

—The church at Middletown, Ind., took the offering for home missions at the first service led by its pastor after a three months' absence because of illness.

—The brethren at Ethel, Mo., expect to dedicate soon. Irving T. LeBaron, who held a meeting and organized there last fall, is now again evangelizing there.

—The convention in Norfolk will feel the moral effect of the gain in receipts on all sides. In the absence of a great year's work it is impossible to have a great convention.

—George H. Nicol, general evangelist, began a meeting at Newark, Mo., with J. P. Furnish, on October 6. He is in need of a male singer for a November meeting.

—J. W. Kemberling has resigned the pastorate at Oneida, Kan., to devote the time of himself and wife to evangelistic work in the West. He may be addressed at Ottawa, Kan.

—W. H. Book and wife gave a banquet to the thirty-six deacons and eleven elders, at the Tabernacle Christian Church, Columbus, Ind. Invitations to friends brought up the attendance to over one hundred.

—J. Fred Jones has dedicated the beautiful new church building at Beecher City, Ill., and all the necessary money was provided. The building seats 250 people and is the best in the town.

—Mrs. W. H. Bagby, wife of our pastor at Missoula, Mont., is, we are glad to learn, making good progress toward recovery after a serious surgical operation at St. Patrick's Hospital in Missoula.

—The present address of Wilmer H. Brandenburg is desired by the editor of this paper. He may learn of something to his advantage by communicating with us. He was formerly at Dayton, Ohio, and was at one time at Winston, N. C.

—F. A. Sword at Polo, Ill., is the evangelist for J. W. Street and his church at Mackinac in a promising meeting. Charles E. McVay is the singer. Brother McVay is to be with Isaac Elder in a revival beginning October 13.

—W. C. Wade terminates his engagement with the Second Church of Christ, Norfolk, Va., November 30, and will be open to correspondence with a view to future work. He prefers to labor in that vicinity, though he may go elsewhere.

—E. C. Tuckerman has severed his connection as singing evangelist with H. E. Wilhite. He will go to Chicago for a few weeks' rest, then enter the evangelistic field. His permanent address will be 8516 Aberline street, Chicago. From the many reports that have appeared in our columns, the excellent quality of Brother Tuckerman's work is known.

—On Lord's day the Bible school of the Central Christian Church, Pittsburg, celebrated its silver anniversary with a homecoming and re-union of former members. C. L. Thurgood is the minister of this church and R. S. Latimer its most prominent lay-member.

—While the Mitchell Park Church at St. Joseph, Mo., has just gone through the strain of paying a debt, the congregation sent in offerings for the Home, Foreign and Church Extension Societies before the books closed. C. A. Lowe is the pastor.

—The corner stone of a fine new building to cost $20,000 has been laid at Neosho, Mo. It will be the largest church building in the county, seating from 800 to 1,000 people. J. W. Baker is the pastor, and a meeting is planned for January with H. E. Wilhite.

—John T. Holton made arrangements, on the occasion of his visit to Bedford, Ky., for the erection of a new house of worship. The board of trustees was elected. Brother Holton is strongly in favor of putting a church paper into every home in his parish.

—We are glad to report that after a very serious illness which will necessitate his absence from the pulpit and his regular ministerial work, Nelson G. Brown, of Galesburg, Ill., is on the way to recovery, but it will be some weeks before he can do anything or be about at all.

—Frederick Grimes is, we understand, leaving Grand Junction, Colo., to take the pastorate at Bisbee, Ariz., where a pastor is needed. G. W. Coffman writes us that the church there is in better condition for work than for some time past, and several people are ready to take membership.

—Any church desiring a meeting during October or November can secure the services of Theodore A. Lindenmeyer, 512 North Twenty-second street, St. Joseph, Mo. The Frederick Avenue Church of that city has granted their minister a leave of absence during those months.

—Writing of his meeting at Bonner Springs, Kan., reported in our last issue, H. E. Wilhite tells us that he was presented with fifty-six jars of fruit, a crate of chickens and many groceries. This was, no doubt, in view of the fact that Brother and Sister Wilhite have just set up housekeeping at Lawrence, Kan. Brother Tuckerman was given a five dollar gold piece by the chorus. After the Norfolk convention Brother Wilhite will add to his force so that advance work may be done, which he will follow up. He is now in a meeting at Columbus, Kan.

BATH OF BEAUTY

Is Cuticura Soap, Assisted by Cuticura Ointment, Purest and Sweetest of Emollients.

Cuticura Soap combines delicate, medicinal, emollient, sanative and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair, and hands, for irritations of the skin, for baby rashes, itchings and chafings, for lameness and soreness, for sanative, antiseptic cleansing, and for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is unrivaled.

—On last Lord's day J. P. Givens began a meeting for the church at Toluca, Ill., with J. W. Landrum in charge of the music. F. M. Morgan, the minister, says this is one of the hardest places he has heard of to hold a successful revival, for there are twenty-four saloons, two Roman Catholic churches and only three where Protestants congregate.

—Marion Stevenson, after attending the Western Pennsylvania convention and a visit to the church at Washington, Pa., passed on to West Virginia where he has just been giving a series of lectures to the brethren at Moundsville, where Percy H. Wilson is pastor. From October 6-11 he is lecturing for the church at Cameron, W. Va., to which W. E. Pierce ministers.

—The Foreign Society has had by far the best year in its history. There have been more conversions than in any previous year. The receipts amount to $305,534.54. This is a gain of $36,807.92, the largest gain that has ever been made in a single year. The large gain in receipts from the church and Sunday-schools is the most significant fact in the year's work.

—The Foreign Society at Norfolk occupies Monday only. On Monday morning the missionaries will be introduced. In the afternoon business will be transacted. Addresses will be made by L. E. Sellers of Terre Haute, Ind., Ira M. Boswell of Chattanooga, Tenn., Peter Ainslie of Baltimore, Md., and Herbert Moninger of Cincinnati, O. Monday will be a full day and a great day.

—The church at Mulkeytown, Ill., where Ernest Reed is pastor, having undergone some repairs in the way of vestibule, belfrey and bell, has been reopened and dedicated by George Wise, pastor of the Main Street Christian Church, Duquoin, who raised the amount of money necessary to cover the expense. These additions have greatly improved the appearance and usefulness of the building.

—The brethren at Independence, Mo., have broken ground for a new church building of classical architecture which, when completed, will cost about $50,000. L. J. Marshall has entered upon his sixth year with this congregation, which is supporting its own home and foreign missionaries for the third year. We are glad to see this forward move where one of our brightest young ministers is now leading the church for which Alexander Procter preached.

—A most delightful reception was tendered by the First Christian Church, of Atchison, Kan., to their new pastor, Z. E. Bates, and family. There were no less than 800 people present, among them being ex-Senator C. C. McCarthy, a life-long friend of the pastor. Addresses were made by the heads of the departments of the church and ministers of the city. Our congregation is the largest one in Atchison and there is a fine prospect for a progressive work.

—William Bayard Craig is a delegate to the Norfolk convention from the Christian Missionary Society of Colorado, and will bring with him, we understand, a slogan from the West, "Denver in 1910!" But what about 1908? New Orleans and Topeka have been in training some time and are now preparing to face each other in the arena at the Norfolk convention. As a simple word of warning to the Kansas town, we would simply remark that there is a Scotchman leading the fight for New Orleans.

—W. C. Moyer writes: William Thompson joined forces with Professor T. H. Ireland and wife, for evangelistic work. They are engaged in a meeting at McCook, Neb., with eighteen additions so far—twelve of them men. The best people in the town are attending the services. We strongly commend the work of the evangelists and Dr. A. D. Finch or I will answer any questions.

—R. L. Cartwright reports a revival in the little church at Mount Summit, Ill., which has been without a preacher for several years. The membership had all but disbanded, but during the protracted meeting there were added forty-one—thirty-nine of them being by confession and baptism. There was a general toning up of the religious life of the community and the congregation is now anxious to employ a preacher. Joseph Husband has been the elder and may be addressed at Chester, R. D. 2.

—Charles C. Smith has closed his work at Blanchester, O., where, during his five years in half-time service, a new house was erected and the membership increased more than one-half. During this ministry there were added there and elsewhere 150. His church has had part in the world-wide work of the church. Brother Smith has just entered upon full-time service at Orrville, O. Speaking of the county church problem he says: "It will be solved if we have preachers great in spirit, who, like the Master, seek needy fields and live for giving and not for getting.

—George H. Combs recently returned to his pulpit at Independence Boulevard Church, Kansas City, after a three months' vacation. He announced at the preachers' meeting that the work during his absence had been well sustained by his assistant, Nelson H. Trimble. Seven were added on the first Sunday after Brother Combs' return, and an offering taken for church extension. Brother Combs was to address the Disciples' Union at New York city just prior to going to Norfolk, where he will preside over the convention.

—Homer E. Sala, of Sebring, O., has tendered his resignation to take effect October 7. Since June 1, 1906, when he began his work there, the church has made great progress. During this year it has paid off $400 of the debt, given $350 for missions, the Bible school has built additional rooms at a cost of over $500, while its attendance has grown from sixty to an average of 162, with an average offering of $13.50. The church very much regrets to lose Brother Sala. Any minister capable and desirous of filling the vacancy should address the elders of the church.

—Burris A. Jenkins, ex-president of Kentucky University, has been installed as pastor of the Linwood Boulevard Church, Kansas City. T. P. Haley, the retiring pastor, presided at the installation service, and spoke of his ten years' pastorate from the date of the church's organization as a mission on Springfield avenue to the present time. Many friends of both the retiring and the new pastor were present from other churches. We are glad to know that there is reason to believe the disease which has crippled Brother Jenkins has been retarded and that a cure can be effected.

—B. B. Tyler, Denver, Colo., writes thus: "I thank you for printing in The Christian-Evangelist 'A Noble Confession of Faith.' It is, in fact, a 'Noble Confession.' This 'Confession' ought to be printed so that it can be framed and hung on the walls of our church audience, prayer-meeting and Sunday-school rooms, as well as in our homes and in the studies of our pastors. This 'Confession' is some compensation for the ugly things that have recently been said, to our shame, in print. Archibald McLean is a 'nobleman' in the best sense of the word. Again I thank you. Now give it to us in a form for framing."

—From a note from Charles S. Medbury, minister of the University Church of Christ, Des Moines, we learn that his congregation, in their recent offering for home work to be apportioned among the different boards, raised $1,057, and Brother Medbury hoped the sum would reach $1,200. This is in addition to the $1,000 raised for the foreign work in the spring. One of the families of the congregation has assumed living link relationship to the state work by a gift of $300, and will have their own evangelist. Drake University, we learn, opens triumphantly with by far the largest enrollment in the history of the institution. "There is," writes Brother Medbury, "great enthusiasm for God and his work in these parts."

—A minister writing from Raton, N. M., asks us, if necessary, to "stop the press" to publish this statement of his estimate of The Christian-Evangelist: "Give your readers something free from malice, envy, boasting and backbiting, then you will have a paper that can be recommended in Christian homes. Otherwise its influence to our faith is most detrimental. How can a reader of The Evangelist be edified when its columns teem with maliciousness, etc.?" We hardly felt justified in "stop-

"Boo Hoo"

Shouts the

Spanked Baby

The "Colic" of "Collier's" treated by a Doctor of Divinity.

Look for the "Boo Hoo" article in this paper.

"There's a Reason"

ping the press" to insert this screed in favor of a higher-toned journal, but we trust its delay for a week will not materially lessen its usefulness. Sometimes the things we see are subjective rather than objective. Whether this is a case of that kind, we leave our readers to judge.

—Joseph Lowe, one of our older men in the work, is performing a service to the brotherhood at which few men are successful. He is kept busy all the time settling church troubles, organizing churches, saving meeting houses from being sold and passing out of our hands. In addition to this, of course, he works in the interest of our missionary causes. Brother Lowe is a reader and keeps in touch with the advance movements of the church. It is in that way that men, who are supposed to have passed the dead line, are able to do some of the best work of their lives long after they are 50 years of age. Bro. Lowe writes: "I stand on the sunny side of faith and hope and love and through their inspiration, save for the intrusive shadows thrown across the pathway of life by the relentless hand of death, the heart is as warm and happy as in the bright, sweet morning of life and early manhood."

—The Christian Church at Quincy, Ill., celebrated its fifty-seventh anniversary on September 29. "The Quincy Whig" gives quite a history of the church, written by one of the members, with a little sketch of the movement as a whole, with pictures of the building, the pastor and the only living charter member, now in his eighty-sixth year, Bro. A. O. Leavell. Walter M. Jordan, the present pastor, has done and is doing an excellent work there. Two hundred and seventy persons have been received into the membership during his pastorate, which began January 1, 1904. We are glad to learn from Doctor Kidd, clerk of the church, who sends us this report, that it was a great day for the church and that the work there "is taking on a brighter look than for some time past."

[The Editor of this paper had pleasant associations with that church in the days of his early struggles as editor, and rejoices in its present prosperity.]

Norfolk's Final Invitation.

October 3, 1907.

To the Disciples of Christ:

Dear Brethren—The Norfolk convention will meet October 11-17. Have you arranged for your ministers and for yourselves to be present on this occasion? The people of the East need your co-operation and your encouragement and especially need your presence.

The committees have worked hard to be ready for you and earnestly and cordially invite you to come and assist in making the convention a memorable one in our history.

The churches have been invited through the papers and individual letters to send their ministers and delegates, appeals have been made through our several secretaries for your attendance, and facts and figures have been presented showing many reasons for a large gathering.

October 17 will be "Disciples of Christ Day" on the Jamestown Exposition grounds. Special arrangements will be made for your comfort and pleasure. Arrange to remain for this day.

We must, during this convention, make the great East know who and what the Disciples of Christ are, therefore brethren we need your co-operation.

The convention is a part of the great scheme of our brotherhood. It is yours as well as ours. We therefore beseech you to come.

The ministers of other religious bodies very courteously opened their pulpits and churches for our use. Do not disappoint their expectations.

Fraternal orders have brought great crowds and made great displays. Should Christians do any less?

The churches of this section are small, but will give you a hearty welcome. The governor of this state sends you a cordial and warm welcome on behalf of the state of Virginia.

In St. Louis on "Disciples' Day" the great Festival Hall was packed. Can we not do as well on October 17?

This is our last appeal and we pray you not to disappoint us. Fraternally yours,

R. E. Steed,
Chairman Publicity Committee.

Did I Do Right?

To the Editor of The Christian-Evangelist:

I write this purely for information. Six miles from Wabash, in a very rich country, there is a small village named Treaty Creek. For several years the Methodist people have had a very weak organization there, and have kept up Sunday afternoon services every alternate Sunday. But they were making no advancement, and seemed to have but little influence in the community. Last spring, without consulting them, I went there and held a meeting, during which I baptized more than fifty people and organized a Christian Church, which has met on every Lord's day since to break bread and keep the ordinances of the Lord's house. This new church seems to enjoy much prosperity. Now what I want to know is, did I do right or wrong? If we had been operating under federation was I transgressing the bounds? An answer to the above will help me very much in determining whether I am in favor of federation or not. As I understand it, as explained by Brother Garrison, I did right. Am I mistaken?

L. L. Carpenter.

Wabash, Ind.

[Our veteran dedicator did right, of course, as he generally does. Federation not only seeks, through co-operation, to have needy fields occupied, but to have them occupied by the religious body which, for various reasons, is likely to be most successful. The religious body having a strong church or churches near a needy neighborhood, would, other things being equal, be most likely to keep up the work. And then the failure of any given church, having nominally occupied a field for several years, to supply the religious needs of the community, would argue the need of a change. Federation, if entirely non-partisan in its motives, is bound to consider all these facts and act solely for the advancement of the Kingdom of God. It should be remembered, too, that, in the last analysis, after fraternal council, each church must act in harmony with its conscientious convictions of duty. It is far more probable, however, that we shall be asked to occupy more fields than we feel able to do, than that we shall be restricted in our evangelistic work. It is, however, the larger aspects of federation which invite co-operation in great enterprises where united effort is necessary to success, that most strongly appeal to us. Local co-operation will meet and solve their own local problems.—Editor.]

AN HISTORIC VIRGINIA CHURCH.

Thomas and Alexander Campbell both visited Virginia in the early days. In 1825 the latter went there as a Baptist minister. It was in the course of his discussion with Bishop Semple on this visit that Mr. Campbell said: "So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own son, that he was delivered for our offenses, and raised again for our justification; or in other words, that Jesus is the Messiah, the Savior of men; and so long as he exhibits a willingness to obey



him in all things according to his knowledge, so long will I receive him as a Christian brother."

In 1829 Alexander Campbell was elected delegate to the Constitutional Convention which convened in Richmond. Among its members were Madison and Monroe, ex-presidents of the United States; John Randolph and others of fame. His stay there proved to be an important step in the advancement of the restoration.

But it was due immediately to the visit of Thomas Campbell that our first church in Richmond was founded. On January 5, 1832, he arrived there and was requested to preach on several evenings by the pastor of the First Baptist Church. The latter was requested by many of his members to permit Mr. Campbell to speak on the Lord's day. This lead to trouble and ultimately a resolution calling on those "who have embraced these new doctrines and opinions" to withdraw. Sixty-eight of them did and soon a subscription list of $5,000 was made, a lot purchased, and a brick church, as depicted herewith, built. From a large sycamore tree, which threw its refreshing shade over its entrance, this was called Sycamore Church. From this one church have sprung six congregations. But the old church building no longer exists.

The Campbells made other visits in Virginia, among other places at Norfolk, where Alexander Campbell spoke in the courthouse. Our church there was organized about 1870 by J. Z. Tyler. The present building was erected in 1879.

THE CHILDREN OF OUR MISSIONARIES

must be cared for and educated in America. The Foreign Christian Missionary Society has arranged for the G. L. Wharton Memorial Home and scholarship at Hiram, O.

Other missionary societies have such homes. $25,000 is needed.

A great opportunity to put money into *a permanent investment in aid of missions and in the care and education of worthy children.*

Individuals, churches, Sunday-schools and societies are asked to help. Address Wharton Memorial Home. Hiram, O.

Changes at Hiram.

The new enrollment, 215 to date, promises at least 5 per cent gain over last year. Further signalizing this year's opening is the unanimous election, by the board of trustees, of Miner Lee Bates, 1895, to the presidency of the college, *vice* President Rowlison, resigned.

President Bates will continue temporarily his ministry in the Fifty-sixth Street Church of Christ, New York City, until certain important work of that church shall be safely in the way of accomplishment; but he will assume active duty at Hiram in the course of the year. This most happy solution of the crisis arising upon President Rowlison's deeply-deplored resignation, heretofore made public and now effective, will be hailed with unbounded enthusiasm throughout the Hiram constituency.

In this connection the voluntary retirement of the Hon. Charles B. Lockwood from the presidency of and active service on the board of trustees, is regretfully announced. The unprecedented duration and incalculable worth to Hiram of his official connection with the institution entitle him to our unending gratitude.

The faculty committee on endowment, consisting of Professors Dean (chairman), Wakefield and Paul, now effectively organized, is enlisting alumni and others in various places to assist locally in executing its definite plans of work under authority of the board of trustees. We want $100,000 for Hiram.

The finance committee of the board of trustees consists of William G. Dietz, '81, former secretary the Guardian Trust Company; Harrison R. Newcomb, president the Citizens' Savings and Trust Company; Warren S. Hayden, '92, of Hayden, Miller and Company, investment bankers; Warren S. Cowdery, president the American Fork and Hoe Company, and Henry E. McMillin, director the Reserve Trust Company, all of Cleveland. The names of these eminent and responsible members of the board of trustees sufficiently assure the safe custody and sound management of the college investments.

The endowment of the college, always too meager, is now rendered quite inadequate by the present extraordinary rise in the general cost-level and by the increasingly high educational standards with which Hiram has effectually kept abreast.

Frederick A. Henry,
President of the Board of Trustees of Hiram College.

Men's Bible Class Banquet.

One of the most notable events of the year in the city of Pittsburg was the banquet tendered the men's Bible class of the East End Christian Church Thursday evening, September 26, in the Hotel Lamont, by the class instructor, John G. Slayter, pastor of the East End Church.

This class was organized January 1 with eleven members and grew in six months to an enrollment of 108. Only those not connected with any other class or Bible school are asked to join. The members are mostly young men. They give every evidence of unusual intelligence and earnestness. Not more than half of them were previously interested in the Church of Christ.

The East End Church is located in the heart of the finest residence section of the city with great denominational churches on every hand. In its immediate neighborhood there are many high grade boarding houses. The field is justly accounted one of the most conservative and difficult in America. The appeal to its residents comes into competition not only with all the historic, endowed and influential churches of the city, but also with clubs, lecture courses, libraries, theaters and amusements of all sorts.

Attendance at the banquet was restricted to the members of the class, friends eligible to membership and a few special guests, among whom were Col. Samuel Harden Church, a grandson of both Walter Scott and Samuel Church, and formerly superintendent of the school; Mayor George W. Guthrie, Homer L. Castle, Esq., Pennsylvania's "Little Giant of Prohibition;" Wallace Tharp, pastor First Church, Allegheny; President H. O. Allerton, of the Pittsburg Board of Trade, and Congressman James Francis Burke. All of these spoke not only with rare wit and brilliancy, but with great earnestness and wisdom upon things of intimate concern to the class. The climax was reached in Mr. Slayter's stirring words on "The Heroic Christ and Twentieth Century Manhood."

Thorough, but not superfluous, organization was manifest. Mr. J. C. Kemp was master of ceremonies and Dr. E. L. Neff, president of the class, toastmaster. No speaker was assigned a topic, but each spoke from the fullness of his heart and was inspired to bring forth his best treasures. A greater group of speeches was never heard in Pittsburg. And any one of the distinguished speakers will predict the class will speedily reach two hundred, and not stop there.

We may have the men if we want them!

W. R. Warren.

Ministerial Association of Eastern Ohio.

The 44th annual meeting of the Ministerial Association of the Disciples of Christ in Eastern Ohio will be held in Hiram, Ohio, beginning Tuesday, October 29. It will be an important meeting, and every member is urged to be present either in person or by letter. One or two sessions will be occupied by a district missionary rally led by the state missionary secretary, H. Newton Miller. The remaining sessions will be filled with the regular program of the Ministerial Association.

The Association has had an active and valuable ministry for 44 years. The question has arisen whether it has not reached the end of its usefulness. This will be considered at the Hiram meeting, and I ask as a personal favor that the members of the Association, no matter where they may now be located, and especially those who are so far away as not to be able to be present, to write me their judgment in the matter. The value and usefulness of the Association in the past is without question. Of its charter members only Robert Moffett and F. M. Green are living. Having accomplished its original purpose, shall the adjournment at the close of this meeting be *sine die*, or not? is the question. F. M. Green, Cor. Sec.

221 Ash St., Akron, O.

A Commendation.

Our church at Manville, Ind., has recently enjoyed greatly a ten days' meeting under the leadership of J. D. Lawrence, of Muncie, Ind. We first became acquainted with Brother Lawrence through his connection with the Christian Publishing Company, and all the good he has done for us we credit to that source, of course not excluding his own earnest gospel preaching and his most zealous efforts in private for our good.

Brother Lawrence did not labor solely, nor chiefly for additions. He sought to lead the thoughts and affections of the Disciples Christward and heavenward, and thus to prepare the way for a more efficient organization, which seemed to be needed, and which he effected.

Nevertheless he interested quite a number of persons outside of the church, and especially gained the good will and close attention of the young. We have requested him to visit us monthly for an indefinite period and continue his good work. J. W. Lanham.

As We Go to Press.

Special to The Christian-Evangelist.

Sioux City, Iowa, October 6.—Clarence Mitchell and Ernest E. Bilby here. We are fourteen squares out in aristocratic portion, yet stirring entire city. This is our first big effort for prominence, and these cultured evangelists are leading us to an assured victory; 15 additions to-day, 31 to date. Mitchell addressed the largest women's meeting in their history. We are rejoicing.—J. K. Ballou, minister.

Special to The Christian-Evangelist.

Winfield, Kan., October 7.—Meeting 22 days' old; 57 additions. County fair, rains and another meeting hindrances.—Hamlin and Daugherty.

Special to The Christian-Evangelist.

Chanute, Kan., October 6.—Great beginning here to-day; thirty added; tabernacle, seating 1,500, overcrowded to-night. J. T. Adams is my singer; G. W. Kitchen, pastor.—H. E. Wilhite and Adams.

Special to The Christian-Evangelist.

Pittsburg, Kan., October 6.—One hundred and fourteen accessions to-day in Coombs-Dawdy meeting.—E. E. Denney.

Special to The Christian-Evangelist.

Madisonville, Ky., October 7.—Roger H. Fife and his son, Clyde Lee Fife, of Kansas City, are leading in a glorious revival. Twenty-nine additions first week. Interest, attendance and results thus far exceed any meeting ever held in Madisonville; 240 in Bible school to-day, the largest in years. The whole town is stirred.—S. F. Fowler, pastor.

Special to The Christian-Evangelist.

White Hall, Ill., October 7.—Closed meeting at Chicago Heights Thursday, with 83 additions. It was a great triumph for Chicago. Commenced here Sunday. Have had 33 additions to-day, house packed and turning them away. City thoroughly aroused.—Shelburne and Knight.

Special to The Christian-Evangelist.

Louisville, Ill., Oct. 7.—One of the greatest debates held in Illinois for many years was conducted here in the Christian Church last night between W. H. Boles, editor of "Uncle Sam," and a well-known evangelist and lecturer, and Hon. John B. Barnhill, a prominent lecturer and debater. Their subject was "The Liquor Problem." Untold good was done. The question was debated on its merits, regardless of party. —H. J. Cossing.

Special to The Christian-Evangelist.

Springfield, Mo., Oct. 7.—Three hundred and fifteen converts the last week ending Saturday, 151 yesterday, 100 at last invitation, 1,229 in twenty-seven days. Closing reception in the three Christian churches to-night. F. L. Moffett, F. F. Walters and W. M. Ragland, pastors.—Charles Reign Scoville, evangelist.

Special to The Christian-Evangelist.

Ottawa, Kan., Oct. 7.—Twenty-one additions last two nights, 66 to date. Continue. Already largest meeting in town for ten years. Union meeting of other churches under Sam Small last night. We remain together hereafter. Millersburg, O., next.—Nicholas and Conrad.

Special to The Christian-Evangelist.

Nevada, Mo., Oct. 7.—Great day yesterday. Dedicated our building after extensive repairs free of debt. Boen and Parnell beginning great meeting.—W. W. Burks.

Gloria in Excelsis

Our New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The International Sunday-School Lesson Committee.

The following communication is worthy of public attention. The writer probably speaks for others, and not alone for himself. Hence this public reply to his questions, suggestions and criticisms:

"My Dear Brother—Will you, prominent as you are in Sunday-school work, permit me to ask you these questions:

"How is it that the International Committee can rest satisfied without making any movement towards a great change, with the present amount of study given to God's Word, publicly? The real teaching is only about half an hour weekly, while fifty times that is given every week to the teaching of the rudiments of the world, *i. e.* twenty-five hours a week. The London conference did nothing as to this most vital point; and the great convention at Rome was silent. How is it? Why in the world were all these great workers silent about such a matter as this?

"They seem to me not to recognize, except in words, that the Bible is the only Book that can give any real education, *i. e.*, must lie at the basis and foundation of all true education; and that it is the only book in the world that can build up character. All the knowledge of the universe, apart from the knowledge of God, will leave a man with a heart full of iniquity. The devil has all that knowledge, and is unchanged.

"It is the law of God that man must have time to study his Book. Why not recognize the fact in real practice?"

Dearly Beloved: How do you know that the International Sunday-school Lesson Committee is "satisfied" with present conditions and with its work? I am in a position to know that the committee is not resting in comfortable satisfaction with its achievements.

How do you know that the International Sunday-school Lesson Committee is not "making any movement toward a great change"? Great changes have been brought to pass and greater changes are coming.

I do not see what the lesson committee can do, more than it is doing, to increase "the amount of study given to God's Word publicly." This committee exists for a definite purpose. Its duties are clearly defined. Its limitations are distinctly marked.

"These great workers" were not "silent," neither in Rome nor in London, "about" the "study given to God's Word." It was the burden of their thoughts, conferences, resolutions.

Pray, in what way can this lesson committee do its work "except in words"? It certainly can not use force, to increase the amount of time given to the study of the Bible.

My acquaintance with the devil is not sufficiently intimate to warrant me in speaking of his knowledge as you speak of it. Possibly you are correct.

The International Sunday-school Lesson Committee is the agent of the International Sunday-school Association, which meets once in three years. The next meeting will be held in Louisville, Ky., in June, 1908. That convention will select a session committee to serve for a term of six years. The specific duty of this committee is to arrange an outline study of the Bible for this period. This committee is required to select sections of appropriate length and character to be used in the Bible schools of Christendom, Sunday after Sunday; to give titles to these sections; to select for each lesson a golden text supposed to express the central thought in the lesson, and to suggest verses in the selected passage to be committed to memory. The committee also indicates readings that will enable those who use the lessons to keep in mind the connection. If you have followed the International Sunday-school lessons this year you have, since the first of January, read and studied the whole of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This is not hop-skip-and-jump. We aim to study the Bible book by book. In this way, in the course of six years, the whole Bible will be studied in outline.

The words "in outline" are used because this is all that can be done. It is superlatively absurd to think of giving to the study of the Bible "twenty-five hours a week." Probably there is not a pastor, even, who gives that amount of time to the study of the Bible. I am intimately acquainted with one who does not give half that amount of time to this pleasant and profitable exercise. Much of his time is occupied in replying to such communications as the above.

This article will be followed soon, the Lord willing, with an account of how the International Sunday-school lessons are selected and prepared.

Denver, Colo. B. B. Tyler.

Western Pennsylvania Convention.

The annual convention of the Western Pennsylvania churches, held September 24-26, in the beautiful city of Beaver, was full of great enthusiasm and became a place of larger visions in all the various departments of the church work. First, the missionary board's reports, and the field we are trying to reach, impressed every one present with the conviction that we must more than double offerings and missionary effort of every kind the coming year if we are to reach Centennial aims for the state.

Percy Wilson, of Moundsville, W. Va., has been called to become field evangelist. We have bright, aggressive young ministers at sixteen points, whose labors are being supplemented by the state board. We have two of the most thoroughly equipped missionaries to be found anywhere doing work among the great foreign populations in and around Pittsburg.

The C. W. B. M. forces of Western Pennsylvania are the most enthusiastic to be found anywhere and are planning the most thorough and aggressive campaign for the coming year they have ever undertaken. They called Brother Derthick, of Hazel Green Academy, Ky., to give their convention address this year and it was the most thrilling speech of the convention in the vision it gave the churches of the opportunity and blessing of that great work in Kentucky's mountains.

The Bible school session was a most profitable one, being addressed by Marion Stevenson, who captured Western Pennsylvania by his clear and forceful address on the trained teacher for service in the Bible school. In a short conference, following, 255 graduates in the teacher-training course were pledged from not more than one-half the churches and schools. H. A. Denton gave a fine address for the home society and W. R. Warren lifted us all to a high plane of vision with Centennial aims and the especial responsibility of all Western Pennsylvania Disciples to the great Centennial. J. W. Carpenter had charge of the closing session given up to Christian Endeavor work. Clayton Brooks, of the First Church, New Castle, made an address and was most heartily welcomed among our fine fellowship of ministers. Wallace Tharp spoke to the Ministerial Association, Fred M. Gordon preached the convention sermon, F. A. Bright made an appeal for enlarged activity in the state work and O. H. Phillips presented the claims of the religious newspaper. This last address and some of the others I was sorry to miss. The convention for May, 1908, goes to New Castle.

Washington, Pa. E. A. Cole.

Historical Geography of Bible Lands

We can now sell this splendid work by the great geographer, Jno. B. Calkin, M. A., for $1.15, post paid. It contains 180 pages, besides 14 accurate maps. This should be in the library of every preacher and all other students. Order before this edition is exhausted. Another may not be so low priced.

The Christian Publishing Co., St. Louis, Mo.

Something to be Devised.

When I decided to give up the pastorate of the First Church of Christ in Danville, Ill., something more than a year ago, I made announcements of such purpose in all our papers, thinking, possibly, that some field would open to me where I could be useful as a pastor for a number of years yet. I waited patiently for two or three months, and nothing came of it. I would not beg for a place, so I decided to look about for a permanent home, where we could live and do such work as would come to us. We finally bought a home in Decatur, Ill., and moved to it last October. After our removal a number of churches seemed to be anxious to have me locate with them, but my arrangements had been made and could not be changed without financial loss. During the past year I have been doing hard work in making improvements at my home and preaching for churches round about Decatur.

I have taken two weak churches, Dalton City and Cerro Gordo, preaching at each place two Lord's days in each month. These churches need such a work, and I am hopeful that success will come to my ministry at each place. I am now at Blue Mound, Ill., fourteen miles out from Decatur, assisting Bro. S. E. Sines in a revival meeting. The meeting is just commencing. We expect a number of accessions to the church during the meeting.

There is something lacking in our organization which causes great loss to us. We do not have enough preachers, so there are a large number of churches needing preachers and wanting them, but can not get them. There are a number of good preachers who are capable of good service and would be glad to work, but there is no medium of communication between them and the churches that want preachers. Methodist preachers, who are not half as capable as these preachers, who are very poor preachers indeed, have places—have an organization which sends them to churches needing service. I think the time has come when our people should devise some better method than we have by which all of our ministers, who are capable, can be at work. It will be well for our wise men to consider this one question. My address in Decatur is 2096 N. Union street. Let our preachers in passing pull the latchstring and they will find a welcome. J. H. Smart.

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NEWS FROM MANY FIELDS

Kansas City.

Miss Issie Daniel, of Platte City, will temporarily assist in the work at Hyde Park Church, Louis S. Cupp, pastor.——Arthur K. Brooks, the singing evangelist, has placed his membership with the Hyde Park Church. His wife, formerly Miss Bessie Fife, has for a long time been a most useful member of this church.——E. J. Lampton has for two months mingled with the Kansas City Disciples like a father in Israel. His presence has been a benediction. The medical treatment given him while here was successful. He returned to his field of labor at Louisiana refreshed in body, with every promise of many more years of faithful service.——A pipe organ has been installed at South Prospect Church, where D. Y. Donaldson is pastor. The dedication of the instrument took place on September 22. This church is progressing splendidly.——Edwin A. Eddy, for many years a faithful preacher in Cass and adjoining counties, was recently laid to rest in beautiful Forest Hill cemetery, this city. His wife, two daughters and three sons survive him.——S. J. White, of Trenton, preached at Ivanhoe Park on September 22.——C. A. Snyder, of Forest Avenue Church, has decided to enter the ministry. He preached for the first time at Moran, Kan., on September 15. He will in due course enter one of our Bible colleges.——The Argentine church has recently paid off one-third of its indebtedness, leaving $500 unpaid. F. L. Graham's efforts are telling along other lines as well as financial.——B. E. Stover is now ministering to the Armourdale church.——The joint board of our Kansas City churches recommended to each church to establish a church bulletin, or some kind of a weekly publication, with a view to laying a foundation for a paper which will represent the interests of all the churches of the city. The recommendation has already been adopted by several of the churches.——The Sunday-school at Central Church, Kansas City, Kan., on a recent Sunday morning made an offering of $316 for the Building Fund indebtedness. There were 318 persons present. The school at Jackson Avenue, with which the Central has been having a contest, on one of the days of the contest, had 390 present and an offering of $315.——"The C. W. B. M. Federation held an exceedingly interesting meeting last Wednesday at Sheffield. Splendid papers, inspiring reports, fervent prayers and a generous offering combined to make it one of the best sessions in the history of the Federation. It was unanimously decided to make the Federation a 'Life-line' during the year beginning next June. The hospitality of the Sheffield church and pastor was ideal."—First Church Bulletin.——A note at the foot of a recently issued statement of the Linwood Boulevard Church reads as follows: "It is easily discernible from the above statement that our congregation has raised in actual cash during the four years $28,641.58, and should the unpaid pledges be promptly met, this amount would reach the splendid sum of $30,197.01. All this has been done in addition to keeping up the current expenses of the church and meeting the regular calls of the various missionary societies, raising more than our apportionment on each occasion.

Barclay Meador.

Increase at Wichita Falls, Texas.

We closed a meeting of three weeks with 62 added—34 by primary obedience and the rest restored and by baptism. Some of them had been out of the fellowship of the church for many years. J. J. Lockhart, of Tyler, Texas, did the preaching. He has lost none of his old time power, and the church was much pleased with him and his preaching. L. D. Parnell, who is now with J. B. Boen at Nevada, Mo., was leader in song and he did his part well. This is the best meeting in many ways held in our town for a long time. I had just held a week's meeting at a mission near by with 20 additions, making 82 in the past six weeks to our congregation.

A. J. Bush.

Ohio.

J. E. Lynn has this motto hanging in the First Church at Warren: "1. To win a hundred men for Christ. 2. To enlist a hundred men in Bible school work. 3. To see the men at every public service." Why not make this a fall and winter campaign for men everywhere? John L. Brandt will assist the Warren church in a January meeting.——William Kraft has been preaching some at Vermilion. John E. Pounds will hold a meeting later and an effort made to organize a church.——F. D. Butchart, Aetna street, Cleveland, recently baptized a young Welsh brother, W. E. Williams. He has had quite a little experience in Christian work and has taken the Lindenwald Church, Hamilton.——The Uhrichsville Church has purchased a lot on which they expect to erect a chapel and have a second church in that place by 1000.——Ohio regrets very much to release Charles M. Fillmore, who goes from Carthage to the Hillside Church, Indianapolis. However, we remember Indiana gave him to us ten years ago, so yield with better grace. We all greatly love him and wish him well.——C. M. Arthur goes from Lancaster to Chicago Avenue, Columbus, October 1. He will find a big field in that part of Columbus and plenty of hard work.——Oscar Riley is stirring Prairie Depot. F. M. Tinder, of Kentucky, is now helping in an evangelistic meeting.——Hiram opened September 24 with quite an increase in attendance, and everybody in fine spirits. R. H. Miller, of Buffalo, preached the convocation sermon on Sunday, September 29. An effort will be made at once to raise $100,000 additional endowment. One member of the board has already promised $10,000 of this amount.——The sympathy of the brethren goes out to J. P. Meyers and wife, of Portsmouth, in the loss of their 6-year-old boy, Horace, by diphtheria.——The church at Bedford will celebrate in a worthy way its diamond anniversary November 15-17. This will be followed by a meeting in which the local minister will do the preaching and Miss Ida Mae Hanna, of Cincinnati, will sing.——The rallies and conventions throughout the state are proving very interesting this fall. Brother Miller is making a fine impression and winning hearts and confidence by his fine spirit and earnest message. It will soon be time for the Ohio offering and we ought easily to reach the $10,000 from the churches.——The Ohio man gets a scolding now and then for not noting some things of interest here and there. But remember it is hard to write about that of which one does not know. Some people can write quite voluminously on that of which they know nothing or very little, but such a bluff can not be put up when dealing with news items. Moral—drop a card. C. A. Freer.

A Plan of Co-operation.

Pike County convention outlined a plan of co-operation for this year that promises well. A series of institutes will be held with the weaker churches. The Fifth District is adopting the same plan for a larger application. Monday, Tuesday and Wednesday of last week, with the assistance of the district secretary, O. C. Bolman, four of us Pike County ministers visited with the churches at Pearl, Nebo and Pleasant Hill. In the afternoons and evenings we considered state missions, world-wide missions, Eureka College and local church and Bible school work. The meetings were inspirational and grew in attendance and enthusiasm. The offerings paid the expenses. Promises were made to observe the state offering in November, an educational secretary appointed in each church, and in the case of Pearl funds were raised to secure a pastor for half time and to cover all indebtedness for next year. Another very probable result will be the co-operation of Nebo and Pearl in securing the same minister. The right man could easily build up both these churches, as rail connection is fine. J. W. Pearson had fine arrangements for our reception at Pleasant Hill, where he is doing a good work. D. W. Campbell and L. D. Crandall ably assisted in this experiment, and all pronounce it a great success. Our suggestion is that a district evangelist spend a goodly portion of his time with weak churches, and by the assistance of surrounding pastors put these churches on their feet by locating pastors, giving them better financial system and otherwise encouringing them all along the line.

Brethren of the Fifth District, get busy holding institutes, and where such work is needed as at Pearl, take two days for it. Bro. Bolman will furnish you literature and report blanks.

W. E. Spicer, District President.

Pittsfield, Ill.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Hearsays and Guesses from the Empire State.

If the brethren in the Empire State are at all inclined to refer to Raphael Harwood Miller as a "coming man," we desire to caution them to desist, as Brother Miller has demonstrated by his good works for the Richmond Avenue Church at Buffalo that he has already "arrived." Brother Miller has been the deservedly popular minister of the Richmond Avenue congregation for the past five years. He was one of the men we missed from the 1907 State Missionary Convention. While the brethren were perspiring over the discussion of knotty problems during convention week in New York City, Brother Miller was seeking information and pleasure in England, Scotland, Holland or some other of those countries that have a place on the map across the big water.

Inasmuch as his membership generously granted him a three months' leave of absence, under the plea that some one was in need of a little rest—either Brother Miller or the membership, I am not quite sure as to the exact fact—he availed himself of the privilege. Perforce we extended to him executive clemency and issued a certificate of pardon, with injunction not to repeat the indignity. Brother Miller's summer outing was distinctively pleasant, as much time was passed in the company of his parents, who have been living in England three years, his father being there in the interest of a large American industrial corporation. His mother and sister may return with him.

If the ratio in numerical growth and attendance at the public services and Bible school is maintained this year, as compared with last year, the Richmond Avenue brethren may have a problem to solve. They are "doers and not hearers only." I guess they were wise in providing for a larger building space some time ago. D. C. Tremaine supplied Brother Miller's pulpit during his absence.

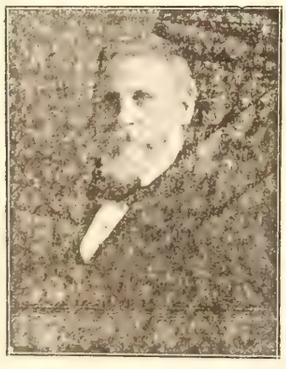
A new star appeared in the constellation of literature and scholarship during the Wednesday afternoon session of the 1907 Christian Missionary Convention in New York City. Prof. Herbert Martin, Ph. D., was unknown to the upstate Disciples until he was introduced as one of the scheduled speakers upon the program, and right glad we were to meet him. He is a young man of excellent attainments, and promises much. He is a member of the church on East 169th street, and has been engaged in literary pursuits for some time in the metropolis. His composure as a speaker was severely tested, as during his address one of the most violent thunderstorms of the season was in active operation. It was a thirty-minute trial of endurance that few speakers can experience, but Professor Martin won out with commendable patience, and received many hearty encomiums for this personal quality as well as upon the quality of his scholarly address. Hearsay informs us that Brother Martin has been engaged to supply the pulpit of the Sterling Place Church in Brooklyn for the coming year. This does not interrupt him in his regular professional work, as some one else (whom I have not learned) is to care for all other departments of the work. Brother Martin may later give his entire time to the ministry.

The advice of one Horace Greeley, "Go West, young man," was disregarded by C. Roy Stauffer, when he gave up his work at Rock Falls, Ill., to enter upon an engagement with the Rowland Street Church in Syracuse. This church is a vigorous offspring from the Central Church, of some three years' growth. It is one of the mission churches in our state receiving financial assistance from the state Missionary Society, but is fast passing on toward a self-supporting basis. It has a coterie of business men, experienced in professional, commercial and industrial pursuits, of surprising character in so young an organization, and under the guidance of Brother Stauffer is planning big things for the future. A flourishing Bible school of 65 scholars and teachers and a nominal membership of 70, with an attendance of from 35 to 40 at prayer-meetings, and free from the bugbear of financial "deficits," is a record worthy of emulation. Brother Stauffer, in avoirdupois, could hardly hold the scales in balance with Secretary Taft, but with a mental machinery that turns out some excellent products and possessing a pleasing combination of good qualities a church which he has in charge can not go backwards. He is a classmate and friend of Brother Serena, of the Central Church, and hence the relations existing between the Central and Rowland Street churches is a matter of especial gratification and pride.

C. G. Van Wormer.

Syracuse, N. Y.

THE GARRISON LITERATURE



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Texas Christian University.

The opening of Texas Christian University at Waco this year was one of the most auspicious the institution has ever had. There were about 250 students and quite a number of visitors present. By special invitation I delivered the principal address. I asked and answered five questions, viz.: 1. Who are we? 2. Whence came we? 3. To what have we come? 4. For what purpose have we come? 5. What shall be the result?

Hillsboro, Texas. J. W. Holsapple.

Another Unity Conference.

The Scandinavian Unity Conference has come and gone. It was brimful of good things. These conferences afford great opportunity to present New Testament Christianity to those who come to these meetings. It was my pleasure for the first time to meet C. S. Osterhus. I only wish our American brethren could have heard the four speeches he made, two of them in Scandinavian and two in English. They were on "First Principles," and I doubt if any of our brethren could have done better justice to the subject. He is a forceful, earnest speaker and people love to hear him tell the story of the cross. The Scandinavian-Baptists attended in full force. Brother Larson and also the mission preacher, Brother Lunburg, both took active part in the meetings. Brother Osterhus preached in Alta Tuesday evening in English to a good house. I am sorry the Iowa state board are not at present lending Brother Osterhus a helping hand until his paper, "Bibel Venen," gets better established. Brother Polson, of Exira, wrote that he could not attend this unity conference, but would attend the next to get fully acquainted with the Scandinavian work.

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Brother Osterhus is not only a good speaker and singer, but also plays the organ well. He spoke of young Brother Nelson, now in Drake, as a youth of great promise. We hope the Des Moines churches will set him to work in the city.

E. G. Christian.

The Meeting at Cantrall.

Lord's day, September 22, was a great day in the history of the Cantrall Church. It was the last day of a four weeks' campaign. The congregations were the best we had had at any time during the meeting. In the afternoon 500 or 600 people of the community assembled at the bank of the Sangamon River to witness the Christian baptism of sixteen adults. At the evening service twenty of the twenty-one additions received the right hand of fellowship. During the meeting nineteen received baptism and three came from other religious denominations.

W. G. McColley, of the Pontiac Church, did the preaching, with the exception of the last three days. His work as an evangelist has been of the most substantial kind, and every addition of the church during the meeting will be a real addition to the power of the church.

On September 27 a reception was given to the new members. Notwithstanding bad weather, a goodly number of people were present. At the close of the program a neatly printed baptismal certificate and a copy of the American Revised New Testament was presented to each of the new members.

Lewis P. Fisher, minister.

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William Woods College.

The friends of this institution have reason to rejoice in its continued prosperity. Within the past ten years its enrollment has doubled, it has added to its equipment a large, commodious and imposing dormitory named after E. L. Edwards, one of the donors, and last year erected the D. M. Dulany auditorium, almost perfect in its appointments. Its present enrollment of pupils falls little short of 200, the greater part of them being boarding pupils. It has added to its faculty a graduate of Wellesley, who assists in the English department, besides directing the reading of the young ladies in its library. During the summer nearly $3,000 was expended in putting down hard wood floors and in transforming the old chapel into school and living rooms.

South Kentucky Convention.

Nineteenth District—Muhlenburg, Butler, Ohio, ster and Hopkins counties. Madisonville, October 24, 25, 1907.

Twenty-second District—Crittenden, Lyon, Caldwell, Trigg and Caristian counties. Cadiz, October 29, 30, 1907.

Twenty-third District—Ballard, Carlisle, Hickman, Fulton, McCracken, Graves, Calloway, Marshall and Livingston counties. Paducah, First Church, October 31 and November 1, 1907.

Twentieth District—Todd, Logan, Simpson, Allen, Warren and Edmondson counties. Russellville, November 7, 8, 1907.

Nineteenth District—Muhlenburg, Butler, Ohio, and Grayson counties. Central City, November 9, 10, 1907.

Eureka College.

The Centennial movement for Eureka College was inaugurated a year ago at the great state convention at Paris, Ill. At that time three Centennial aims were adopted. First, to increase the attendance of the college to an annual enrollment of 400. Second, to enlarge the membership of the Illinois Christian Educational Association to 5,000. Third, to raise $250,000 endowment for the college. A committee was appointed and carried on the work for a year under great disadvantages. But much good was accomplished, and the way was paved for larger things.

At the recent state convention at Jacksonville a new movement was outlined to assist the Centennial committee in carrying out their aims. One difficulty in the way during the last year was the inability of the committee to secure a man for the field work after J. G. Waggoner severed his relationship with the I. C. E. A. to accept the pastorate of the Christian church at Canton, Ill. The plan proposed in the educational conference at the Jacksonville convention was to secure eighty people who will pay $25 a year for five years, to support a man in the field to co-operate with the Centennial Committee and the Board of Trustees in carrying out these aims. Several people at the convention signified their willingness to enter into fellowship on this proposition. A. J. Elliott, of Peoria, and H. H. Peters, of Dixon, were appointed a special committee to secure the eighty names. The committee has commenced work. A great many letters have been sent out and many personal appeals have been made. Quite a number have responded. We ought to have the eighty names within thirty days. We would be pleased to have a word of encouragement from every one who reads this article. And in fact we are willing to receive words of discouragement. We would rather have these words expressed to the committee than to any other person or persons. A. J. Elliott is a railroad man and has listened to the grievances of the public for many years. H. H. Peters has been a preacher for thirteen years, and has heard every conceivable tale of woe. Send in your document.

Just as soon as we can get this matter settled it will be possible to inaugurate the most vigorous campaign ever carried on in the interest of Eureka College. To-day is the day to act. We can shout after the work is done. The only way to endow a college is to endow it; the only way to raise money is to get your hand under it; the only way for us to secure these eighty names soon is for you to send in your name at once. This is personal to every reader of this paper.

Dixon, Ill. H. H. Peters.

The Dynamic of Preaching.

(Continued from page 1298.)

equipment for the preaching of the cross. The keenest intellect may fail to grasp the meaning of the Scriptures. They are spiritually interpreted. We are such egotists. We think we can read at a glance, and accept and interpret the great truths of revelation. But back of all our self-evolved efforts must be the spiritual interpretation of the Truth, if we are to be effectual messengers. It seems strange that the religion of Jesus Christ, which was born of the Spirit, and whose gospel is aflame with the personal and present power of that Spirit from Matthew to Revelation, should be preached with apparently so little recognition of this fact. Why is it that a doctrine so plainly conspicuous is so undiscovered by us? Is it possible that the same blindness which covered up the Old Testament and hid from the Jews the coming of the Messiah has fallen upon us who study the New Testament, and hidden from us the power of the Evangel—the Holy Spirit?

But, it is not the theory we hold in regard to the Spirit—we may have many different ideas in regard to that, but do we really believe in his presence in the Christian heart, and if so must we not honor him in our preaching? We are unbelieving these days. We become blinded by the powers of the world and forget the power of God. Let us let go our unbeliefs. We will never win the world for Christ until we do. It will cost much to do it, but is it not worth while for us to become channels of divine energy to a lost world? It will send us to our knees. It will cause searching of heart. There will be burning of bridges, but it is worth while.

Perhaps you have heard the story of Ole Bull and John Ericson. You remember that they were boys together in their native Scandinavian country. John Ericson became the mechanical man, the great inventor. His name will never perish. Ole Bull became the wonderful violinist that thrilled the world. Ole Bull was in New York City, where he was playing to crowded houses in one of the largest theaters. He ran across his old friend. He said, "John, come up and hear me play." "No," said John Ericson, "I have not time." "Well," said Ole Bull, "if you will not come up to hear me play, I will play to you in your shop." "If you bring that fiddle into my shop, I will smash it into flinders," replied Ericson. Most of us good Christian workers would have given up in despair at his stupidity, and said: "Well, he is past redemption," but not so Ole Bull. He went down one day with the violin. "John," he said, "there is something the matter with this instrument, and as I know you to be a skilled mechanic, I have brought it to you." John sat down by him and talked about the different parts of it, and by and by Ole Bull said, "The philosophy of the thing is this," and he was getting the bridge erected and tightening the strings, and by and by he drew his bow across these strings, and there rolled forth one of the finest of his great pieces, and the men in the rooms near by dropped their tools and crowded about him; and the master went on and played as only he could, and when he had finished and the bow dropped, John Ericson rose up, and with tears rolling down his face, said, "Go on, go on! I never knew before what was lacking in my life. It is music that I long for. Go on, go on!"

Perhaps our preaching has been mechanical,—perhaps we have not learned the music of the Spirit-filled life. Let us pay the price. Let us surrender our lives completely to our Master. Begone worldly ambition, pride and all, and the Spirit of God will send us to preach the song of divine redemption into the ears and hearts of multitudes who are now beyond the reach of our ministry.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Mobile, September 30.—Three additions by letter since last report.—James H. Robinson.
Arkansas.

West Fork, September 25.—Two added at Garfield and five at Grove, I. T., at our last meeting.—J. H. Speer.

Arkansas.

Arkadelphia, October 4.—We closed a meeting at Amity, with J. H. Jones preaching, which resulted in 15 additions to the church—14 by letter and statement and one by baptism. I preach for the church one-fourth time.—E. S. Allhands.
Illinois.

California.

Ventura, September 28.—We are having a great meeting for us. This whole country is hard to reach. Brother Cronenberger is doing the preaching. Conversions at every service.—Dan Trundle.

Watsonville, September 24.—Twelve additions here since last report, all, except three, by confession and baptism.—M. D. Clubb.
Florida.

Tampa, October 1.—During the month of September we had four additions, making a total of 30 since beginning work here March 10.—W. H. Coleman.

Georgia.

Augusta, October 2.—Five confessions at the West End Christian Church the last two Sundays. The writer is delighted with the interest manifested since returning from his vacation. Good crowds at each service.—P. H. Mears.

Illinois.

Rock Falls, September 30.—One addition at our morning service yesterday. Expect to begin street meetings this week.—C. F. Ladd.

Whitehall, September 30.—Began a meeting at Ond Union yesterday. Two confessions. Will continue indefinitely.—J. Richard Campbell.

Mechanicsburg, October 1.—Lord's day was "Decision day," and we reaped the first fruits of our two months' labor in three confessions.—George T. Smith.

Saybrook, September 30.—I am assisting the minister, H. L. Maltman, in a good meeting here. Meeting two weeks' old with several additions, by confession, to date. Have a large chorus choir. Audiences are large and much interest is shown in the work.—Elizabeth Baird, singing evangelist, Eureka, Ill.

DuQuoin, October 3.—One confession and baptism last night at prayer-meeting.—George W. Wise, pastor.

Flora, September 30.—Two additions recently from another religious body.—C. M. Smithson.

Effingham, September 30.—Closed an interesting meeting Sunday night at Watson with 19 additions—16 by confession and three by statement.—W. T. Gordon.

Rutland, September 30.—Shearer and Haley closed a very successful meeting with this church last night. Owing to the bad weather and the limited number to draw from, the number of additions was not large, but a splendid work was done.—R. B. Doan, minister.

Toledo, October 4.—Twenty-three to date; continue over Sunday.—William A. Ward, evangelist.
Kansas.

Indiana.

Brooklyn, October 1.—Our meeting here with Frank Lawson continued fifteen days and resulted in 26 additions—22 confessions. Mrs. Lawson assisted in the special song service. At Bluff Creek our meeting continued thirteen nights and resulted in 18 additions to the church—14 by confession.—Clay Trusty.

Kewanna.—The work starts well. Seven additions. We hope that a brighter day is coming for the church here.—J. B. Dunkleberger.

Huntington, September 30.—Five additions at the regular services.—Cephas Shelburne.

Jeffersonville, September 30.—Fifteen additions to the church here at regular services during September. The Sunday-school is up to its best.—J. M. Vawter.

Carlisle, September 30.—Spent a few days with the pastorless church at Mt. Vernon, and had one baptism. We have some faithful souls there.—James H. Brooks, minister.

Indian Territory.

Sapulpa, September 30.—Thirteen additions since June 1, with fine prospect of doubling our membership before next June by adding 100.—R. W. Tener.



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Kansas.

Kansas City, October 2.—Three additions to the North Side Church last Sunday.—James S. Meyers.

Utica, September 27.—Meeting closed last night. Twenty-five by confession and baptism; eight baptized believers from denominational bodies; seven by statement and one confession not yet baptized.—M. B. Ingle, evangelist; A. M. Zimmerman, singer.

Kansas.

Hepler.—What the people say was the greatest meeting ever held in this town closed last night after a four weeks' effort. For months the church was without a pastor and they had no Sunday-school. The immediate results of the meeting were 19 additions.—J. P. Childs.
Kentucky.

Kentucky.

Madisonville.—Roger H. and Clyde Lee Fife are with us. House filled to the utmost yesterday, the first day. Two additions.—S. F. Fowler, pastor.

Monterey, September 24.—Just closed a very interesting meeting at Manchester, Ky., of nine days' continuance, with 12 additions. Am now beginning a meeting here with bright prospects.—G. W. Nutter.

Princeton, September 25.—The writer has just closed a very successful eleven days' meeting at one of our country churches which he is looking after. There were 39 additions—30 by baptism. This, with the Cross Roads meeting recently reported, makes 98 additions in our two country churches of this county in four weeks.—W. G. Eldred.

Ferguson, September 30.—Sixteen additions, 14 by baptism, in a ten days' meeting held with the Polkville church, Warren county.—J. C. Hall.
Massachusetts.

Massachusetts.

Everett, September 30.—During September we had two additions, one by statement and one by confession and baptism.—A. T. June.
Mississippi.

Mississippi.

Jackson, September 27.—Have just closed an eleven days' meeting at Utica. I was assisted most of the time by C. C. Ware, of Columbus. The meeting resulted in 35 additions, all but one by confession and baptism. There were 14 confessions at the last service. So far as I know, this is the greatest number of confessions in the same length of time ever taken in Mississippi. Sickness in my home brought the meeting to a close.—M. F. Harmon.

Meridian, September 27.—Six additions during last two weeks at regular services—three by confession.—W. M. Baker.

Missouri.

Huntsville, September 26.—Roger H. Fife and his son, Clyde Lee, closed for us a twenty-six days' meeting with 39 added to the congregation. Of those who came nineteen were boys and girls from the Bible school. The evangelist goes next to Madisonville, Ky.—Clark W. Comstock.

Kansas City, September 27.—Three additions to the North Side Church last Sunday.—James S. Myers, pastor.

Memphis, September 27.—The church here has commenced the practice of loaning their pastor annually to a weaker congregation in the country to hold a meeting. Nineteen additions was the result of our meeting just closed with the small congregation at Arabella, Mo., all but two by confession and baptism. Three whole families were among the number. The meeting added great strength to the little band.—J. T. Shreve.

Palmyra, October 2.—The prospects for a good work are exceedingly bright. Last Lord's day was a "red letter" day. Five additions by letter.—Clarence E. Wagner, pastor.

St. Joseph.—One addition by statement and one confession at the regular services of the Frederick Avenue Church.—Theodore A. Lindenmeyer.

Monett, October 3.—Our meeting a success. Forty-six additions to date. Will continue. Temperance movement started. This church has a promising future.—Joseph Gaylor.

Ludlow, October 2.—Am in a good meeting here. Although the weather is unfavorable, the house is filled to overflowing. Three additions the third night.—David Millar.

Columbia, September 26.—Twelve have been added in my work since last report.—C. E. Burgess.

Canton, September 29.—Just closed a sixteen days' meeting at Neeper, where E. M. Carr is the efficient pastor. Twenty-four baptisms, six by statement and two from other religious bodies.—Claude F. Pearce.

Adrian, October 3.—We closed a two weeks' meeting here last Sunday with 12 additions—seven by baptism and five by letter or statement. John B. Dickson, of Belton, Mo., did the preaching and did it well.—R. A. Blalock.

Macon, October 2.—Closed a short meeting last night at Moore's Chapel, with 28 added—24 by baptism, one reclaimed and three from other churches.—Irving T. LeBaron, evangelist.

Rothville, September 27.—Just closed a short meeting here in which there were nine additions. The church was much strengthened. J. H. Howell, of Weston, did the preaching.—E. J. Wrigat.

Oakland.—Eight additions to the church here in a meeting conducted by W. S. St. Clair.

Marceline, September 26.—We closed our tenth meeting at Bucklin with 14 additions—12 by confession and baptism. Ten years ago we were in the minority, but now decidedly in the majority. Our present need is a new church where we can do more systematic work.—A. Munyon.

Carthage, September 25.—Have just returned from a two-weeks' trip in Iowa. Preached four days at Dallas. Attended the Marion county convention at Pleasantville and preached the following Lord's day at Moravia, where there were two additions by letter.—A. L. McQuary.
North Carolina.

Jerico Springs, September 20.—We closed our meeting here with 91 additions—80 by confession. Frank McVey was with me as gospel singer. The interest was intense to the last. House could not hold the people. There have been 107 additions to the church since I took the work, January 1.—E. W. Yocum.

North Carolina.

Bath, September 27.—Have held three meetings since August 6 with the following results: Fifty-two added in a two-weeks' meeting at Bath; 24 at Pientown in three weeks, and 13 in a week's meeting at Robersonville.—W. O. Winfield.
Oklahoma.

Oklahoma.

Chickasha, September 30.—Forty-nine additions here during September; 132 since last October.—J. E. Dinger, minister.

Edmond, September 30.—Good day yesterday; 150 in Sunday-school. Eight added by letter, including three members of pastor's family.—R. E. Rosenstein.

Chandler, September 30.—Six added at regular services yesterday. I closed a meeting of three weeks at Stroud September 15, resulting in 44 additions. Will J. Slater, of Okmulgee, I. T., led the singing.—Oscar Ingold.

Enid, September 28.—Held a short meeting at Tecumseh with six additions by letter and statement. Church revived and enthused.—C. C. Taylor.

Pennsylvania.

Charleroi, September 30.—One took fellowship with us last Lord's day. Two additions yesterday from other churches.—H. C. Boblitt.

South Dakota.

Edgemont, September 26.—Meeting continues. Four heads of families added last night, three of them by confession. Great interest.—Joel Brown.

Texas.

Denton, September 30.—Twenty-nine added here since last report.—W. F. Reynolds.

Manor, September 30.—Closed meeting last night, with five baptized. W. L. Morrow, evangelist; R. E. Mullikin, singer.—John M. Talley, pastor.

Pilot Point.—One baptism.—W. D. Darnall, pastor.

Arizona.

Douglas, September 28.—Closed a twenty-three days' revival here last Sunday with 50 additions.—Arthur W. Jones.

Montana.

Joliet, September 28.—We closed a two-weeks' meeting here September 20, with F. H. Groom, state evangelist doing the preaching, which resulted in the organization of a church with 19 charter members—10 by confession and baptism and nine by letter. This is a hard field, but Brother Groom presented the gospel with such force that our little village was thoroughly awakened.—O. G. Shanklin, minister.

Christian Endeavor

October 13, 1907.

The Duties of the Day.—Prov. 24:30-34; Rom. 12:11.

DAILY READINGS.

M. Trust God for To-day.	Ex. 14:10-14.
T. Seek Divine Wisdom Daily.	1 Kings 22:5-7.
W. Praise Him Daily.	Ps. 96:1-13.
T. Work To-day.	Matt. 21:28-31.
F. Repent To-day.	Heb. 3:7-13.
S. Live Carefully.	2 Pet. 3:12-14.
S. Topic.	

Our last week's topic carried us out in thought into eternity. How vast and how inviting to far-away wandering of thought and desire from the small and hard duties of the little, present moment. How much easier to imagine ourselves having a part in the great things of eternity than to drive ourselves to the irksome drudgery of the very present duty.

Some people identify piety with the yearning for the things of eternity. This disposition may be so cultivated that it will make it exceedingly difficult to fulfill the duty which the great Lord has laid upon our time and hand.

The fact of eternity and all that it contains offers for us a matter of helpful and steadying contemplation. But it is intended to make us readier to do the day's work. It is clearly taught that the bliss and complete joy of eternity depends upon the faithful performance of the daily drudge. Thus the future helps the present.

The Scriptures are always dazzling our eyes with ideals, but every ideal is linked with an actuality. The real is made the stepping stone to the ideal and in turn the ideal gives us strength to rise and to carry our daily duty with us as we go.

In the beautiful yet solemnly suggestive parable of the life of the coming kingdom those who were entrusted with the great concerns of the future life were the ones who had been faithful in "that which was least." That teaching of Jesus ought to help us and comfort us.

There are plenty who strive for the great thing, feeling that they achieve honor in the eminence which it gives them. This is to work to reward one's own pride. It is difficult to get people to do the humbler things. It is easier to fill the reception committee for the social than the dishwashing and the clean-up committee. If Jesus taught true, the ones who refused to wash dishes that they might be on the reception committee will be relegated to the kitchen in the days to come.

It should help us Christian Endeavorers to know that our joy and place and power in the life to come depend upon the faithful performance of our daily duty. Here is a young fellow whose daily duty gets him out of bed at 4 a. m. to carry morning papers. No matter whether it is hot or cold, or wet or dry, whether he wants to sleep or not—duty, drudgery, drives him. But that is his daily task. If he shrinks there will be no place for him in the greater life to come. If he is faithful in this little thing he will be entrusted with greater things, and he will not have to wait until eternity.

This sweet girl has to rise early in the morning and help get breakfast and dress the little sister, and help with the week's ironing and hurry the last minute away to high school and hurry home in the afternoon to help again in the many duties of the home,—suppose she were to establish herself in the parlor for pious meditation upon the bliss of heaven while her mother was wearily working in the kitchen! The religion that pleases the Lord is the spirit that lays hold with alacrity upon the daily duty.

Here is a young fellow ambitious in his college work, Greek and mathematics. Great visions of the future are filling his head. How provoking that his father should suggest to him to help do the family washing or bring a bucket of water or make the beds,—but it is to his honor that he recognizes his daily duty. And does any one think he is the worse for it in his class or that he makes a poorer prayer on consecration night in the Endeavor meeting?

What a fine thing it is that the future which holds for us seemingly all desirable things is conditioned upon faithfulness to daily duty. What a daily help, and how much richer the needy world is because of our faithfulness.

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The following note will show that the movement in Missouri to add 50 per cent to the attendance on our Bible schools; together with a general toning up of the various features of their work, is bearing fruit. Watch these schools grow. What they are doing, you can do.

"Liberty, Mo., Sept. 30, 1907.

"Dear Brother Hardin—Beginning the first Sunday of October and continuing through the remainder of the year, the Sunday-schools of the Christian churches of Liberty, Cameron and Lexington, will have a contest. The points counted are: On time, two points; tardy, one point; each new pupil, five points; each 5 cents of the offering, one point; studying lesson half-hour, one point. We anticipate a spirited contest, and hope for much good for each of the schools.

"Graham Frank, minister."

It will be encouraging to know that the Clay county convention, held in the summer, made definite arrangements for the enlargement of the Bible school work in the county, as a leading part of the year's work.

BIBLE SCHOOL WORK IN GREATER KANSAS CITY.

The Officers' and Teachers' Union of Greater Kansas City held its first meeting for the autumn in the Independence Boulevard Church. President D. P. Gribben, superintendent of the wide-awake, growing, enthusiastic school at Ivanhoe, was in the chair. Almost all of our schools in the great radius of Kansas City and vicinity were represented by groups of workers. Our youngest school, Roanoke, at Fortieth and Wyoming, organized during the summer just closed, now numbering 50, had seven teachers present, led by their superintendent, W. A. Anderson. No regular minister has yet been provided for Roanoke, but they meet for Bible school at 11 o'clock every Lord's day and after the Bible lesson the table is spread and they break bread according to the Scriptures. This course will make a church of power, whether they get a regular preacher or not. This is the course which ought to be pursued by hundreds of small groups of brethren and their children and neighbors all over the country.

This course solves the problem of the country and village churches which find it impracticable to have a settled minister among them. Who will try it and tell us how it works?

The occasion referred to was one of high purpose and stirring inspiration. The principal address of the evening was delivered by E. E. Stauffer, of Lawrence, who is the state president of the International Association in Kansas. His address was well conceived, delivered in a pleasing way, and listened to with hungry interest by the large gathering of workers intent on learning whatever is going for the advancement of their and we all felt that our autumn and winter's work had received a helpful send-off. Such work. There was much counsel and planning a meeting in St. Louis, St. Joseph, Springfield and in all other cities and towns where we have two or more churches, ought to be held at once.

Among other things mentioned was the purpose to form a large training class for our teachers in the whole city, for the coming winter. This will no doubt be done.

I want the names and addresses of the teachers of Bible classes in our churches in Missouri, and I want them now, and I want them badly. I have something mighty good to tell them. Will not every such teacher send me his or her name and address on a postal card? Will not every superintendent and pastor send me the names of such teachers in their churches? Do this now!

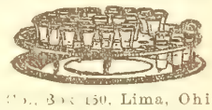
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Midweek Prayer-Meeting

By Charles Blanchard.

What to Do in Doubt.

Topic, October 16.—Matt. 11:2-6.

Only the unthinking have no doubts. Doubts mark the limitations of knowledge, where faith begins. Indeed, doubts are often but shades of believing. The inquiring mind is always running up against Colorado canyons and Rocky Mountain ranges. Only little minds, living on the dead level of monotonous existence, or swinging around in little circles of selfishness, with faces to the ground and thoughts that rise no higher than the daily stint of toil, or hourly round of pleasure, have no doubts—if such, indeed, there be. I dare affirm that all great souls have been great doubters. The man who never doubts is the original "standpatter" in politics, religion, invention, discovery, or what-not. The progressionist, the reformer, the founder of new religions, new states, new sciences, have all been magnificent doubters. The faculty of doubting is co-ordinate with what has been called the "faith faculty." The man who is not capable and who has not the courage of daring doubt will never be distinguished for splendid faith. Abram, the Hebrew, must have questioned the whole religious teaching of his fathers or he never would have listened to the Voice of God speaking in his soul, telling him to get up and out to a land that should be afterwards given him for an inheritance. His faith was shown in going out after something better. The pioneers of every new movement for the betterment of the race have belonged to the small class who have the courage to doubt existing systems, customs, policies (though accepted as final by those who claim authority in all things, and with whom old things are always best) and who, along with all their doubts, have had the constructive faith that moves, with a mighty impulse, the mind to act, the heart to hope and the hand to help, and which leads out and on, not knowing, yet trusting and triumphant. Some kinds of doubts are fatal. "He that doubteth is condemned already: because he hath not believed on the name of the Son of God." "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Faith in the eternal is fundamental. The man who will not look up cannot be lifted up. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." But he can only draw those who are willing to come. Faith follows the highway of the willing heart. Misgivings mark the mile-posts along our wilderness way. To question may be but the quest of faith after that certainty which sweeps away the spiderwebs of doubt and satisfies. The holiest quest is that after the peace that comes only in laying hold of the unseen and the eternal—grasping with outstretched hands of faith the things beyond our armslength. Paul was grasping after the eternities when he said, "Faith is the substance of things hoped for, the evidence of things unseen." But spite of all our aspirations, all the searchings of our souls, doubts will trouble us, as they did John the Baptist. For him and for us, ofttimes the cure for misgivings and even dreadful doubts is to look about us and see what the Christ has done. Again and again we need to be reassured of the foundation of our faith, which rests not in the wisdom of man but in the power of God. The miracles wrought in human lives are not less wonderful, the benevolences inspired by the spirit of the Christ in the world are not less potent to-day than when the Master walked the ways of suffering man almost two thousand years ago. After all, there is nothing like actually trying to live the Christian life to strengthen our faith in Christ as a present help and our living hope. "Do something for some one," is the prescription of a wise physician to a nervous and mentally troubled individual. Doubts will not trouble us much if we keep busy. And when they persist in bothering us, there is one unfailing cure: "Remember Jesus Christ!"

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Sunday-School

October 20, 1907.

The Capture of Jericho.—Josh. 6:8-20.

Memory verse, 20.

Golden Text.—By faith the walls of Jericho fell down, after they had been compassed about seven days.—Heb. 11:30.

As Israel entered Canaan by crossing a river without fording it, so she began the conquest of Canaan by capturing a city without fighting for it.

We are beginning to learn experimentally in these modern days that the power of the sword is not supreme. If the history of the rise and fall of nations teaches anything, it teaches that military strength is no guarantee of the perpetuity and ultimate triumph of a nation. The path of the centuries is strewn with the wrecks of empires whose prowess could not save them.

Somehow, some way, early in her history Israel grasped this truth that faith prevails when the sword fails. Her leaders sometimes and her people often, lost sight of it, but the truth was always there, in the background if not in the foreground of the national consciousness, as a principle to which the nation returned after every period of forgetfulness or apostasy.

How did Israel get that idea which the wisdom of men needed centuries to develop? Perhaps the easiest way is to believe, as they believed, that they got it through revelation—a revelation which expressed itself partly in the teachings of wise men who were moved by the spirit of God, and which found even more significant embodiment in the events and experiences of the national life.

The conquest of Jericho was one of these experiences. Into this record is wrought that splendid conception that physical force is less potent than spiritual force, that faith and the objects of faith are more real than mere things. And from it flowed a renewal and strengthening of that conviction.

But faith did not do the whole work. The people had more to do than to march and blow and shout. The walls fell down, but the fighting men of Israel still had to take the city. The falling of the walls gave an opportunity for conquest, but it did not dispense with the necessity for vigorous effort. There was doubtless some fighting to be done, though the record passes over the fact in its greater interest in the more marvelous part of the story. Faith brought opportunity and aid; it did not give victory outright.

Dependable Books

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People's Forum

The Country the Nursery of the American People.

To the Editor of THE CHRISTIAN-EVANGELIST:

Your country church symposium is worth all the special subjects that have been discussed in our leading papers for ten years.

City and town women are bearing but few children. The breeding ground and nursery of the American people is in the country. The majority of our town and city people are born in the country. A Catholic priest has said: "Give me the child until he is ten years old and you can have him, for he will be a Catholic all the same." Our neglect of the country, which is our source of supply, is shameful. Some one has said that we are not alone in wrestling with this problem. That is true, for we have the Presbyterians and Episcopalians with us, also the Congregationalists. But there is a Methodist or Baptist church and preacher at almost every crossroads in America. The Baptists are not one-third so strong in the country as the Methodists, but there are thousand of Baptist preachers in the country. Some of us wonder why the Methodist churches both north and south will grow and prosper and get in the lead in our best towns regardless of any errors or mistakes. Their answer is, "We scour the woods." Another is, "We visit the hen's nests in the rural districts and gather the chickens where they are hatched." If you ask the question, "What is the secret of Methodist power?" the answer will come, "The circuit rider." He stays out where the people are born and gathers the twigs while they are tender and shapes them into Methodists. These men become successful farmers, move to the country towns and join the Methodist churches and make them strong. From the towns the more successful of them drift into the cities and join the Methodist churches and make them strong. As a propaganda in cities Methodism is a failure; and yet it is the strongest church in America because the Methodist preacher in the country has for hundreds of years been present at the birth of American citizenship. In other words, the Methodist church leads America even in the cities, because they have watched the "source of supply."

Our people in the South have simply thrown the country away. We have gone entirely wild over the "centers of influence." For sixteen years I have served as state corresponding secretary, and both my conventions and the boards have kept up the howl for "the centers of influence," and we have spent a bushel of money sawing our way into cities already full of churches.

I have no pride in the matter at all, for I have established churches in some of the greatest cities in the land, and to-day have more calls for that kind of work, and that at a better price than I ever had in my life, and yet for one I volunteer to give the balance of my days of usefulness to country work. Now don't let some one say, "He is looking for a job," for I have a permanent position with all the salary I want or need. I am willing to go to the country and do that work if it cost me half my salary, or all of it but a bare living for that matter. But, brethren, we can do just as well, financially, in the country as anywhere, for I have tried it. May God help us to get alive on this question. John A. Stevens.

Sulphur Springs, Texas.

Baptists—Disciples.

To the Editor of THE CHRISTIAN-EVANGELIST:

I most heartily plead guilty to all the impeachments—soft or hard—contained in the comprehensive editorial "Forbearing One Another in Love," of September 19. We have all gotten so much in the way of differentiating abruptly between North and South that injustice has been done both.

We talk of "southern hospitality" as though the North were inhospitable, and of "northern enterprise" as though the South were unenterprising. I would be the last to wish to perpetuate any such fictions or to stimulate any prejudices between the sections. Both North and South have been very good to me and mine, and as an Englishman I take advantage of this opportunity to acknowledge my indebtedness. I love the United States, North and South, East and West. I love the Baptists of the South and the Disciples of the South, and it is because I love them that I have chastised" them as I have. They are a plain-spoken folk and they can understand plain talk, and for their own good it is best that they be spoken to plainly. "Faithful are the wounds of a friend." As to the matters at issue, a study at close range of several years has convinced me that there is not even a remote possibility of even a distant union—a union in the dim and distant future—between the Baptists in the main and the Disciples in the main in the South. The Church conception of Christianity absolutely impregnates the thought of both bodies. "We are the Church," assert the Baptists. "We are the Church," assert the Disciples. Each body asserts it as strongly as does Rome, and when they unite with Rome they may unite with one another. Wherever the Church conception prevails there is no hope for unity.

Baptists, with their close communion; Disciples, with their close baptism, emphasize the close corporation conception of Christian (?) fellowship. Baptists becoming Disciples, Disciples becoming Baptists, have to submit to re-baptism. Baptists are re-baptized "for the remission of their sins." Disciples are re-baptized into the Baptist church. While this is not universal, it is general in the South. Of course there is not much crossing of the lines, but such practices and the spirit in which they are conceived keep the bodies not only from unity but from fraternity. They both need to learn the fundamental principle of the universal brotherhood of all Christians before there can be any substantial hope of unity.

Let me say in conclusion that I believe we all need to learn more of that principle, and also that, whether right or wrong, the tenaciousness of the Baptists and the Disciples South is a tribute to the conscientiousness and the conservatism of that historic section.

In my first article the word "baptism," in the fifth line, should be "Baptistism."

Claris Yeuell.

"The Church as Seen by a Pastor."

To the Editor of THE CHRISTIAN-EVANGELIST:

The article in your issue of August 29, "The Church as Seen by a Pastor," not only merits but compels a word of thanks. Seldom has this subject been so succinctly put and clearly stated. Brother Wise has manifested a temperate and brotherly spirit, while exposing in a candid and fearless way the difficulties and hardships of the minister and his relationship with the congregation.

About ten or twelve years ago, according to my recollection, there was an extended discussion in the "Christian Standard," CHRISTIAN-EVANGELIST, and perhaps other papers, concerning the use of the term pastor, as commonly applied to preachers; and also the general duties of the bishopric. There are some of us very tender on this point, sensitive to the misapplication of the term. I, myself, would far rather be a minister and be expected to do the work of an evangelist; but when I have to be evangelist, bishop, deacon and "helps" combined, I can see no ground for objecting to being called pastor—unless for the fun of a logomachy decision of no good results. The term becomes appropriate.

I take for granted that the conditions Brother Wise describes are general. They are as far as my own observation extends. And we are a people endeavoring to set up the New Testament church. We need a reformation of the Restoration; or else we must abandon our ideals. It is true that these matters of the minister's place, work and relation to the congregation; the bishop's qualifications and work; the deacons' duties and local church government should be opened for a new consideration. Roger L. Clark.

Savannah, Ga.

OBITUARY.

GREENE.

Carlin W. Greene was born in White County, Tenn., January 1, 1838; died in Homewood, Kan., September 24, 1907, and was buried from the Christian Church, Homewood, September 26. The writer, being a warm personal friend, conducted the funeral services in the presence of a very large and deeply sympathizing audience, convened from various parts of the country. Death rarely removes from the circles of earth one who would be more sincerely and sadly missed. The church will be long years in recovering from the vacancy made by his death. He was a large-hearted and liberal-minded man, which naturally identified him intimately with every interest of the community, financial, moral, religious and educational. His parents moved from Tennessee to Mason County, Illinois, in 1846. Here he grew to manhood and married Miss Malinda Kincaid. From this union four children were born; one died in infancy, the others grew to manhood and womanhood and fill honored and useful places in the business world and society. The mother died near Ottawa, Kan., February 17, 1872. She was a lady of rare excellence, a faithful wife and loving mother and left the impress of her excellent qualities upon her children, who hold her memory in sacred regard. On the 25th day of December, 1872, Brother Greene married Miss Maria L. Spears. This proved to be a very happy union. To them four children were born, all of whom are living except one. Miss Beulah, a young lady of very pleasing personality and intellectual attainments, is the supreme comfort and consolation of her sorrowing mother, being still at home. Upon Sister Green have fallen grave and varied responsibilities and increased cares, but she is of brave heart and firm Christian resolution and will be equal to the unexpected obligations placed upon her by the hand of death. As her husband was, so is she, associated as a leader with all good work; is gentle in her ways, kindly considerate of the interests of all and is held in loving esteem by the church and community.

Kansas City, Mo. Joseph Lowe.

BIOGRAPHICAL

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THE LITERATURE OF TO-DAY

At Seventy-five and Other Poems. By W. T. Moore. Price $2. Hand-made paper. Printed in three colors. Christian Publishing Company, St. Louis, Mo.

["The St. Louis Republic" contains the following review of this handsome new book just published. It is one of the most beautiful examples of the printer's art ever made in the West. Not often does a daily paper give such extended notice to a book of this kind.]

When a man has reached the age of three score and ten, it is generally supposed that he is incapable of any great work, but W. T. Moore, M. A., LL. D., of Columbia, Mo., has demonstrated by the publishing of a book of poems on his seventy-fifth birthday anniversary, that his mind is as fertile and productive as any of lesser years. The book is entitled "At Seventy-five and Other Poems." They are a fine collection and realizing the breadth of the author's experience they give us an insight into the sunset of what has been a delightful life.

The publishing of this book is the author's method of celebrating his seventy-fifth birthday. Many of the poems were written back in college days, while others have been written in the glowing sunset of life. In the first poem in the book, called "At Seventy-Five," the author puts Oslerism to rout by declaring:

They say I'm growing old.
That may be so;
The years do seem some
Shorter as they go;
And that, by law of nature
And of grace,
Is proof that age is creeping
On apace.

Still age may have a meaning not correct,
And in my case that's true, as I suspect,
For life is brighter as I near the shore
Of that good land we name "Forevermore."
And as our lives consist in thoughts and deeds,
And not in figures on the dial or creeds,
Why should the age of sev'nty-five be old?
Why not be sane and at the same time bold?
Do I not speak within the bounds of truth,
By saying that before me lies my youth?
So that I'm sev'nty-five years young to-day,
No matter what mistaken friends may say.

One of the longest poems in the book is entitled "Heroes and Heroes," and consists of twenty good-sized cantos. This poem shows great labor in its making, and proves first-class reading. But the author does not confine himself to the serious poem altogether, for he has a poem entitled "How the Sewage Comes Down from Chicago," suggested by the controversy between St. Louis and Chicago in reference to the opening of the drainage canal. In part this poem runs:

Here it comes seething,
There it goes breathing—
Breathing with endless germs of disease;
Now it moves slowly,
With mien calm and lowly,
As if some merited wrath to appease.
Again it moves faster,
Bearing death and disaster
In every dark crest of its foam;
Down, down towards the ocean,
With ceaseless commotion,
It starts on its mission of woe to each home.

Mr. Moore was born in Kentucky in 1832 and has been actively engaged in the ministry and Christian publishing work for over fifty years. He was a resident of England for eighteen years, having been sent there on missionary work. For a number of years he has been a resident of Columbia, Mo., where he is dean emeritus of the Bible College. He is the author of several books and has been a contributor all his life, as he is at the present time, to religious publications.

His book, "At Seventy-Five and Other Poems," will, no doubt, be well received, as is deserving of a good work. The typographical work on the volume is a tribute to the printer's and publisher's art. The book is illustrated with pictures of the author from 18 years of age to the present time.



Heroes and Heroism in Common Life. By N. McGee Waters. New York. Thomas Y. Crowell & Company, publishers. 350 pages. 12 mo. Cloth. Price $1.25.

This book indicates a healthful reaction from the rush and bustle of city life to the quiet retreat of the country and the farm. The author in a very happy way conducts us back to "The Abandoned Farm," to "A Garden of Old-Fashioned Flowers," and to many a scene familiar to those who were raised in the country. The book is wholly healthful in tone and sentiment and its thoughtful reading will make any man or woman better.



The Year of Grace. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Thomas Whittaker, publisher. New York. Price $1 net.

This volume is a series of sermons by Dean Hodges on such themes as "Knowing the Time"; "The Inspired Book"; "The Call to the Ministry"; "Faith and Salvation"; "Hope and Progress"; "The Kingdom of God"; "The Spirit of Truth," etc. These sermons are conceived in the light of modern scholarship, but are reverent in tone, evangelical in spirit and quickening in their fine thought. The average reader will not endorse all that Dean Hodges says, but he will find much to stimulate him to better thinking.



This Mystical Life of Ours. By Ralph Waldo Trine. Thomas Y. Crowell & Company, publishers, New York. $1 net. 190 pages.

It is, perhaps, enough to say of this book that it is by the author of "In Tune With the Infinite," "What All the World's A-Seeking" and others in his series of "Life Books." This volume, indeed, is made up of extracts from his former works, and is prepared for a gift book, containing a chapter for each week in the year. It is the garnered grain of the author's best writing, and that is only to say that it is a moral and spiritual tonic to any thoughtful reader. The age needs emphasis on the spiritual and the invisible, as the real and the enduring. Such emphasis is given in this volume, as indeed in all the writings of the author. It is *thought*, he tells us, that builds character and moulds destiny. What we think in our hearts, that we are. If the author carries this idea to what some may think an unwarranted degree, it will at least serve to bring into prominence a truth that has been too much neglected in our methods of training and education.



To-day in the Land of To-morrow. A Study of Mexico. By Jasper T. Moses. Christian Publishing Company. $1.

To the immediate south of the United States lies one of the most interesting countries in the world. Mexico, the land of Cortez and Aztecs, of Hidalgo and Santa Ana, of poor Carlotta and Maximillian, is now the new land of Diaz. It is a land of history, and a land of great contrasts in class distinction, but little race hatred. But it is a land of infinite possibilities. This is what impresses the American who has watched the course of events during the past ten years, especially. American capital has been poured into the country, and to-morrow is really to be great day for Mexico.

Jasper T. Moses, who dictates this book to his mother, the President of our C. W. B. M., and to Thomas M. Westrupp, our pioneer missionary to Mexico, gives us an admirable picture of the country and its people. There is an account of Protestant missions in Mexico and a special chapter on the work of the Disciples of Christ. Abundant and good illustrations add to the interest of a book that should have a large circulation.

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

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MY SOUL.

My Soul stood bared to the sight of men,
My Soul stood firm: it knew no fear,
For the blame of man could not be just,
The mind of man could not understand.

My Soul stood bare in the sight of a child,
It stood condemned: for it stood perceived,
For the blame of a child is the blame of Truth,
Tho' the heart of a child may not understand.

My Soul stood bare in the sight of God,
And my Soul rejoiced in its helplessness,
For the blame of God was forgiveness,
The Mercy of God could understand.

—*Edward P. Gilchrist, in Harper's Weekly.*

"Not as the World."

By E. A. Child.

Chapter XVI.—A Modern Timothy's Training.

One of the most precious influences of a godly education is, not so much the knowledge of what the Bible contains, as the consent of the heart to take God's Word as the standard of good and evil, and the desire to let it decide in every choice.—*Andrew Murray.*

✣ ✣ ✣

To thine own self be true and it must follow
As the night the day, thou canst not be false
to any man. —*Shakespeare.*

✣ ✣ ✣

James had finished his college work at Eaton and had also gone through one of the theological seminaries of the East. At the close of his work he applied to the Board of Foreign Missions, to be sent to the field that needed him most. But upon looking up his record they found that his professors could not recommend him, because he had not shown a tendency to accept the creed of the church without a question, and had insisted upon holding the faith of his mother. He then turned his attention to the home mission field, but found the door shut against him there for the same reason.

A telegram from President Brown came to him as he was suffering deep pangs of disappointment over these rebuffs. It read:

"Come to Middleton without delay. We have work for you, looking both to home and foreign missions. Your expense money awaits you at the Boston National Bank. —Brown."

This was good news to James, the best he had ever had, it seemed. And yet he had professed to be averse to the new movement, since his training away from Dr. Brown for the past seven years had rather changed his mind toward the teachings as he had heard them at Eaton and against such movements in general. He had unconsciously imbibed, through his contact with Eastern theologians, a tendency to criticise everything that was not in line with a well-established order of their holding, and yet he had not found their creeds fully in harmony with his faith. When the test questions were put to him he was prompted by conscience to answer them in accordance with his mother's teachings and what he deemed to be the will of God, regardless of the fact that several of his answers were positively in contradiction to what he had been taught in the seminary, and to what he knew the creeds contained. In fact, he knew that some of his professors taught wide of the ancient landmarks as laid down in the established doctrines, and he did not fully agree with either. And as a matter of fact he was obliged to state plainly his own holdings and take the consequences.

An instance of his keen examination of every teaching that passed before him, and his old tendency to take a stand for the truth as he understood it, was had in a controversy with one of his professors on the question of ultimate authority. Did God act because right and truth were ultimate, or did God's act give the accomplished thing its character? James held to the latter, that God's act made right and God's word was always truth, regardless of the standards or decrees outside of the Divine will. Right was right and truth was truth, because God had willed them so, and that his will was the ultimate authority in all the universe. James was well versed in the Scriptures, and could quote scores of passages from the Word to substantiate his position, while the professor had simply his own reasonings and the citations of other theologians to appeal to. So the class was divided as to their opinions. If the Scripture was reliable and to be taken as ultimate reference, then James had the best of the position. But the teachings of the forefathers and the smooth logic of the professor seemed to them to bear great weight upon the question, and so James was again left in the minority. From that time the professor held a feeling not just cordial, and yet it could not be called unfriendly; yet when the question of being sent to the foreign field was presented to him as one of the Prudential committee, he objected without giving any clear reason other than that he did not consider him well grounded in the faith nor exactly well balanced, although a very good fellow of keen observation, yet not a safe man to entrust with such vital interests as a mission would involve.

In scriptural criticism James had uncertain standing also with his teachers, since he took the firm position of a verbal inspiration and challenged his fellows to stand by the word of God as a product of the Divine mind, which inbreathed men by the Holy Spirit had faithfully transmitted to us as the will of God. This did not conduce to harmony, since the teacher was strongly inclined to what is known as "Higher Criticism" views along the line of scriptural inspiration.

One day the professor was making some facetious remarks about the "big fish story," ending his lecture by saying: "Without doubt Jonah was a mythological character, chosen to teach a moral lesson in that time; for it is preposterous to believe that a fish really did swallow a man and then belched him out three days after, alive and able to continue his journey."

"Is it not still a harder thing to believe," asked James, "that a man who was actually killed, his blood spilled and he put into a sepulchre and a great stone rolled against the door, sealed and guarded by soldiers, should rise the third day and show himself by many infallible proofs to the faithful witnesses who were chosen by him to tell the story?"

A pause ensued and James began again: "Is it not remarkable that Christ, who thus was declared to be the Son of God, should have taken the Jonah myth to have foretold his own humiliation and exaltation through the tomb? Can it be, professor, that Jesus Christ, the Son of God, did not know that Jonah was only a mythical character when he said: 'As Jonah was three days and three nights in the belly of the sea monster, so shall the Son of man be in the heart of the earth?' Perhaps if the type is only a myth the antitype is also a myth. But Jesus said that it was a *sign*, and called the character whom you have just pronounced mythical Jonah the Prophet. By what rule are we to judge, professor, as to whether anything is reliable or not? If the Son of God did not know what he was talking about, how are we to trust that you know?"

Some were amused and some were indignant at James' apparent discourtesy to his professor. But the earnest and steadfast gaze of his pupil led the professor to understand that he was not trifling, nor could the questions be answered without a retraction of what he had said. Just then a call of some distinguished visitors broke the spell, and the class was dismissed without an attempt at an explanation. The professor never brought the question up again, and was more careful not to tread rashly over such subjects in his future discourses. It was evident that his lectures



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after that were stripped of many such things, for they appeared to be disconnected and "rather thin," as the other students noted.

James had one year's experience in what was called at the seminary "a calf pasture pastorate." Such were the churches where students were permitted to preach during their last year of study.

Jennings was a small town of about 400 people, which could be reached by train in less than a day's ride. Here he spent his Sunday vacations, earnestly seeking to lead them into the deeper things and to rescue the lost from sin. He found that the town was actually over-churched and proselyted into many haggard sets of sects, and that the sincere milk of the Word was not desired, but rather, having been accustomed to sensational and clap-trap methods, they continued to look for them, and so were kept in a constant unsettled expectation. Such a community could not be reached with the gospel, but was a prey to every vulture-like organization and traveling show that came along, from the emissaries of Brigham Young to the latest fraternity insurance company that had not gone the way of its predecessors. In all there were some nineteen secret fraternity lodges and seven church organizations, with six buildings dedicated to their use. But there was not an organized church in the place that was self-supporting, nor one that kept up regular prayer-meetings and Sunday services, with other activities such as live churches should.

The men spent their time in the saloons, upon the streets, at horse racing, curling matches and other sports in their season, while the women played progressive euchre, gossiped from house to house and attended the sports with the rest of the element.

James was moved to desperate methods when he saw the town given up to such idolatry, and he began to preach against it. For a time large congregations flocked to hear his flaming messages, but jealousy actuated some in the other churches, and also some being nettled by his plain language, began a campaign of underhanded work to turn his congregations away from him. Taking some of his statements apart from their connection, they peddled them about in an unfavorable light. The saloons were also stirred up against him, because he protested against their accursed work. If he preached the severe side of the gospel and insisted upon Christians observing the plain requirements of the Word, some other pastor was sure to use the same subject in palliating the evils of the community, and bid for his congregations by advertising that they would do so.

Strange that it is so, but the children of this world are wiser than the professed children of light. Instead of co-operation and concerted action, there was separation, strife and jealousy amongst the churches almost constantly, and the evil one loved to have it so; no doubt he planned it himself.

During a winter's vacation James began a series of meetings, and invited his contemporary pastor, the only one then living in the place, to unite with him. But his brother minister claimed the right of way, and sent for an evangelist to hold a series of meetings in his own church. James saw the situation, but did not think best to give way until his church voted it down and closed his meetings, just as some of the young people were becoming seriously interested in his presentation of the gospel. He went over to the other church and offered to assist in leading souls to Christ there, but they snubbed him at every opportunity. The evangelist, being prompted by the pastor, took occasion to drive at him by making reference to certain extreme positions which he had taken, and then showing them up in a most unfavorable light. After this he was not called upon to pray or take any part whatever. While the tough element did not respect James for his severe arraignment of their sins, yet they did not approve of such methods, and they began to do all kinds of devilish things to detract from the meetings and to keep the young people from being led to Christ. They organized a dancing party to meet every night near by, and by the saloon men's help put in every attraction possible to draw away the serious minded from the meetings, until the company at the church grew so small that it became well-nigh impossible to conduct the singing, and so they closed. Thus the town became more dead than ever to things spiritual, but very much alive to sin.

He then began to write some articles in which he showed up the sick spots in their municipal and social life. Many more were offended, even his own church members refusing to hear him preach any more.

Finally his time was up and he bade adieu to the town and its unsavory conditions, with less than half of the salary upon which they had agreed having been paid to him. They had arranged the minutes of his call to correspond to the minimum subscription list, but the spokesman of the meeting had given him to understand that he was called upon the maximum estimate of what they expected to raise; but as it was never raised he was presented with the minimum amount and referred to the minutes, which he had known nothing of before, but had to abide by it as he did not wish to make trouble. The church reported the pastor paid in full, and referred to their minutes as proof of the same at their annual meeting, and so went on record as being a covenant-keeping church. But they gave their young pastor a poor recommendation, upon which he was measured by the missionary committees with the rest of his failings.

The call to Middleton came just in the nick of time, when he was best prepared to appreciate it and put away his critical disposition and enter into the plans of President Brown, for he was positively at the end of everything so far as he could see, being out of money and friends as well.

(To Be Continued.)

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And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, so when you talk to others you won't disgust them. Just one or two Stuart's Charcoal Lozenges will make your breath sweet, and make *you* feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

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We want to prove all this to you, so just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

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The Backwards Road.

I know that somewhere there must be
A Backwards Road,
A road like this,
Leading to all old lovely times,
Picnics last year, forgotten rhymes,
And dolls I used to kiss.

But every road beneath my feet
Leads farther off
From yesterday;
And when I creep into my bed
I feel it rock beneath my head
Like ships upon their way.

If I could only find that Road,
The Backwards Road,
How quick I'd walk,
And change the naughty things I've done,
Pick up my playthings one by one,
And hear the baby talk.

—*Florence Wilkinson.*

Old Sweet Springs.

In the mountains of West Virginia, which are not as well known to the country at large as they deserve to be, are many lovely spots, that are summer resorts as well as beautiful resting places in spring and fall. Old Sweet Springs is such a place. It is far above the sea level, and there has been a hotel there ever since 1792. George and Martha Washington spent the summer of 1797 there, and there Jerome Bonaparte met Elizabeth Patterson. There, too, is still standing the "Lewis Cottage," said to have been the first house erected west of the Alleghanies. There is a golf course at Old Sweet Springs, which is said to be very fine; anyway, there is a mint patch by the brook. The springs themselves are believed to cure nearly everything, including dandruff! Without vouching for this latter fact, doubtless if you play golf every day without a hat, they will help.—*The Travel Magazine.*

Terrible Candor.

A parent standing with her child outside the church said, "I didn't think much of that sermon." To which the intelligent child replied, "Well, but, mother you only paid a penny for it, and for the whole service as well."

"When Nellie Makes Fifteen a Week."

In days gone by, mothers planning for the future would say: "When Nellie is married we will do so and so." To-day they say. "When Nellie has a good position or makes fifteen a week I will do this or that." The old-fashioned mother pointed with pride to the daughter happily married, mistress of her own well-managed home. To-day the power in the household to whom all bow is the daughter who earns the largest salary.

Many mothers frankly admit that it does not pay to train daughters in housewifely habits. The girl who is to be in business should not be troubled with domestic matters. Instead of teaching the girl how to dust, mend or cook, before and after school hours, the mother dictates shorthand exercises.

Is it remarkable that the girl accepts her mother's view? Surely this mother, drudging more or less patiently at home while the daughter is preparing for business, must know whereof she speaks when she says her child shall never lead the narrow life that has been hers? Is it strange that the girl sees the domestic life through distorted lenses, and decides in favor of a life of individual and absolute independence?

Not until the wage-earning women of the present generation have married and reckoned the full measure of their loss will a second, or perhaps a third, generation of daughters be taught to choose intelligently between the domestic and the business life. Not until thousands of women have scored either failure or deadening mediocrity in wage earning will girls be taught that there is drudgery in the factory, store or office as well as in the kitchen. Until mothers learn this by actual experience daughters will continue to fling themselves recklessly, unadvisedly into the maelstrom of business life.—*Woman's Home Companion.*

Reminders.

Appreciation is itself a sort of inspiration.

The soul's homesickness is a sign of sanity.

Yesterday must ever be the teacher of to-day.

Many of the world's pains are "growing pains."

This is not a "fallen world;" it is a rising world.

Obedience is a key-word to all progress and growth.

Jesus was awarded a cross for lifting his voice against the evils of his day.

No man finds his rightful place in life until he finds the place God meant for him.

To love the beauty of another soul is the beginning of beauty in one's own soul.

Character, like a cube, is a thing of three dimensions—length, breadth and height.

The only part of a man's career to be finally remembered will be the part which he lives to God.

—*From "The Chimes" of Elm Park Methodist Episcopal Church, Scranton, Pa.*

Pocahontas.

Some historians have said that the little Indian Princess Pocahontas did more to influence the fate of the western continent than any other woman in the world except Queen Isabella. The life of this Indian girl makes a strange appeal to the imagination. Her unselfish devotion, superhuman courage, womanly compassion, youth, sincerity, love and self-control go to make a character which is romantic beyond any ideal creation of the poet or romancer, and illustrate the truth of the old saying that fact is stranger than fiction. The dramatic moment the sculptor has seized upon is that which represents Pocahontas as she stands before Captain John Smith and his heroic band, and, with outstretched hands and trembling lips, bids them save themselves from the danger which threatens them.

The savages, after a trial and powwow, had dragged Smith to two great stones which had been placed before Powhatan, being ready with their clubs to beat out his brains; but Pocahontas, "when no entreaty could prevail, got his head in her arms and laid her own upon his to save him from his death." At this date Pocahontas was not more than twelve years of age. She repeatedly stood between her father's savage nature and the white man at the risk of her own life.

Such is the picture which the sculptor has endeavored to place before the mind and eye of the beholder who visits Jamestown, Va., and beholds the new bronze statue which the daughters of the Pocahontas Association and the Daughters of the Revolution have placed there.—*The Circle.*

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Companionable People.

By Emily Huntington Miller.

The very word, companionable, commends itself to the ear with a sort of resonant harmony that carries the assurance of what the old divines called "excellent meanings."

One may be good company through the ability to amuse, to divert, or to instruct, yet be no more than a retailer of good stories; or a fluent after-dinner talker; but to be companionable is not so much dole for others as riches for one's self. It is the ability to come into sympathetic touch with any environment; to establish instantaneous communication with man or nature, animate or inanimate, without any clumsy machinery of wires and batteries.

For true companionableness look at Robert Louis Stevenson, at home with the light-hearted artists at Fontainebleau, and with the squalid emigrants in the steerage of the steamship, in the rush and reek of city streets, and the silence of the mountains and unmarred forests; enjoying the complacent stupidity of the commissary who arrests his inland voyage, and moved to inextinguishable laughter by the appeals of a small white donkey tied by the roadside; in close touch with the deepest philosophy and the highest thought, yet with an intuitive comprehension of the South Sea Islander in his ghost-haunted world of superstitious terrors and childish delights. He carried the key of the universe in his bosom and all doors opened before him.

To be companionable is probably less gift than acquirement, though one must have been born with the capacity to make the acquirement possible; yet it is not a single quality, like a good memory, or a bad temper. Rather is it the happy result of a number of excellencies combined in fortunate proportions.

Would not the first be a certain keenness of the senses, an alertness of eye and ear that lets nothing flash by unnoted, a sensitiveness to small signals and atmospheric changes, and a skill at interpreting tongues not amenable to classical translation? A man thus equipped would never be beyond the possibility of new revelation, or of fresh insight to some familiar one. A clairvoyant reading of things expressed, an intuitive grasp of things unexplained, enables him to add the quickness of instinct to the subtlety of reason, making him the comrade of bird, beast and flower, no less than of man.

Perhaps a sympathetic nature should come next in an elemental analysis—not the ability to weep or rejoice as your neighbor sets the tune, which usually means no more than that your own emotions lie near the surface and are easily stirred by your environment—but the fixed habit of taking your neighbor's view of things by looking at them from his standpoint. You may not share his feelings, but you share his point of view, and from that position his frame of mind is understandable. The mother who kisses and soothes the doll with a bumped head, does not share her child's distress at the accident; she is sympathetic enough to take for the moment the baby's point of view without attempting to bring the baby to hers—the fatal mistake with too many of us.

"She's reasonable," says one of the dwellers in idyllic Oldfield—"she will have her own way, but she's willing you should have yours—most folks want their own way and yours too." This is too much to pay even for sympathy.

Next I would name a sense of humor; so many dull and dreadful things may be changed beyond recognition by its luminous atmosphere. And certainly one must be an optimist. I question if a pessimist can really possess a sense of humor unless it be of that grim sort, built upon the satisfaction of arriving at a conclusion before fate herself, and greeting her as an expected guest where she had planned a surprise.

For a persistent optimist, fairly reveling in his ability to come up smiling from the ugliest blows, to see hope beyond the blackest horizon, to wrest content out of the most grudging fortune, and at the worst to fall back undaunted upon a sense of humor that could never be dulled, commend me to Stevenson, most companionable of men.

And since he has spoken of "the companionable silence of the trees," let us add to our analysis one more element—the grace of silence—to be satisfied without saying all one means.

A book may easily be too garrulous, explaining and accounting for everything, instead of tempting one by delicate suggestion to discover another aspect of an idea, or, forsaking the main road altogether, to strike into an alluring by-path leading to some unexplored region. The too talkative book may be closed and laid upon the table or tossed into a convenient thicket; the friend who perpetually offers an opinion or a sentiment and adds insult to injury by demanding, "Don't you think so?" can not be dealt with in the same fashion, and is a device of the adversary to rid you, at one swoop, of all the Christian virtues.

Companionable silence! Words eloquent of meaning to all who find rest and healing in that great Mother Nature who goes on her way without noticing you, or taking you into account—pouring out her sunshine, moving the tides of her sweet air, shifting her panoramas of morning and evening without a care for you or your pretty moods, yet with a silence that does not shut you out but folds you in—a happy atom, basking in the warm spaciousness of the universe.

Would you take a friend with you into this domain of the blessed? Choose Stevenson to share your camp-fire or your forest bivouac. Let David, and Alan, and Prince Otto and all the motley host of his creation stay at home to wait your leisure in the library, but invite to your solitude the man himself in his reminiscences of travel by land and sea, in his delightful philosophizing concerning reading of that book of books, the heart of a child, and, best of all, his companionable silence.—*Interior.*



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Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.

Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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The Little Voyager.

O, the ways are many to Drowsy Land,
Some one, I know, would try them all.
'Tis hey, to-night for a big balloon;
Big and round, like a silver ball.
Up through the dark it swings along.
Blown by the night wind's rustling song.

Slowly it sways and swings this way,
Poising at last, just overhead
When down drops a glimmering rope of light,
And anchors it safe to a tiny bed;
And climbing the ladder of silver beams,
Some one embarks for the Land of Dreams.

All through the night, in the shining thing,
Silent they float through the cool, sweet dark.
Reeds they dip in the foamy clouds,
Where the summer lightnings glint and spark;
And east and west, o'er the wind-swept sky,
The twinkling, golden bubbles fly.

Do you ask me how Some One comes home again?
When deep in the West dips the silver sphere?
O, never a thought do I give to that,
Perhaps the sun is the charioteer.
I only know that the tiny bed
Pillows each morning a golden head.
—*Pauline Frances Camp, in New England Magazine.*

A Bulgarian Shepherd Boy.

A little hut in Bulgaria, made of mud and stone, was Pluck's home, and his father was so poor that he could hardly get food enough for his large family. Their clothes cost little, as they all wore sheepskins, made up with the wool outside.

Pluck was a bright, ambitious boy, with a great desire for study, and, when he heard of Roberts College at Constantinople, he determined to go there. He told his father one day, when they were away together tending sheep, that he had decided to go to college.

The poor shepherd looked at his son in amazement, and said: "You can't go to college; it's all I can do to feed you children. I can't give you a piaster."

"I don't want a piaster," Pluck replied; "but I do want to go to college."

"Besides," she shepherd continued, "you can't go to college in sheepskins."

But Pluck had made up his mind, and he went—in sheepskins and without a piaster.

He trudged sturdily on day by day, until he reached Constantinople. He soon found his way to the college and inquired for the president.

Pluck asked for work, but the president kindly told him he must go away.

"Oh, no," said Pluck; "I can't do that. I didn't come here to go away."

When the president insisted, Pluck's answer was the same, "I didn't come here to go away."

He had no idea of giving up. "The king of France, with 40,000 men, went up a hill, and then came down again," but it was no part of Pluck's plan to go marching home again; and three hours later the president saw him in the yard, patiently waiting.

Some of the students advised Pluck to see Prof. Long. "He knows all about you Bulgarian fellows," they said.

The professor, like the president, said there was no work for him and he had better go away. But Pluck bravely stuck to his text, "I didn't come here to go away."

The boy's courage and perseverance pleased the professor so much that he urged the president to give Pluck a trial. So it was decided that he should take care of the fires. This meant carrying wood, and a great deal of it, up three or four flights of stairs, taking away the ashes, and keeping all things neat and in order.

After a few days, as Pluck showed no signs of weakening, the president went to him and said: "My poor boy, you can not stay here this winter. The room is not comfortable, and I have no other to give you." "Oh, I'm perfectly satisfied," Pluck replied. "It's the best room I ever had in my life. I didn't come here to go away."

Evidently there was no getting rid of Pluck, and he was allowed to stay. After he had gained his point, he settled down to business, and asked some of the students to help him with his lessons in the evenings. They formed a party of six, so none of the boys found it a burden to help Pluck one evening a week.

After some weeks he asked to be examined to enter the preparatory class.

"Do you expect," asked the president, "to compete with those boys who have many weeks the start of you? And," he continued, "you can't go into class in sheepskins—all the boys would cry 'Baa'!"

"Yes, sir, I know," Pluck said, "but the boys have promised to help me out. One will give me a coat, another a pair of trousers, and so on."

Although Pluck had passed the examination, he had no money, and the rules of the college required each student to pay $200 a year.

"I wish," said Prof. Long, "that this college would hire Pluck to help me in the laboratory and give him a hundred dollars a year."

Pluck became the professor's assistant. But where was the other hundred coming from?

President Washburn sent an account of Pluck's poverty and great desire for an education to Dr. Hamlin, the ex-president of Roberts College, who was in America. The doctor told the story to a friend one day, and she was so interested that she said: "I would like to give the other hundred."

A boy who had so strong a will was sure to find a way.—*Child's Companion.*

Married Folks, Keep House.

Furnished rooms, boarding-houses and hotels can never be true "homes" for married people. At their best they are but substitutes, not equivalents. They lack the sense of possession, of privacy, of permanency and of personality that gives an atmosphere of peace and sacredness to a home of one's own, no matter how small, how modest and plain it may be. They bear the same relation to real homes that an incubator does to a hen,—a mechanical imitation of a living reality.—*The Delineator.*

Rests by the River

This book of devotionals, by George Matheson, is to the drooping heart as showers to the wilting flowers. These are some of its meditations:

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY, = = ST. LOUIS.

"I'll Pay You for That."

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said, "I'll pay you for that." So the duck flew at the old hen, but as she did so her wings struck an old goose, who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat who was just then in the yard.

"I'll pay you for that!" cried the cat, and she started for the goose; but as she did so her foot caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! And all because the hen accidentally stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to her fold, the dog to the house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

A New Scheme for Raising Money.

A new scheme has recently been devised for raising money in a Sunday-school. It is a "Foot of Pennies." Strips of paper are covered with glue on one side. You moisten the glue and stick pennies on until they measure a foot. Then you bring your "Foot of Pennies" to the treasurer of the school, and get another glued strip of paper. The aim is for all to keep at it until the united efforts make a strip a mile long, 5,280 feet.

Quietness comes from a lot of doing all taken together, I guess. Maybe no person alone can have it. It's like a river. The more water there is, the stiller every drop rolls along, and it's only the little brook that makes such a fuss and clatter.—*Selected.*

Puzzles.

Feet have they, but they walk not—stoves.

Eyes have they, but they see not—potatoes.

Teeth have they, but they chew not—saws.

Noses have they, but they smell not—teapots.

Mouths have they, but they taste not—rivers.

If—; Then

IF the new pastor
- Goes to his charge immediately and cheerfully;
- Refrains from an immediate attempt to unnaturally boost the salary;
- Has nothing but kind words for his predecessor and his family;
- Makes no disparaging comparisons about the parsonage and town;
- Immediately launches out among the people;
- Gets acquainted with the children;
- Puts himself in touch with the community's civic life;
- Prayerfully plans for a revival;
- And sticks manfully to his job.

IF the congregation
- Willingly lays aside all unpleasantness of the year;
- Receives their pastor with a glad hand and a cheering welcome,
- Refrains from telling him how their former pastor did things;
- Backs him up with their presence at the appointed means of grace;
- Believes he is sent of God to minister to them in things spiritual;
- Prays for him, and stands ready to co-operate with him in revival effort;

THEN
- Nothing can keep the year which both are now facing from being a success, for God's blessing will be in it.

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Volume XLIV. Number 42.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 17, 1907.

A PRAYER.

By Thomas Curtis Clark.

GIVE Thou, O Lord, more joy, more pain,
Thy will shall sov'reign be;
But let life be a blended strain
Of varied harmony.

With darker threads weave too, we pray,
The silver and the gold;
Life's pattern, then, in that last Day,
Shall richest beauties hold.

Let every cloud be pierc'ed through
With some bright rays of light;
If Thou canst not give heaven's blue,
Let some stars cheer the night.

And yet 'tis not for us to mete
Our share of joy, of pain;
If 'tis Thy will, fit us to greet
Less sunshine and more rain.

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—The pressroom of the Christian Publishing Company, St. Louis, is in need of several competent feeders for cylinder presses.

—Our communion ware contains the best values for the selling price of any manufactured. If we were not convinced of this we would change to another line. All the makers write for our orders.

—Last Thursday morning's mail added twenty new preachers to our list. The loyalty of this paper to the Scriptures, its unceasing advocacy of the plea of that great Reformation, and its unfailing constructiveness is being appreciated by Disciples as never before.

—A great many preachers are joining our Book Lovers Society and writing us to send them one book per month of the new books we think would please them. All our preachers are cordially invited to join the society. Books are sent promptly and payments may be made at the convenience of the purchasers.

—We sell the famous Philadelphia Pin-cushion Blackboard complete with table and pictures for $15. The use of this device has doubled the attendance and the usefulness of the younger departments in many schools. Descriptive circulars sent on application. We strongly recommend the use of this board.

—While you may not have secured enough new subscribers to THE CHRISTIAN-EVANGELIST to pay your way to Norfolk before the convention, now that you have returned home, begin immediately and you will be surprised to see how quickly you can pay back into your household treasury your convention expenses.

—Marion Stevenson's teacher-training course now appearing in "Our Young Folks" is attracting wide attention. We will supply the earlier numbers to new classes. Those getting 70 per cent or more in the final examination will get a diploma from the international committee. This will be a certificate of a noble achievement and an evidence of one of life's real honors.

—A brother minister recently informed us that during the past year he had purchased over $200 worth of books from the Presbyterian Board of Publications. Another wrote that he had been liberally patronizing a Baptist publication society. We are as well equipped as either of those denominational houses for serving our brethren and believe we could have saved them a little money on many of their purchases. At least, try us first hereafter.

—While the great majority of new subscriptions continue to come by ones and twos and such subscriptions usually represent the most permanent readers, we are glad to note the following new clubs received last week:

Springfield, Mo	48
Osceola, Mo	14
Windsor, Mo., W. A. Morrison, pastor	12
Mt. Healthy, Ohio, S. Boyd White	10
Claude, Texas, Jewel Howard, evangelist	7
Core, W. Va., George H. Ellis	5
Covington, Ky., Milo Atkinson	5
Harrison, Ohio, M. G. Long	5
Cincinnati, Ohio	5
Warrensburg, Mo., J. T. McGarvey	5
Glasgow, Ky., James Small, evangelist	4
Madisonville, Ky., S. F. Fowler, pastor	4

—**Bible Studies for Teacher-Training.** By Charles Roads, D. D. Price 60 cents net. This is a normal text book with analytic, synthetic side lights. The studies are outline in character, but stimulating. It will be very helpful.

Beautiful Joe. By Marshall Saunders. Price $1.25. Five hundred thousand copies of this classic animal story have been sold. Do you want any further testimony as to its worth? Buy it, read it, cry over it, laugh over it. One underlying thought in the book is that the keeping of pets by children unconsciously leads them to think of others.

—**The Saloon Keeper's Ledger.** By Louis Albert Banks. Price 75 cents. A series of temperance revival addresses by a well-known, popular preacher. Dr. Banks is a specialist in illustration. The idea of the book is to show the saloon debtor to disease, immorality, ruined homes, pauperized labor, lawlessness, crime and political corruption. Then we are told how to settle the account.

—**Christianity's Storm Centre.** By Charles Stelzle. Price $1 net. The author, a young minister, has for some years been making a special study of social conditions. To him the storm centre is the city and its problem an industrial one. He wants to arouse the church to alter its methods; then he believes it will win the fight for uniting the church and the laboring masses The book is one to be studied.

—**To-day in the Land of To-morrow.** By Jasper T. Moses. Price $1. This is the latest book on Mexico and is written by the president of our Christian Institute at Monterey and the son of Editor Moses, of the C. W. B. M. It is an excellent account of the people and this land. Many half-tone reproductions of photographs, and among them those illustrating our own church's work, make the book exceedingly interesting.

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—**Thoughts of Thirty Years.** By F. D. Power, Price $1. These gleanings from the writings, sermons and addresses of the writer of "As Seen from the Dome," in THE CHRISTIAN-EVANGELIST were selected in celebration of his thirtieth anniversary at Vermont Ave. Christian Church, Washington. Excellent portraits of Brother Power at the present time and in his early ministry, appear as well as of his church and others that have grown out of it.

—**Teaching and Teachers.** By H. Clay Trumbull. Price $1.25. This is one of the tried-and-not-found-wanting books. It is by a Sunday-school expert. It is systematic and avoids purely technical terms. In part I is discussed the teaching process under the broad heads of its nature, essentials, elements, method. There are subdivisions under these heads. The second part takes up the Sunday-school teacher's other work than teaching, such as having and using influence reaching scholars, etc.

WHAT FRIENDS ARE SAYING.

Have just finished reading "Christian Union," by Bro. J. H. Garrison, and wish to thank your company for the service it has rendered our brotherhood in publishing this book. It is the most helpful one on the subject I have ever read. To my mind it presents the error of denominationalism while keeping clear of sectarian seclusiveness. I wish it were possible to place this book in the hands of every denominational minister. It would hasten the day when the church would be found in world-wide visible fellowship. Ernest J. Bradley (minister), Lampasas, Texas.

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St. Louis, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, OCTOBER 17, 1907. Number 42.

Friends With God

By Frank Waller Allen

"Who shall ascend into the hill of Jehovah?
He that hath clean hands, and a pure heart."

The very sublimest type of religious life is to be upon congenial terms with God. To believe only is not necessarily to be at all religious. There be many men of vile hearts and vicious habits who have never doubted Jesus as being the Christ. Neither is proving the sincerity of our belief by the good work of our hands the final test of our Christianity. One may have faith in the virtues of a man, serve him even after the example of the good Samaritan, and yet find companionship impossible because of a lack of common interests, like ambitions and similar ideals. For this reason one's most sympathetic friends are not always in one's family, and those with whom we are nearest in harmony frequently enter our lives as passing strangers. We meet a new personality with expectant minds, look into his heart and discover that we love the same things in life, in death, in the afterwhile, and straightway there is born a friendship that the intimacies of the years can but strengthen.

Just as we are ambitious to make friendships with the men and women who are doing things in the world's work that are after our own heart's desire, so, as followers of Jesus, should we be inspired with an aspiration to walk with God, enjoying an intimate and sympathetic relationship. And instinctively the questions come: Who shall be the companion of God? What makes congeniality between man and his Maker? How shall we get in harmony with the Infinite? "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?"

I. "He that hath clean hands."

The hand, next to the eye, is the most ready and willing servant of the mind. There is scarcely an act of the brain that is not immediately followed by a service of the hand. So much do we use our hands that the mind is generally unconscious of the thought which wills their movements. And especially do the hands play a most active part in the labor of the world. Therefore, when the good King David speaks of the hands he makes use of a term which stands for the calculating and more logical part of the mind given to dealing with the various business, social and religious affairs a man must needs meet between the cradle and the grave.

As a consequence, clean hands mean honest hands in conducting the world's business. And it would be well to remember that hands which are merely business and nothing more, can not be clean hands. They have the rust and tarnish of gold upon them. They may never cheat, they may never lie, but they do not love home, family and God. Blessed is the man whose mind is served by hands of love! . . . Clean hands are fair hands in friendship. That is, instead of always asking if their friends love them enough, they question themselves to see if their service of love is as great as the goodness of life requires. They do not find themselves considering what the world owes them, but rather do they remember that probably the only reason for their existence is not what they are going to "get out of life, but what they are going to give to life." . . . Clean hands are honorable hands in social life. The social state of mind in a community is a mirror of its religious life. The worldly refuse to differentiate the churchman and the Christian. It is true they should be one and the same, but the fact remains that they are often widely separated. However, a carping non-Christian finds many things in the back-fence social life of a church community over which to make merry and blasphemous jests when their attention is called to their need of Christ. One of the very greatest sins in our average churchman is the lack of ambition and aspiration for anything more in life than to feed, sleep and make money, and then, some-how-or-other—God knows it would be a miracle—after death to go to heaven. As if anything or anybody could go to heaven after having been dead all their lives. Christianity is a bigger thing than merely a church religion. Our lives will be larger when we learn that the education and culture of the mind, the harmony and beauty of the home-life and its surroundings, the development of our love and appreciation of the beautiful, and the art of living pleasantly with all men who seek us, is also a part of the teaching of the Master. Clean hands, then, are friendly, kindly, merciful, just and ministering hands toward all mankind. In a word:

A clean hand is a hand that you would place fearlessly and unafraid in the hand of God.

II. "And a pure heart." . . . .

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

The heart has ever stood for the part of our mind that is given to the affections, the passions, the deeper loves of our natures. It is of a love that is closely akin to the physical. Hence the ancients thought our organ called the heart the seat of passion, for the reason that certain impulses and emotions cause it to beat more rapidly than when in its normal state. Therefore, by the word "heart," David means that within our being with which we love, tenderly and passionately; with which we feel emotionally; with which we hate; with which we bind ourselves without questioning, and often illogically, to father, mother, sweetheart, wife, husband, friend, brother, sister, Jesus Christ, God.

A pure heart is a heart that, while not ignorant of the world's evil, sees all of the goodness there is in this great business of life. It sees enough of virtue in the worst of men to sympathize with them in their weaknesses. It is a heart which sees so much of honor, of sympathy and of love even amid the wreck and ruin of wickedness that it never becomes for long hopeless or discouraged in its work of helping, serving and teaching. To keep sweetly simple amid the world's confusion; to be honorable in all its fitful deceit; to find goodness and mercy and virtue in the lust-filled, sensual existence of the feverish slaves to passions; to see in the work and the play of the varied life about you much of God; to meet the eyes of Jesus in the eyes of your fellowmen, to feel his touch in their hands, his joy in their gladness, his suffering in their sorrow, his Gethsemane, his cross his immortal love in their long, bitter struggle to be better, to do good, to be like him—this is to be pure in heart.

III. "He shall receive . . . righteousness from the God of his salvation."

Thus the Psalmist concludes that he that hath a pure heart and clean hands shall receive righteousness from God himself. He shall become like unto God. And that is the point: We must have life in common with God to be on intimate, understanding, friendly, sympathetic terms with him. And we must become like God through Jesus Christ. Love the great principles that Christ loves; love men and women, as near as it is possible, as Jesus loved them. Don't you see that we love God just as much as we love the things he loves—that much, no more?

So we may justly conclude that as we are like Jesus in hand, in heart, in mind, loving as Jesus loved, being merciful as he was merciful, working as he worked, just so near are we like unto God, and have a kinship with him. This is to be friends with God.

Odessa, Mo.

Current Events

John Mitchell.

Press reports state that John Mitchell will retire from the position of president of the United Mine Workers of America. Mr. Mitchell's retirement is not only voluntary, but will be made against the general protest of the members of the organization and of the public generally. The years during which he has been at the head of the miners' union have been exceptionally trying. The situation has bristled with difficulties most of the time. But through them all the fairness and sanity of this wise young leader have been conceded by the employers, and his devotion to the cause of union labor has not been questioned by the miners. He has devoted to his important but ill-paid office, for a salary of $1,800, talents which would be worth many times that amount in the conduct of any large private business. He has served well, and if he retires from this office he will doubtless continue to serve well in some other capacity.

The Growth of High Schools.

One characteristic feature of the educational development of the past decade has been the great growth of high schools. The report of the United States Commissioner of Education shows that in the fifteen years from 1890 to 1905 the number of public high schools in the entire country has increased three-fold, and the number of pupils in them increased somewhat more than three-fold. In the latter year there were 7,576 high schools, with 679,702 pupils. During the same period there has been a decrease in the number of private secondary schools and in the number of students attending them. Of students who are enrolled for some part of a high school course, only about one in eight is graduated. The development has affected the character as well as the number of high schools. The next decade will see a much wider introduction of subjects and methods which are not traditionally suitable as preparation for college, but which are highly appropriate as preparation for life. As there are agricultural colleges, so there will be agricultural high schools, thousands of them, throughout the country. As there are technical schools, so there will be trades high schools in the cities, where the boys who are destined to spend their lives in handwork may learn to do their work under better conditions than the old apprentice system made possible and at the same time be getting some general education. The state supports schools for the training of doctors, lawyers and civil engineers. Why should they not support schools for the intelligent training of carpenters, plumbers and masons? We think it will. Perhaps the labor unions will do something of the same sort. The Typographical Union has already decided to establish a series of trade schools for the training of apprentices. When the unions devote some of their great power to training men to earn the wages which they receive, instead of spending all of it in forcing the employer to pay the wages which are earned, they will come nearer to fulfilling their whole duty.

Trial by Torture.

Our somewhat remote ancestors had a curious notion that the truth could be squeezed out of a reluctant witness by the use of thumb-screws, somewhat as cider is squeezed out of apples by a cider-press. Having found by long experience that no amount of compression can extract pure truth from an unveracious or uninformed witness, we have slightly varied the application of the principle. We now thumb-screw the jury to get a true verdict according to the law and the evidence. The jury is cooped up in cramped and uncomfortable quarters and kept there till it gives a verdict. There are all-night sessions, during which the jurors doze uneasily in their chairs or take turns trying to sleep on the table. If so be they sleep at all, they awake stiff, heavy-eyed and unreasonable. What man can be wholly rational after spending a night in a chair? All this provision of studied discomfort for the jury is for the avowed purpose of forcing a verdict. It does put a premium upon promptness. So did the thumb-screw. But it fails, as that ancient instrument of justice failed, to put a premium upon wisdom and truth. A comfortable jury is more likely to be a reasonable jury than one that is being urged by physical discomfort to give any sort of a verdict in order to get free and go home. One thing needed is that every court house should have not a jury cell, but a respectable jury room, with comfortable overnight accommodations for cases requiring that the jury be held over night. The jury system is imperfect enough at best, without adding to it the torture system.

A Hero of Esperanto.

Peace has its heroes, and the field of scholarship shows cases of self-sacrifice as splendid as those of the battlefield. The "universal language," Esperanto, has a hero in the person of Professor Beaufort, of Louviers, France. This scholarly man had for many years studied the question of an artificial universal language. After years of work he had himself worked out such a language, which he called Adjuvanto. He had just published it and was very proud of it, and happy in the hope of its success. Then he heard of Esperanto, the language which had been devised by Dr. Zamenhof and then newly published by him. He studied it and compared it with his own system. His conclusion was that his was inferior. Without delay he put his loved Adjuvanto in the stove and became an ardent promoter of Esperanto. Few men are large enough to separate their own personal interests so completely from the interest of the cause to which they are devoted. A large proportion of the men who do so are found among the workers in the field of science.

Trust Conference.

An important conference on the trust question is to be held in Chicago, beginning October 22, under the direction of the National Civic Federation. It will be non-political, and most of the men who will participate in it are economists of high standing and men of large affairs. President Nicholas Murray Butler, of Columbia University, is chairman of the conference. The various methods of state and federal control of large corporations will be discussed.

International Balloon Races.

Following closely on the heels of carnival week and the President's visit in the interest of a deep waterway from the lakes to the gulf, St. Louis is preparing for the international balloon races to be held during the week commencing October 21. There will be contestants from foreign countries, and the result of the races will be quite significant. Army officials are taking special interest in the affair, and much valuable information and experience is anticipated. The races will be held from Forest Park, near the World's Fair site.

The secret of why so many school teachers are spinsters is out and is made public by one of the spinsters herself. Miss Catherine Goggin, secretary of the Chicago Teachers' Federation, says men are afraid to marry teachers for the reason that they have ruled imperiously so long that they are not amenable to domestic discipline, and will not brook dictation from their husbands. The habit of "bossing" which the men fear is not laid aside at the altar. There is another side to the story, as well. Miss Goggin says women teachers hesitate to marry because they see in the children before them every day so many wretched examples of matrimonial misery.

Six hundred and twenty-five saloons will go out of business when the new state government becomes effective in Oklahoma. The canvass of the election returns shows that state-wide prohibition carried by a majority of over 18,000. There is but one brewery in Oklahoma, and it will quit business at the same time as the saloons.

Manila dispatches tell of the great interest in the opening of the first Filipino Assembly, which will take place this week. Secretary Taft will be present. At a preliminary caucus, a motion to have the assembly meetings opened with prayer was defeated by one vote.

Vancouver will send back 179 of a recent arrival of 518 Hindoos on account of lack of funds and physical defects. The remainder will probably be shipped to the Canadian capital, with the suggestion that they be passed on to London.

The docket which confronted the United States Supreme Court, which convened in Washington on October 14, was a record breaker—a total of 450 cases confronting that body.

Editorial

Some First Principles.

X.—Signs of Development in Christian Character.

Having dealt now with the great verities which are fundamental to citizenship in the kingdom of God, we may appropriately close this series of articles by indicating some of the things which mark the development of the spiritual life of the believer who, under the leadership of the Spirit, is seeking to perfect his Christian character.

1. As one's faith increases, as it is certain to do in the daily study of God's word, and in the daily effort to do the will of God, there comes to the soul a sense of *satisfaction*, which can be found nowhere else than in Christ. Such an one realizes the truth of what Jesus said to the woman at the well of Samaria, that the water of life which he gives satisfies the soul's immortal thirst, and he is content to abide in Christ. Others may run hither and thither after this or that new religious fad or philosophy, but these things offer no attractions to one who has tested the truthfulness of God's promises. The reason why so many professed Christians follow off after these modern devices, which are often old errors revamped and repolished, is that they are not rooted and grounded in the faith, and their souls have never been brought in vital contact with the life-giving water which Christ supplies. As windstorms reveal the defective trees in the forest, so these modern substitutes for Christianity reveal the defective faith and spiritual life of many professed Christians. Christian stability is a virtue that comes from the consciousness of finding in Christ the daily supply of our daily spiritual needs. One who relies upon an experience that dates back in the past, in which God touched his life, who has no continuity of religious experiences, soon finds his faith waning and his spiritual life declining, until he is ready to take up with anything that comes along that offers a new sensation. Whoever has come to really understand that Christ is all in all to him, and that he need not go elsewhere to find every spiritual want supplied, may be sure that he is on the way to the city whose shining portals will open to receive him into the company of the redeemed.

2. But to be satisfied with Christ is very different from being satisfied with *ourselves* and with our attainments in Him. To "hunger and thirst after righteousness" is not inconsistent with the deepest soul-satisfaction, and is another mark of real citizenship in the kingdom of God. The soul's capacity for God is beyond all our present dreams and imaginings. To be content with what we are, and with our meager spiritual attainments, is the sure mark of spiritual decline, while the hunger and thirst after a deeper and truer righteousness is the unfailing mark of a soul that is developing into the likeness of Christ. What greater blight rests upon the Church to-day than the prevailing low standard of spiritual attainment, and the self-satisfaction that is content therewith?

3. The growing sense of freedom from the letter of Scripture, and a clearer apprehension of its spirit and meaning is the natural and legitimate result of a deepening spiritual life under the guidance of the indwelling Spirit of God. The mind which may have been perplexed at one time with varying forms and figures of speech, comes to see that all language is but an imperfect expression of truth, and that the truth itself is higher and deeper and broader than any mold of human speech into which it may be run. Spiritual discernment, which is able to see the essential truth embodied in different, and sometimes apparently conflicting figures of speech, comes as the result of Christian growth under the tuition of the Spirit. But this freedom of the Spirit involves no disloyalty to the *meaning* of the Scripture, and it ignores no accepted rule of interpretation. It is rather that anointing of the Spirit, of which John speaks, without which all rules of interpretation are useless in leading one into the very heart and deepest meaning of God's word.

4. As one advances in the knowledge of Christ, he is less concerned about the issues of some future judgment day, and vastly more concerned about the daily issues at the bar of his own conscience, as God reveals himself there as "a consuming fire" against all evil, hidden or open, and as a discerner of the thoughts and intents of the heart. One who has daily personal relations with God, who forgiveth his iniquities and comforteth him in all his sorrows, has no anxieties as to what the "Judge of all the earth" will do in some future judgment day. Not only is he relieved from the fear of judgment, but from bondage to the fear of death. Having within him already the life which is eternal, he sees that death is only a transition from a lower to a higher sphere in a life that is bound up with the life of God, and that is to continue forever. He may love life, and may long to live that he may accomplish certain plans and purposes; but he does not fear death and what lies beyond.

5. It would be impossible for one to grow in the image of Christ without coming into closer fellowship with his great plans looking to the world's redemption. An increasing love for God carries with it an increasing love for mankind, and a deepening interest in all the great world movements that have for their object the blessing of the race, and especially the evangelization of the world. One who in the earlier stages of his Christian life was especially concerned about himself, and his own salvation, who found it difficult to be interested in anything outside of his local church and immediate vicinity, becomes at last so widened in his sympathies and in his vision of the world's needs that he earnestly desires, prays for, and contributes to, the salvation of the whole world. One may well doubt his advancement in Christian character who does not experience this widening interest in the kingdom of God.

6. In a word, following the line of growth marked out by the Apostle Peter, the believing soul, through his faith in Christ, supplies courage, and in his courage knowledge, and in his knowledge self-control, and in his self-control godliness, and in his godliness brotherly kindness, and in his brotherly kindness love—the culminating grace in Christianity. It is this grace that enables us to judge ourselves alone severely, and all others charitably, and is the crowning beauty of Christian life.

Here we end this series of studies in some of the first principles which have to do with the beginning and progress of our Christian life. We are grateful for many expressions of appreciation, and are glad if they have contributed, in some small degree, to the elevation of our standard of Christian living, and to the development of a longing for a deeper spiritual life—a consummation that is essential to the accomplishment of the great tasks and purposes we have in view.

Now Hear the Call of the States.

On the heels of one of our great national conventions, when missionary zeal is at its highest mark, ought to be a good time to secure a liberal offering for state mission work, which is an important branch of home missions and is the foundation of the work both at home and abroad. If our enthusiasm generated by the national convention does not help the churches and ministers to do their best for state missions, it would argue that the national convention itself lacked the power to exact the right kind of enthusiasm, or that it has been allowed to evaporate without producing practical results.

We are writing this article on the way to the convention, and do not know what action will be taken to change the date of State Mission day, but nothing will be done, we are sure, that will change the time for the offering the present year. We trust, therefore, our ministers everywhere will call attention to this offering on the first Lord's day in November, and emphasize its fundamental importance to all our interests, local and general, home and foreign, educational and benevolent. If the preachers will be as loyal to this offering as they are to our general home and foreign mission days, a new impetus will be given to the work of evangelizing the neglected cities and neighborhoods, which our state board have been hindered from doing for lack of funds.

Let our churches more and more accustom themselves to an all-around, impartial, symmetrical development of our liberality toward all missionary interests. A lop-sided missionary zeal is no better than a lop-sided theology. Let us have a full-orbed Christianity and a full-orbed interest in all the enterprises of the kingdom of God. Remember State Missions, November 3.

Concerning "Destructive Criticism."

Last week we attempted to clear the atmosphere on the subject of "the new theology." Another one of the phrases much affected by religious journals which assume the function of being special guardians of the faith is "destructive criticism." Almost any view that antagonizes the views held by these champions of the faith is dubbed "destructive criticism," and preachers who are reported as having set forth some modern view of Bible doctrine are classified as "destructive critics." We have before us a letter just received from a brother out West, who confesses that he has had his mind poisoned against THE CHRISTIAN-EVANGELIST for years by having seen so much in other papers "concerning the destructive criticism of THE CHRISTIAN-EVANGELIST." Having read the paper for a few months, he writes: "I am much pleased with it, and infinitely prefer any higher criticism that may develop, to the spirit that I have seen growing stronger for several years," in other quarters, "of division, hate, malice," etc.

Now there is such a thing as "destructive criticism," and there are two kinds of it. One kind is wholesome and necessary, and the other unwholesome and pernicious in its influence. All reformers have a certain amount of destructive criticism to do in order to clear the ground for the new truths which they are to inculcate, and to embody in law and in institutions, civil and religious. A part of the work of Christ himself was destructive criticism. He came not only to "destroy the works of the devil," but to destroy the false, materialistic and legalistic conceptions of religion, which he found in the minds of the people. As long as there is error in the world which is cherished as truth, there will be room for that sort of destructive criticism. The other kind of destructive criticism proceeds, as a rule at least, from the lack of faith, and from certain presuppositions which render a large part of the Bible incredible. Let a critic, for instance, start out in his investigations with the presupposition firmly fixed in his mind that there is no supernatural element in the Bible, and that all that happened, or that is reported as having happened, must be accounted for on purely naturalistic principles, and his criticism is sure to be destructive to the credibility and historicity of the Bible. Faith is always constructive in its purpose even when its method is temporarily destructive, while skepticism or rationalism contents itself very largely with tearing down and concerns itself very little with building up. That it may accomplish some good in a negative way, is possible, but its influence, on the whole, in every field where it operates, is pernicious.

In the light of this explanation of "destructive criticism" how absurd appear the statements to which our correspondent refers, charging THE CHRISTIAN-EVANGELIST with "destructive criticism" in its evil sense! THE CHRISTIAN-EVANGELIST has not, and never has had, in the course of its existence, the slightest sympathy with any theory or effort to destroy the Bible, or to lessen men's faith in its spiritual power and authority. It seems preposterous for us to have to make such a declaration. Why, in the name of reason and conscience, have we been engaged all our lifetime in teaching the Bible, in urging its claims upon others, and in commending it to the faith and confidence of thinking men? And yet good brethren, some of whom are wholly uninformed on the subject, believe such statements because they see them in religious journals! One of our evangelists wrote us the other day that he thought the time was propitious now for THE CHRISTIAN-EVANGELIST "to come out square on the Bible!" And this is said of a religious journal which has no other aim or ambition, and never has had, than to propagate the religion of the Bible, and whose Editor has grown gray in his unceasing labors to extend the knowledge of the Bible throughout the world, and to bring all men to faith in the Christ of the Bible as the world's only Savior. Such statements would seem amusing if they were not also pathetic.

The "destructive critics" which we have most reason to fear are those among ourselves whose criticisms tend to destroy the confidence of the brethren in as good and true men as we have in our ranks, and who, but for such destructive criticism, might hope to exert a much wider influence for good in behalf of the Christianity of Christ than they will ever be permitted to do by this school of critics. Whatever may be said in criticism of these statements, we are willing to be judged by them at the bar of enlightened public sentiment here, and at the bar of God.

We have a real battle to fight with the real enemies of the Bible and of Evangelical Christianity, and we can not fight that battle successfully until we have learned to discriminate between things that differ—between the criticisms which are aimed at popular errors, and those which undermine men's faith in the Bible; between opinions and conclusions which may be held by men as loyal to Christ and the Bible, as ourselves, and those which proceed from unbelief and are wholly inconsistent with faith in Christ and the acceptance of the Bible as the Word of God.

The Divine Healer (Mark 6:56).

By Walter S. Whitacre.

Oh souls that are sick with sinning,
  Oh hearts that are weary and sore,
Come out of the pathways of error
  And follow its phantoms no more.
The great Physician is passing,
  The one who our sorrows can feel;
At the door of your heart he is waiting
  Your sin-sick soul to heal.

Come touch the hem of His garment,
  His precious garment of love.
He'll make you as whole and as perfect
  As the spirits that dwell above.
His power to heal is boundless,
  From none will He turn away;
Then hasten into His presence
  And touch His garment to-day.

Oh wonderful that Physician
  To heal all our sorrows and woes
By the simple touch of His garment
  As through our midst he goes!
How deep and how wide the mercy
  That brought Him down from above
To heal the sin-sick nations
  With the balm of His boundless love!

Mount Vernon, Ill.

SERMONETTES.

By C. F. Ladd.

If you persist in entertaining the devil, you needn't be surprised to find him hanging around.

✣ ✣ ✣

Some men try to hold their religion in their wife's name, but it's no use. They can not do business with God in that way.

✣ ✣ ✣

When you hear a man describing himself as a good deal of a saint, just watch his wife and see if she says "Amen!"

✣ ✣ ✣

Some people call themselves Christians and are quite indignant if their veracity is questioned. Well, some folks do have a queer idea of Christianity.

✣ ✣ ✣

The devil himself sometimes sits in a front pew and looks religious.

✣ ✣ ✣

You can't always tell what a man is by what he says or the way he looks.

✣ ✣ ✣

If you want to test a man's religion, give him a chance to get the best of you.

✣ ✣ ✣

About all the religion some people have is in their hymn-book.

✣ ✣ ✣

When a man is all the while complaining that every one is trying to take advantage of him, look out. The first thing you know he will take advantage of you.

✣ ✣ ✣

The idea some people seem to have about Christianity must make the devil laugh. They "make a profession," *join* the church, and then *serve him* to his entire satisfaction.

✣ ✣ ✣

"Here comes that horrid Mrs. B. Ugh!" A moment later: "Well, well, *Sister* B., I'm so glad to see you. How do you do," etc., etc. Say, sister, is this your way? Nice Christian you are. You had better mend your ways or the devil will get you, sure.

Editor's Easy Chair.

"Coming events cast their shadows before." Yes, and rising suns make the east rosy with their foregleamings before their round discs are visible above the horizon. When "The Christian-Evangelist Special" pulled out of the Union station on Tuesday afternoon, October 8, bearing a hundred delegates from about a dozen states to the Norfolk convention, the convention had begun in its preliminary stages and the premonitory symptoms foretold a great convention. The fact is, when you get together one hundred representative readers of The Christian-Evangelist, and feel their pulse on the problems which confront the brotherhood, you have a very reliable index to the feelings and convictions of the brotherhood. The devotional service held on board the train a few hours after leaving St. Louis, led by G. L. Snively, served to bring out very distinctly the things which were uppermost in the minds and hearts of these delegates. No one listening to their songs, prayers and talks could doubt the strength of their desire for the unity of the Spirit in the bond of peace, and for the triumph of those principles which make for our permanent peace and progress. The sentiment of this devotional service was a prophecy of that which is to prevail at Norfolk. So we all felt. This made all hearts beat buoyant with hope, and so the train sped on through the darkness, tunneling the night with its shaft of light, made vocal with the sound of praise and prayer from a hundred happy hearts that beat as one in love and loyalty to Christ and in the purpose to promote his Kingdom. The occupants of five sleeping cars crowded into one for a religious service, filling all sitting and standing room, must necessarily get close together, but this was only typical of the blending together of kindred spirits in a common cause. J. H. Allen, of St. Louis, said it was the first time in his memory that he had been compelled to stand during a prayer-meeting, and he said it as if he wished he might have the privilege of doing so often, for the same reason. Then came sleep and daylight; "and the evening and the morning were the first day."

A daylight ride up the beautiful Kanawha Valley and through the mountains of West Virginia and Virginia on a bright October day, and in such congenial company, is an experience not soon to be erased from one's memory. The mountains, rounded into graceful forms by the forces of nature acting through the geologic ages before Usher's chronology dates the year one, and clothed with forests bearing the variegated hues of autumn, with the peaceful valleys lying between, and ever and anon a wild gorge through which rushed a foaming stream with its roaring cataracts, constituted a continuous, unfolding panorama of beauty and grandeur. At White Sulphur Springs our Special tarried an hour, while the delegates strolled through the grounds of this famous summer resort. The winding walks through the great trees, now decorated with the first touch of frost, and the great hotel and cottages, which a few weeks ago were thronged with the fashionable people of Washington and Richmond, were deserted and still, save as they echoed for an hour with the laughter and conversation of this body of delegates, who took it in as a side-show on their way to far greater attractions to which duty called them. As darkness again closed in upon us another devotional service was held, W. H. Allen, of Muncie, leading. How sweetly sounded out the old hymns above the roar of the train, "Abide with me, fast falls the eventide;" "Blest be the tie that binds," and other old favorites! Again the same great keynotes of the previous evening were sounded, while the thought of the speakers dwelt chiefly on the incident of the walk to Emmaus, in which Jesus manifested himself to two of his disciples. It was felt that Jesus had been with us in this journey, and that our hearts had burned within us by the way because of his presence. Again we laid us down to sleep in our swiftly-moving chambers of rest, to wake in safety, because the Lord had kept us. Our eyes opened in Richmond; "and the evening and the morning were the second day."

General Grant and his lieutenants had rather a difficult task to get into Richmond, but we went in asleep and unafraid. What blessed times are these compared with the dark days of the early sixties! A boat ride down the beautiful and historic James River from Richmond to Norfolk with a great company of friends and brethren is worth a trip across the continent, if there were no convention and no exposition to go to. The good steamer "Hampton" waited an hour for "The Christian-Evangelist Special," and at 8 a. m. the steamer loosed from its moorings and we were off for a memorable day's ride. And such a day! A crisp autumn breeze blew up from the ocean, and above us the bluest of October skies, and the brightest of October suns, lent their charms to the journey. As we floated down the yellow current past many a historic spot, these places were called out by a lookout stationed near the pilot. "There is the home of Pocahontas, on the left!" "Yonder is the birth-place of General Lee's mother!" "That is Harrison's Landing." "Yonder on the right at City Point was General Grant's headquarters," and above that "Dutch Gap" had been pointed out. And so on down to where Jamestown island was cited. There our historic interest culminated in downright enthusiasm. The steamer tarried a half hour to permit us to catch a mere glimpse of scenes to which we would gladly have given a whole day. Who would not look with reverence and awe upon the cradle in which his mother had been rocked? And yet here upon this historic spot, landed the first white settlers in the New World, and here in this old church the first legislature was organized and held its sessions! These old graves, one of which, that of Governor Yeardley, is the oldest marked grave in America, hold the ashes of heroes and heroines, the rich heritage of whose sacrifices we enjoy today. The island is now protected by a stone wall, against the encroachments of the river, and a majestic obelisk erected thereon marks the scene of one of the most important events in human history.

As our steamer left her moorings at this truly historic spot, the Easy Chair was moved to call first for "My Country, 'Tis of Thee," and "The Star-Spangled Banner," which were led by Brother Kendall with his cornet and sung with a will. Then "Dixie" was called for and sung. Called on for a speech, the Editor gave expression to his own sentiments awakened by the visit to Jamestown, and raised the question as to which of the two fountains of our national life, Jamestown or Plymouth, had contributed most to the stream of our Christian civilization. Without answering that question, he ventured the opinion that, differing as they did in their ideals, and often meeting in conflict in the forum and on the battle-field, had each contributed a noble and enduring part to our civil and religious liberty, and that these two erstwhile opposing influences had met and coalesced in a united effort to enlarge and to make purer and more permanent the fair structure of the Union. Brothers Moore, Richardson and an Episcopal minister on board followed in earnest and telling speeches, emphasizing the historical significance of Jamestown and drawing lessons of patriotism therefrom. Now the yellow tide of the James takes on the hue of the ocean, for we have met the incoming tide which rises as far up as Richmond. The stream has now broadened into a vast estuary wide enough to swallow up several Mississippi rivers. The white oyster fleet to our left attracts attention and admiration. Hampton Roads awakens historic memories, and yonder, blazing with electric brilliancy across the waves, is the Norfolk Exposition, and—Norfolk, where we disembark, and retire to rest in our hotels, to awaken at the scene of the Exposition and the national convention. "And the evening and the morning were the third day."

Headquarters of The Christian-Evangelist and of all the Missionary Societies, Monticello Hotel, Norfolk, Va., Friday morning, October 11, 1907.—All's well. The hosts are gathering. Faces of all are radiant with hope. No public meeting till evening. Everybody is out taking in the Exposition to-day but the Easy Chair Editor, who is chronicling these items of the journey. What a journey it has been! How charming the weather! How delightful the fellowship! How inspiring and educational the historic scenes through which we have passed, and the scenic attractions which have fed our eyes and enriched our sense of the beautiful! How much better some of us know each other than before we made this journey together! Going to conventions together on special trains is a means of grace as well as of enjoyment. The delegation thanked The Christian-Evangelist and Brother Snively for their special, but no one got more enjoyment than we did, and we thank the brethren and sisters for coming with us. And now comes the convention, with its reports, its addresses, its problems, its discussions, its thanksgiving for the past, its plans for the future. God be with us and fill us with His own Spirit and guide to His glory! Amen!

A Missionary Tour Through the Heart of Africa



By

Royal J. Dye

(Continued from Last Week.)

In high-water times from this village of Mpongo-Lefale, of Isaka, we usually embark in canoes and cross the Boloko, which then assumes quite riverine proportions, but now we went by the circuitous sand path to the ford of the Boloko, which was a mammoth tree felled across the stream reaching from bank to bank. Now we plunged into a jungle which was a jungle indeed—land that for most of the year round is covered with water, and consequently oozy mire. I jumped from tree root to tree root, but my porters had to labor through it knee deep. The ones who had traveled before on this path and knew the way went ahead, but the slower part of the caravan, with whom I journeyed for encouragement's sake, crept slowly along, and we soon found ourselves hopelessly lost. We hallooed and hallooed, but all to no good, for the advance had left us in the lurch, floundering in the mire of a dense jungle, and no known path out. We gathered all of the rear column together and sent out scouts to find a path. Finally one discovered the track of a single man, and we decided to follow it, trusting it to bring us out somewhere. It proved to be the path made by a native of the village to which we were going, traveled by him as he went to and from his secret fish traps in the river near by. After a weary march, during which the porters cheered each other by songs, we reached the village of Ilanga, by name "Ntaka." Here we gathered the people together for a meeting, as usual, and a large crowd gathered in the big "palaver" house. The evangelists gave short but direct gospel pleas, and I followed with a direct personal plea for a decision, summarizing the points of the evangelists, that they might see that what their own fellows told them was indeed the truth. At Ntaka there was an abundance of food, and some of the porters wished to stay all night; but I told them we could not throw away four good hours of sunlight, and so we packed on to the next one of the Ilanga villages, Bompou. We found the path through the bed of a fine stream of water, and did enjoy the change from mire and slippery logs. Before leaving this clear stream we all took a fine, refreshing bath to get the filth of the mire and swamp off of us. We found a fine open path leading to this village; in fact, all of this section was characterized by good paths. When we arrived at Bompou we found that it had paid us to make the extra exertion to get there, for not only did we have a fine, large village of intelligent people to Sunday with, but what pleased the hungry porters very much was the fact that an antelope had been killed only that morning, and I was able to buy nearly the entire animal for myself and porters. They at once said, indeed, "God is true to his word, for he has told us not to be anxious for what we are to eat or wear, and when we left Ntaka with its abundance of food in order to preach to another town, he has provided us with an abundance of food better than what we could have secured at the first place."



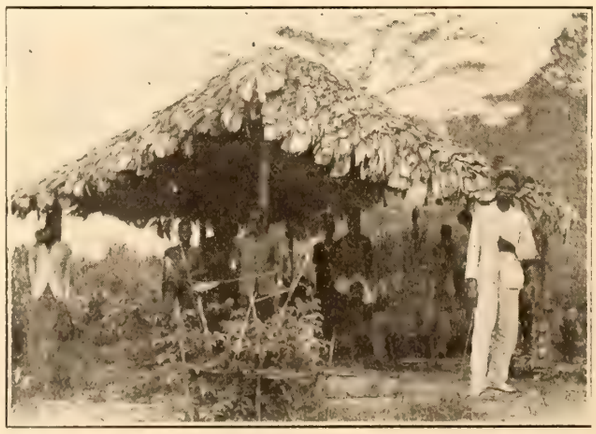
Bompou villagers; showing especially the odd manners of dressing their hair. The man in the foreground, with his wife, is the chief. They have four children.

Bompou is a fine village of several hundred inhabitants, situated in the Bosira half of the back country. (The Boloko river mentioned before is the dividing line between the section of the Nkundos and the section bordering on the Bosira, who speak the same language with slight dialectal differences). This village consists largely of young married people. I saw no old men or women. The chief is a middle-aged man with one wife and three children. It is a most extraordinary thing to find a whole village practically monogamists. The village swarmed with children. All of the evangelists remarked with surprise the peculiar condition. Among a polygamous race this little village of people living clean lives was indeed remarkable. They all asked at once what hindered them from becoming Christians. More interested audiences one could not ask for. After the services they stayed in crowds to ask more in detail about the "way of Life." I send a picture of a group of them showing their peculiar manner of hair dress. Our Lord's day sojourn there was most profitable, and we hope to see in days not far distant a strong body of believers there.

Starting on the forward march, we were warned of a fierce tribal war ahead of us, and that it would be dangerous for us to advance. Trusting in the Lord whom we were serving, we went ahead. We arrived at Ifuto, where we had a fine audience. Ifuto has three sections, through all of which we passed. The middle section was set aside for the degraded "Bacwa," evidently the aborigines, a race of hunters and skilled woodsmen. The Nkundos place all sorts of degrading restrictions on them, and forbid them community of food, utensils, beds, houses, and make it a rule that if a man takes a "Bacwa" wife he may never marry again; or if a Nkundo woman marries a "Bacwa" she is an outcast. When you are in a "Bacwa" village you must never expectorate, for they think you are expressing your disrespect for them and you will quickly become a living pincushion of arrows, which might hurt. The Nkundos say that



Dr. Dye and caravan marching through the great forests of the equatorial district.



Iso Timothy and the little temporary chapel built by the native Christians themselves at "Loaga."

a "Bacwa" can always be told by his shifty eyes, as he never looks any one squarely in the face; also that they have an odor peculiar to themselves, for they are always hunting and secluded in the woods. These "Bacwas" of Ifuto were timid but soon gained confidence and came out in numbers to listen to the native evangelists, and, when I arose to speak, their surprise was climaxed by hearing a white man speak in their own native dialect. They listened with eager attention and could hardly believe the message that God loved them, the degraded "Bacwa," and gave his son to die for them. The far end of the Ifuto towns was wild with excitement over the war between two villages farther along, and they gladly welcomed the calming influence of a white man. We preached to large crowds here and their message to us was, "Why have you not brought us this message before?" Why? Brethren, why has not the Church of Christ sent the messagers of the Gospel of Peace to proclaim the acceptable year of the Lord?

Half an hour further on we reached a large village called "Bacina," where we found great excitement and crowds of refugees from the warring village beyond. They had all been smoking the fearful "hemp" called "bange," which makes them wild and in its intoxicating effects throws its victim into a stupor with most delightful dreams and exaggerates all events of time and space. It is the scourge of the land and the Congo State Government has placed very rigorous laws on its books and



Marching through a path made by order of the state government.

penalty of imprisonment, but they do not enforce it very vigorously. Village after village where we went on this journey was full of this baneful weed; their front door yards, instead of containing peanuts and native greens, were full of this bushy plant. While we were there a youth came up to me intoxicated with "bange" and attempted some familiarities but we soon noticed that he was not accountable. They get drunk with it and think they can "lick" anybody, and many of their bloody fights are quite traceable to this weed. We preached here to large crowds and, preparing to push on, the people warned us not to go forward, but we were neither for nor against either of the contesting



M. Blockmans, state officer at Bokatola interior station, on route of travel.



A few of Bombenga's warriors listening to the message of Salvation and the way of Peace.



A model Bosira house with a palm-oil filter. Collecting trough at bottom, at right margin of print. A hemp shrub growing back of the stump and log.

parties, so we trusted in our neutrality and in the God whom we served and went down into the intervening swamps. After about two hours of hard travel we came out into the opening where the rubber sentries lived several years ago when they raided the villages and exacted the rubber tax. Long stretches of unoccupied territory lay about everywhere that had been the sites of large and populous villages, and the former limits of what were large villages could be easily delimited where there were but few huts now. This was all done years ago. The traders for filthy lucre and the state in its mad rush for the valuable rubber products depopulated these vast sections, while the Church of Christ has niggardly withheld the message of life.

We reached the great plaza of "Bombenga," the largest of these "Ilanga" villages and one of the warring parties. The plaza is under a great tree called "Bombanga," which it is the goal of all contests between these villages to mutilate. When this is accomplished the village is disgraced. This great tree, had it a tongue to speak, could tell a tale which would harrow the soul about the doings of these rubber sentries, who were compelled to exact the toll of rubber.

The great "Nkum," a crowned (hat) king, came and begged us to intervene in really perilous part of the journey between this fight, and after we had preached to them the message of peace and life and of God's love, we listened to his version of the fight. I arranged the best terms we could offer from him to the other side, and together with envoys we started upon the the fighting lines. I enclose two prints, one of the crowd at Bombenga and the other of myself and the "Nkum" and his retinue. The Nkum, though the victorious party, wished peace. As we went down into the intervening swamp we could see all sorts of pitfalls and ambuscades. We were compelled to travel very slowly, for the paths were full of sharpened sticks. Small saplings were broken across the path and trees were felled to impede the rapid march of an enemy. Tangled underbrush was arranged so that any one coming would have to stoop and expose himself to the arrows of a concealed sharpshooter. The customary corduroy over the miry places was removed, making progress difficult. Several times we heard the rustle of a concealed warrior as he slid through the jungle, and we always called out that we were the messengers of peace, come with the word of God to them. As we approached the belligerent village we found groups of warriors, fully armed, prepared to contest our approach, but on the sight of a white man they withdrew and slunk away into the forest. We reached the village at last and called out to them to assemble in the plaza and we would settle the palaver. After about an hour, during which we were demonstrating in various ways our mission of peace, we were able to get a gathering of the "Elders" of the village, and "talked the palaver." It appeared that a young man, in an altercation with his uncle (on his mother's side), killed him, whereupon he fled to his father's town. The men of his mother's town demanded vengeance, and several had been killed in the feud.



Dr. Dye and the great "Nkum" hat chief with retinue.

(To Be Continued.)

The Fundamental Axiom in Religion By William Durban

It may seem to be a surprising statement to many a reader that comparatively few religious people really understand the basilar principles of religion. The late C. H. Spurgeon once said to a brother minister to whom he was giving advice on preaching, "Remember always this one thing, that you can never overestimate the ignorance of your audience." That was not a very complimentary view of the collective intelligence of the people in these days of supposed culture. But so far as the vast majority of the community are concerned, the idea that they are in any worthy degree cultured is a total myth. For they have, as a rule, neither leisure nor disposition to continue their education after school days have terminated. The fault is only partially theirs, for the age is terribly strenuous. So that most persons forget much of what they ever knew. Here is one use of the pulpit, to refresh the knowledge of the hearer by many allusions to facts bearing on the highest and deepest interests of humanity.

The Conservation of Value.

Last year was published by Professor Hoeffding, of the University of Copenhagen, one of the greatest works ever written on "The Philosophy of Religion." That was the most valuable book of 1906. Now, in 1907 the literary gem in the same line is Dr. Rudolf Otto's work on "Naturalism and Religion." The student who will master these two volumes, one by a German, the other by a Dane, will find himself equipped with metaphysical panoply of the very kind needed by the minister of religion who wishes not to be as ignorant as the majority of his people must be, not entirely, as I have just said, through any fault of their own. Dr. Otto in his charmingly written and profoundly thoughtful treatise has aimed a deadly blow at Rationalism. Dr. Harald Hoeffding deals largely with actual root ideas and fundamental principles, and he does so more efficiently than any writer before him. I am not writing extravagantly in thus eulogizing his "Philosophy of Religion." The book is held in exactly the same estimation by the best critics I am acquainted with, and I know some of the most competent in this land.

Hoeffding takes up pertinaciously the position that the conservation of value is the characteristic axiom of religion. He attempts to prove that this axiom is the fundamental thought of all religion. And he maintains that the hypothesis that the conservation of value is thus fundamental in the axiomatic sense will not be shaken by the fact that different religions and different religious standpoints differ from one another to a very wide extent with regard to the nature and the extent of the valuable in the conservation of which they believe. Value denotes the property possessed by a thing either of conferring immediate satisfaction or serving as a means of procuring it. Value, therefore, may be either mediate or immediate. Where immediate value is given we seek to preserve it; where not given, to produce it.

The Essence of Religion.

Now, the essence of religion consists in the conviction that value will be preserved. We must never fail to keep this conviction in mind. For as religion and the religious life are constantly undergoing change, the question must periodically arise, in various perplexing and even distracting forms, "Was there anything in primitive Christianity, in terms of value as well as of energy, which has maintained itself in the Christianity of to-day?" Through all the bewildering, labyrinthine mutations recorded by history since the early age of the Church, is there anything imperishable because it is of everlasting value? Now, this is the real, cardinal question of religious philosophy. Here is the problem of problems. Compared with such a question all the speculations of criticism are of little significance, though they may be of absorbing interest.

The Great Discovery of Mankind.

Religion presupposes that men have discovered by experience that there is something valuable. The content of religion is always dependent on the experience of man, and more especially on what he has found valuable. And what is the supreme discovery of mankind? Is it not this, that humanity is of infinite value? Certain great struggles are before society which will have relation to this subject of values. An insidious attempt is being plotted in medical circles to bring about legislation of the most hideous kind. Great doctors are eager to see it decreed by Parliament that medical practitioners may secretly shorten the lives of patients suffering from incurable maladies. And in another sociological direction certain schools of Socialists are equally eager to do away with marriage and the family, to institute systematic and legalized free love, and to reduce ethics to the morals of the farm yard and the swine sty. Society will have ere long to fight for two things—the sanctity of human life and the sanctity of the family.

It is well, therefore, is it not, that the Christian Church, by which I mean especially the Protestant Church, has rediscovered humanity. Jesus Christ was the original discoverer of the value of man. He discovered the individual. Till He came mankind was but a herd, an inchoate mob, at the mercy of many demon-deposits in succession. Then the apostasy darkened the truth that had been discovered and revealed and during that Devil's Millenium, called the Dark Ages, the thousand years bracketed between the rise of Popery and Islam simultaneously near the beginning of the seventh century (for the Eastern and Western Little Horns sprang up together) the masses were again crushed down as of no worth by a new tyranny, the scarlet clad Pseudo-Catholicism. Of what value was any individual human being to Torquemada, or Borgia, or Philip IV. of Spain, or Leo X., or Alva? But the reformers sanctified once again the meanest man or woman, or the poorest little child. Yes, the Christian Church has it for its function to achieve the conservation of the highest values, and highest of all values is the value of man.

The Personality of this Principle.

We now come to the holy ground where we have to worship. This topic lifts us up to ascension summits. The principle of the conservation of value is a principle, but it is something far more

EASY FOOD

Ready for Instant Use Without Cooking.

Almost every one likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of Sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort. "There's a Reason."

Grape-Nuts Food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes, and "The Road to Wellville," in pkgs.

than a mere principle. It is an embodied principle. It is an impersonated principle. It is God Himself. This is the point to which through elaborate chapters Dr. Harald Hoeffding leads us up. It is good to follow him. It is a divine intuition implanted in the human consciousness that impels us to cherish what is of true and everlasting value. Now, when we are misled, when we are wrongly taught, we cling to something which is worthless, but we do so because we imagine it is worth keeping. The motive is right, the action may be mistaken. This is why we need inspiration and revelation. And this is why the Bible is imperishable. What is the value of this or that sect? As a sect it is of no value, and instinctively the majority of human souls comprehend this, and they therefore indifferently chop and change their denominational affiliations or quit denominational connections altogether. But with rare exceptions all religious persons cherish reverence for the Christian Church as it subsists under all the changing forms of religious system and organization under sectarian auspices. The Church as the apostles instituted it is like the family and the home, as God ordained them, of imperishable value, and the collective consciousness of humanity is increasingly convinced of their inconceivable worth.

The Obligations of the Church to Furnish Trained Teachers*

By J. F. ROSBOROUGH

The new motto for this new day, as you have heard, is "The whole church in the Bible school." The contemplation of it thrills our hearts! As its companion we would retain the older motto, "All the school brought into the church."

We shall proceed by sane and aggressive methods to organize the hosts for effective service. We shall call out our strong men of executive ability to superintend these vast plants of industry. We shall enlist the aged and invalid through the Home department, the babies and their mothers through the Cradle Roll department. The preachers and elders and deacons who love the cause of Christ will see the open door and enter it. Verily, the spectacle of spiritual leaders indifferent to this great evangelistic and constructive movement is a travesty on sacred things and a crime against the Head of the Church. The Master said "preach" and "teach." This requires purpose, plan, push.

Primacy of Teaching.

All this vast organization of forces, indispensable as it is, is only tributary to the essential thing—the teaching of the Word. This is the vital factor. Without it we would have only the rattle of machinery and a mere performance. The lack of proper methods is a hindrance, but the lack of proper teaching is fatal. There can be no harvest without the planting of the seed. The Bible is replete in its testimony to the primacy of teaching and the important office of the teacher.

The lawyers and scribes in Israel filled a very important office until they drifted into pedantry and formalism. God appointed prophets to teach his ancient people. Schools of the prophets, or training classes, were maintained in Israel. Moses was the greatest teacher of ancient times. He attested the perpetual need of the teacher when he prophesied: "A prophet shall the Lord your God raise up like unto me. Him shall you hear in all things." The parable of the sower points the necessity of planting the seed and suggests the removal of hindrances as "stones," "thorns," etc. This is best accomplished by individual or class work or by catechetical teaching. Every preacher has been humiliated to find that his lucid deliverances are not clear to some persons. Jesus said, "They shall all be taught of God," as the condition of coming to him. Dr. Trumbull, in his "Teaching and Teachers," points out the distinction in teaching and preaching. He says: "Teaching requires attention, responsiveness. Preaching does not. Preaching is a dialogue with one part omitted. I would not depreciate the preacher, but I would appreciate the teacher."

Teachers in the Primitive Church.

The apostles were sent out to disciple the nations. The book of Acts tells how, in public assembly, in private houses, by the roadside, they taught the Word and led many to Christ. There are accounts in the Book of Acts of a few great hortatory discourses, but even here the Oriental privilege to ask questions during the discourse gave it the nature of a school. Paul went to the Jewish schoolhouses to present his message, and at Corinth he spent two years in the school of Tyrannus, teaching of Christ. A great church was the result. But his splendid oration at Athens brought small results. Faithful, persistent teaching always wins permanent results. In the development of the churches men and women were called to the specific function of teaching. In Romans, twelfth chapter, the teacher is exhorted to apply himself to teaching. In Ephesians, fourth chapter, teachers are named as a distinct and necessary factor in building up the body of Christ. In the Hebrew letter the writer rebukes the disciples who made such slow progress that, at a time when they ought to be teachers, they must be taught. (These disciples ought to have been in good training classes). These scriptures indicate the need of a trained teaching force.

The historic church at Antioch (Acts 13) had a splendid corps of preachers and teachers. It grew to be the great missionary church, and here the first disciples were called Christians. The disciples at Antioch were disciples indeed. Some Disciples are not disciples with a big "D" or a little "d."

Our Present Obligation.

In the light of our Lord's commission, the teaching of the apostles and the example of the primitive churches our duty is clear. The love of Christ, the untaught multitudes and the needs of humanity create the imperative demand that the Church train a sufficient number for the higher calling of teaching the Word.

Leadership.

Any capable person may promote the teacher-training movement. In a majority of cases the minister will need to be the leader. Our allusion to teaching and preaching does not belittle the preacher. The power of the preacher will be more manifest in the coming years, because he is learning to multiply his teaching power. If a minister have around him a great Bible school, with a corps of competent, consecrated teachers—teachers with a grasp of divine truth and a conception of the glory of such a service—it will multiply the power of his public ministrations.

The Supply of Teachers.

Where the military spirit prevails, there are many enlistments for the army. Where the missionary spirit obtains, there are volunteers for this great service. Under the leadership of the minister who "magnifies" his office, there will be "calls" to the ministry. If the teachers' work be accorded

*An address at the Illinois state convention.

SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story.

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee and got some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

"There's a Reason." Read "The Road to Wellville" in pkgs.

its place of importance and dignity, and if the schools for preparation are made easily available, there will be found many consecrated Christians both willing and "apt to teach." (Marion county convention).

Magnify the teachers' function before the church. Make it a heroic thing for a busy person scrupulously to prepare fifty-two lessons in the year, to be on time, to be sweet, to wrestle with the class problems, all without compensation, in unselfish devotion to Christ and humanity. Make it a gracious privilege to be pastor of a "little flock," to live before them a clean life, to enjoy their confidence, to unfold to them the mind of the Master, to expand the life and make it glow with the image of the Father.

Make the teacher's work so important, so responsible, so sacred a privilege, so promising in eternal issues that it will appeal to the strongest and best. Thus the very flower of the church will be enlisted. Let it be understood that in any constellation no star shines with diviner radiance than the humble, faithful teacher.

The Training of Teachers.

Our Master chose twelve men and bestowed labor on them which he could not give to the world. He said: "To you it is given to know the mysteries of the Kingdom." And through this school he was preparing to teach the whole creation.

The teacher must be not only willing and apt, but trained. "Study" was the law of proficiency for Timothy; it is the law to-day. Our colleges provide for preacher-training, but with their present endowment can not provide for teacher-training. Probably it might be arranged. Our present need is a teacher-training class in every church. Helps for this may be had from any of our publishing houses. Our Centennial aim should be, 10,000 graduates in a teacher-training course.

Teachers' Meeting.

Besides this the church should arrange frequent institutes for church and school. Such institutes would co-ordinate the forces and stimulate great effort. For these institutes we have Knox P. Taylor, H. H. Moninger, Marion Stevenson and other specialists. Let us pray the Lord to send more specialists into the field, and that the churches keep them busy. High purpose, with persistent effort, is the price of progress.

In conclusion, I submit that the teachers will need spiritual as well as mental and moral qualities. To be specific, I mention:

1. The teacher must be a devout believer in Christ and the Book which reveals him. The purpose of the school is not to create doubt, but faith. This must be done by reverent believers.

2. The teacher's strong desire and prayer for the class should be that they all might be saved. John Knox said: "Give me Scotland or I die." The true teacher prays: "Give me my class for Christ." This desire becomes the heart's burden and passion, a passion that determines the whole trend of one's life; a passion that learns the status of each scholar and bears each daily to a throne of grace; a passion that speaks the tender message to each heart until Christ becomes the inception of the new life; a passion that will not be satisfied until all the lambs are safe in the fold of the Good Shepherd.

When the whole body of believers is marshalled and sent out to enlist the world through the Bible school; when this mighty host is led by trained, consecrated officers and teachers, then the Church will unsheathe her sword, unfurl her banners and march as a conquering army to a glorious victory.

THE CALL OF THE STATES

Eastern Pennsylvania.

More work in Eastern Pennsylvania is being done than ever before in our history. Not only has the state society undertaken larger things, but the A. C. M. S. is more and more recognizing the needs of our great field. Large and thickly populated districts are yet to be reached and a number of cities need the simple gospel. The above-named organizations are helping the following places, viz: Reading, Harrisburg, Wilkesbarre, Westmoor, Berwick and Bloomsburg. At two of these places new buildings have been erected during the year, namely Harrisburg and Bloomsburg. Wilkesbarre is also in need of a building and plans are laid to do this during the coming year. At Avis a building is almost completed and will be dedicated by the writer about November 1.

Our district is now seeking an evangelist and corresponding secretary and we hope that the right men may soon be secured. A number of places are in need of meetings, both where we already have organizations and some new places where we ought to have churches.

Like other states we are in need of more men who will take up work in our midst and be content to labor for a moderate salary and become interested in our organized work. Several of our best men have spent almost their whole life in our state and have become a part of our mission work as well as being known and loved by almost all our churches.

Our district is in need of men who will preach the gospel in all its power and yet preach it in its love and tenderness. Our people are conservative, and strictly denominational, being ready at all times to defend this sin for which Jesus prayed. They dare not be driven away and yet they must become acquainted with our position or they will never be aroused from their ignorance and misleading teaching. What Eastern Pennsylvania needs is teaching. Plain, definite preaching of the Word. The man who thinks that we are only called to go where the people are in need of more churches need not come to our district as the people are already supplied with churches and to spare as well as every one is under the sun. He must come with the knowledge of the God whom they ignorantly worship and ever and always call the people back to the simple worship of the New Testament.

C. A. Brady,
Canton, Pa. Cor. Sec. E. Pa.

East Washington.

The Palouse convention! It was a marvel and a model of enthusiasm and faith, of harmony and fellowship, of business energy and wisdom of plan, and in the possession of talent. George B. Ranshaw was there all the time; W. R. Warren was there; George W. Muckley was there; Ida W. Harrison was there; R. L. Russabarger was there; and so on. These would guarantee the success of any convention. Brother Ranshaw will pardon me, I hope, if I tell you that he said, both publicly and privately, that it was the best convention he ever attended anywhere, for several reasons. Now just think of that! Say, didn't you miss it though when you stayed at home?

The state work and plans are, briefly, as follows: A good report was made of work done last year, in spite of many adverse conditions. Enough pledges had been made to pay all debts, when collected. These will be gathered in as soon as possible. A general canvass of all the churches in East Washington will be made as soon as possible, in the interests of the state work. The united or co-operative evangelistic campaign among all the East Washington churches, great and small, will be pushed with energy. An earnest effort will be made to secure regular preaching in all our churches. A corresponding secretary has been employed, who, in addition to his work as such, will give all the time possible to evangelistic and missionary work. Just as soon as it is possible another evangelist will be employed to enter our new and waiting fields with all possible speed. All the pastors of the state are earnestly solicited to offer themselves to hold at last one meeting in some needy field. East Washington must be evangelized by 1909, if possible. It can be done, if every church will fall into line and every Christian will help.

In pursuance of these plans the corresponding secretary has done all he could, under the circumstances, to get the churches and good evangelists linked together. He is in touch with some good preachers and most of our preacherless churches, and hopes to have the "preacher" question settled soon. Any of our churches needing a preacher should write the corresponding secretary unless they have a good man in view. He is in a better position to help them than any one else. The work of the corresponding secretary was taken up August 16. Steps have been taken to place one of our strongest evangelists in Colfax. Evangelistic work has been begun at Colville. Preliminaries are about completed for the erection of a splendid house of worship. This should have been done two years ago. We will have a strong church in Colville in the near future, is my prediction. There is a splendid band of brethren here and a fine field. The writer will take the oversight of this work until the house is completed, a meeting held and a preacher located, if possible. Visits to the churches in the interests of pastoral and evangelistic work and the financial interests of the state work will be continued while the work is in progress here.

The officers of the E. W. C. M. S. elected for the year are as follows: President, C. F. Stevens, Spokane; first vice-president, M. H. Gregory, Walla Walla; second vice-president, E. M. Flinn, Colfax; recording secretary, A. C. Downing, Spokane; treasurer, A. K. Findley, Pullman. R. C. Sargent, of Ellensburg, was elected state Bible school superintendent. Miss Lilla Cobb, of Tekoa, was elected state superintendent of the Christian Endeavor Societies. Cobb has some splendid things planned for this year. Arrange with her for a rally. She will help you much.

And now, brethren, all together for a "long pull, a strong pull and a pull all together." Don't forget the motto. The A. C. M. S. will help us, are helping us. The church extension board will help us. We have a great, wide and promising field, our churches are united and hopeful, and the E. W. C. M. S. has sailed majestically past the breakers into the open sea. Decidedly, this is the time for a strong advance. Let no man fail to come to the help of the state work now.

Dayton, Wash. J. A. Pine,
Corresponding Secretary.

Florida.

Florida gladly accepts the kind offer of the Christian-Evangelist to have a good word in the State Mission number. Florida is a large state. It is more than 400 miles from Jacksonville west to Pensacola. It is 360 miles south to Miami, and yet the limits are not reached. In all this vast territory we have about 2,200 members, nominal and active. We have about 40 congregations, and about 20 preachers. Not more than 10 of these devote their time to the ministry and live of the gospel. The hope of Florida is the American Christian Missionary Society and our State Society, and the Christian Woman's Board of Missions. All of these missionary organizations are doing good work in the state. I speak for the Florida C. M. S.

It now has two evangelists in the field Sam J. White, McIntosh, Fla., and T. A. Cox, Ocoee, Fla. A third is engaged to commence after the National Convention.

Our plans are: 1. To strengthen the weak churches, rather than let them die, and organize others with no more promise of growth or permanency. 2. To give especial attention to establishing churches in growing and important towns, as centers of influence, but 3. Not to neglect the country places, because they are feeders of the towns. 4. To encourage little bands of scattered Disciples to meet on the Lord's day for breaking of

bread and for Bible school work. 5. To educate the churches to want a part in mission work, and especially to help their own state. 6. To hold tent meetings in important towns, where we have a few members, but no house. We have the tent and Brother White is using it, and getting such a hearing from the people of the town where it is pitched, as we never had before. What we stand for is a revelation to many of the people.

"The freeze" in 1895 gave Florida such a setback that many churches have died since that time, so that we can not report an increase of churches like some more favored sections. But we are on the rising scale again, and hope to report the best year's work in our history for the ensuing missionary year.

T. A. Cox, Cor. Sec.

Illinois.

The following are some facts for the year ending July 31, 1907:

The Field—Square miles, 56,650; acres of land, 35,000,000; population, 5,000,000; counties, 102; counties with no Christian church, 7; county seats with no church, 27; towns with 1,000 to 5,000 people with no church, 120; cities of 5,000 to 10,000 people with no church, 7; cities of over 10,000 with no church, 9; counties with only one church, 8; counties with only two churches, 9; counties with only three churches, 10. The northern third of the state, with over one-half the population, has only 100 churches. More than 200 churches need help. More than 85 per cent of the young men belong to no church. There is a world of foreigners within the state and we preach to none of them in their own language.

The Forces—Preachers in the state, 423; churches, 793; membership, 103,491; Bible schools, 682; pupils enrolled, 67,110; Endeavor Societies, 325; active members, 9,669; associate members, 1,726; Junior Societies, 114; members, 443. As much wealth in proportion as any other body.

Missions and Missionaries Supported are—Redmon, L. Hadaway; Moline, R. E. Henry; Harvey, S. G. Buckner; Granite City, G. A. Hoffman; Elgin, W. D. Endres; Peoria, Howett Street, Wm. Price; Polo, F. A. Sword; Savanna, S. C. Brock; Freeport, J. A. Barnett; Rock Falls, R. C. Stauffer; Fulton, G. W. Hughes; Minonk, H. C. Reichel; Streator, C. D. Hougham; Pontiac, W. G. McColley.

Missionary Service—The summary of missionary service is as follows: Receipts from all sources for state and district work is $12,081.78. Men in the service, 64; churches visited, 50; days' service, 2,614; meetings held, 49; sermons delivered, 2,090; conversions, 950; other additions, 563; total additions, 1,513; churches organized, 5; Bible schools organized, 5; churches aided—by appropriations, 23; by meetings, 49; total, 72. District conventions conducted, 8; missionary rallies in churches, 62; dedications by the field secretary, 5; money raised at dedications, $8,135.

A summary for twelve years shows—Men in the field, 500; days' service, 26,446; meetings held, 665; sermons delivered, 20,127; conversions, 10,067; additions otherwise, 6,365; total additions, 16,432; churches organized, 84; churches aided, 551; offerings from all sources, $101,813.66; churches dedicated by the field secretary, 23.

The sources of state missionary funds the past year are as follows—Receipts from 219 churches and 10 individuals direct, $4,816.91; interest on permanent fund, $1,246.71; receipts in the field, $2,064.30; from the first district, $515.54; from 14 Chicago churches, $775.35; from the seventh district, $629.11; from the eighth district, $300.14; from 47 Endeavor Societies, $230.65; from the A. C M. S., $368.92; from "News" and office receipts, $154.95; from 152 Bible schools, $979.20; total from all sources, $12,081.78; number of contributing churches, 354.

J. Fred Jones.

Indiana.

Wholesome growth characterizes all departments of state work in Indiana. A brief glance at the past will help to make plain the present situation and demonstrate the wonderful open doors for the future.

Our State Missionary Society was organized in 1839. For sixty-five years we had a money spending department with heroic service and sacrifice, but in all those years we did not have an adequate money-raising department. No man was employed as state secretary and paid a salary so that he could give his undivided time and energy to the work of raising money to support the work. The result was a great growth in number of churches and members, but so largely upon the independent basis that very many preachers and churches, seeing no necessary connection between their local work and the state society's work, have cultivated the extreme independence of our congregational form of government to the last degree, until in their relation to the state society it has become their settled habit. The baneful influence of this extreme independence is seen in the following lessons from the Year Book, 1907.

	F.C.M.S.	A.C.M.S.	Ind. Miss.
Contributing Churches ...	322	202	155
Amt. Given by Churches	$ 8,806 39	$ 5,022 59	$ 2,538 36
Contributing Sunday schools ..	400	76	.....
Amt. Given by S. S.....	6,970 34	888 39	.....
Amt. Given by Y. P. S. C. E.	1,242 83	193 76	.....
Amt. of Personal Offerings	8,571 92	1,019 75	53 35
Totals	$25,591 48	$ 7,188 49	*$4,267 80

*All sources.

This shows that while we have, nominally, about 800 churches in Indiana, only 322 supported missions and 478 did not; that only 202 supported American missions and 598 did not, and only 155 supported Indiana missions and 645 did not. This needs no comment. We are past the day of piling up figures and boasting in Indiana. An old colored man was asked if he was an optimist, and answered, "No." Then he was asked if he was a pessimist, and he answered, "No. I want something substantial, I'm a possomist." We must face the facts in Indiana. On the one hand, wherever we have a representative preacher or teacher and a reasonably consistent membership, no religious body is growing as is the Christian Church. On the other hand we are confronted, not merely with perishing individuals but with the problem of scores of perishing churches—many of them in most strategic centers. The only society that can reach these unreached *o*-missionary or *anti*-missionary churches and convert them to *missionary* churches is the state society. We can take no great steps forward until these unreached churches are reached. The Foreign and American Societies can reach a few of our strong churches by holding missionary rallies in the strong centers, but they can not in any adequate sense reach these unreached churches. The only way these churches can be reached is by sending a live missionary man to them to instill the missionary spirit—in short to revive in them the spirit of Christ. The only missionary society that can do this work is the State Missionary Society. Our hands are tied for want of money and men. For three years we have been trying to establish a new system and order in Indiana missions that shall place all our work on a substantial business basis. The following facts will show the growth that has already come and the great increase that is promised:

1. We must gather and give forth information. Our people are interested and will give to support the work in proportion to the degree that they understand it and appreciate its value. "The Indiana Christian" has been revived at 25 cents subscription price per year, and made our state organ with a present circulation of nearly 3,000. A complete reporting system has been adapted which, by counties, has already given us the most accurate and complete reports in our history, and enables us to give definite information to any preacher or church that may ask concerning any church that has reported. This makes the office a bureau of information of great value to all.

2. We are rapidly completing the new system of organization by counties linked with the district and the district linked with the state. This enables us to reach every church in a county that is organized—a thing we were never able to do before. In these county organizations, churches are being grouped and preachers located with them where before they had only irregular preaching or railroad preaching with almost no pastoral work at all.

3. This enables us to co-operate as never before in locating preachers, sending evangelists and raising money to save perishing churches and enter unoccupied fields.

4. We have also unified our work. For years the various departments have been segregated. This year all departments of state work were united in one week of state convention with an articulated program at Bethany Park, and, whereas in last year's state missionary convention at Lafayette, 71 preachers and a few others attended; this year over 1,000 people attended the week of convention at Bethany Park. This is yet too small and we hope to see it grow.

This has led to the consolidation of the state Sunday-schol and Christian Endeavor departments with that of the state missionary, the officers of the Sunday-school and Christian Endeavor boards being members of the state missionary board and constituting special committees for their respective phases of work in the one board. All money from all sources will be sent to the one state corresponding secretary, J. O. Rose, at state headquarters. He will check it all over to the one state treasurer, W. S. Moffett, who will pay it out by order of the one board for any interest for which it is given. Separate bookkeeping will give due credit to each department. Thus we have simplified our machinery, economized our means, concentrated our efforts and with the new system and order believe that even greater service can be rendered than ever before.

The actual cash receipts have increased in these three years over 71 per cent, but the work has increased at a much greater rate. Last year (1907) we received (deducting a $500 loan) $4,503.89 from all sources. After paying all current expenses of the office, correspondence, publishing state papers, etc., by seven evangelists under direct pay from the state board, 42 meetings were held and 751 additions were secured. By 23 other volunteer evangelists under direction of our state evangelist, T. J. Legg, 52 other meetings were held with 1,027 accessions, 6 new churches wer organized, and 14 were reorganized and over 100 weak churches were helped. Butler College received $250,000 endowment. The C. W. B. M. of Indiana has commenced the erection of the new "Missionary Training School" at Irvington. But there are nearly 200 weak churches in Indiana that will perish unless the state society helps them. In many only a meeting is needed to revive and restore them to self-support. We have 168 towns with from 300 to 1,000 people and an aggregate population in 1900, of 83,327 in which we have no church. There are 39 cities from 1,000 population to the possibilities of the marvelous new city of Gary, aggregating 83,367 population, in which we have no church. We have 14 county seats with an aggregate population of over 32,000, in which we have no church.

Shall not these wonderful open doors in Indiana appeal to the consecrated common sense as well as to the love and pride of every Hoosier in our churches on November 3, for the greatest offering for state missions we have ever received? Are we not right in asking that Indiana shall give as much for state and American as for foreign missions this year? When from these churches started and fostered by state missions the support of all other missions must come, is it not the greatest thing we can do for world-wide missions to make November day for Indiana great? We can cite scores of churches in Indiana started 10 or 15 years ago by state work that are now giving hundreds of dollars yearly to the great fields beyond. Help us save Indiana.

J. O. Rose,
State Cor. Sec.

Indian Territory and Oklahoma.

During the year we employed 31 men, held 36 meetings, assisted 21 missions to have regular Lord's day preaching. We secured for the Indian Territory seven new living link men. Our missionaries organized 10 Sunday-schools and 16 churches—12 in the Indian Territory, one in Arkansas and three in Oklahoma. They baptized 513 and received into fellowship from other sources 465, making a total of 987. We have 75 organizations in the Indian Territory, about 45 of which are housed in buildings, the average cost of which is about $3,000. During the past year we answered every call for help and allowed all that was asked for in every case, and more than was asked for in sev-

(Continued on Page 1337.)

Our Budget

—Mingo, I. T., will soon have a new church building.

—W. F. Reynolds is doing a good work at Denton, Texas.

—C. B. Hanger is associated with R. Tibbs Maxey in his evangelistic work.

—A county Sunday-school association has been organized at Haskell, Texas.

—The church at New Sharon, Iowa, celebrated its thirtieth anniversary on Oct. 6.

—C. C. Dobbs, of Des Moines, Ia., has entered upon his pastorate at Longmont, Colo.

—There are now six Australians in the Bible department at Drake University.

—C. E. Freeman, of Newton, Iowa, has been invited to the pastorate of the church at Cherokee.

—S. J. Vance, of Carthage, Mo., has been visiting Colorado, and may locate in that state.

—A. B. Cash, of Hood River, Ore., will assist F. E. Jones in evangelistic work in Idaho this winter.

—A. T. Wright, of Mena, Ark., will hold a few meetings for any church that is in need of an evangelist.

—We learn that Zuinglius Moore and the new church at Fort Morgan, Colo., are doing good work.

—O. K. King will continue at Le Grande, Ore. He entered upon his eighth year as pastor there October 1.

—Charles H. Forster has accepted a call to the pastorate of the First Christian Church, Red Bluff, Cal.

—Our membership was nearly doubled at Atwood, Colo., as a result of a meeting by John T. Stivers.

—LeRoy M. Anderson has just held an excellent meeting at his own church at Ross Avenue, Dallas, Texas.

—There is great need for a minister at Meeker, Colo., from which place the state secretary has just returned.

—The brethren at Hillsboro, Texas, have decided to erect a $3,000 home for their preacher, J. W. Holsapple, at once.

—J. J. Lockhart has been recalled unanimously to the Erwin Street Church, Tyler, Texas, for which he did a great work.

—Roy Polly, who has taken the work at Carlisle, Iowa, for half time, will be succeeded at Pocahontas by F. K. Nance.

—The brethren at Ashland, Kan., are building a parsonage for F. E. Haugney, who has moved there from Ransom.

—A. L. Cole will continue with the church at Union, Monroe county, Mo., which church is in a prosperous condition.

—We regret to learn that the daughter of Brother and Sister Medbury has had to undergo an operation for appendicitis.

—W. O. Dallas, a recent graduate of Texas Christian University, is associate pastor with J. B. Holmes at Beaumont, Texas.

—Ralph C. Sargent has entered upon a very hopeful ministry at Ellensburg, Wash. He had a very fruitful four years' work at Pullman.

—A union meeting at Beaumont, Texas, is to be followed by a special meeting in the Christian church, with J. L. Haddock as evangelist.

—J. H. McCartney, formerly of Bedford, O., has been visiting Grand Junction, Colo., with a view to considering the work there.

—James T. Nichols, editor of "The Christian Union," Des Moines, has closed a two and one-half years' pastorate at Mitchellville, Ia.

—G. N. Weaver is to locate at Breckenridge, Texas, preaching there and in the country. He has made the change for the sake of his wife's health.

—A church and Sunday-school have been organized by A. D. Rogers at Anson, Texas. J. H. Shepherd, of Haskell, is to take charge of the work.

—J. Q. Biggs reports increased interest at Golden City, Mo., where a Bible school rally has just been held. A protracted meeting will begin October 17.

Special to The Christian-Evangelist.

Norfolk, Va., October 13, 1907.—We are in the midst of our greatest history-making convention. The meetings of the several boards were controlled by a spirit of brotherly unity and progress. The matter of the gift of John D. Rockefeller to the Foreign Society, which has occasioned some difference of opinion and discussion, was finally settled, unanimously, on the basis proposed some weeks ago by President McLean, and endorsed by The Christian-Evangelist.

A committee composed of twenty-five members was appointed to report to the next convention on the advisability of establishing a national publication society.

Each society shows a notable advance in its work and a gratifying increase in receipts. This increase, in the case of the C. W. B. M., amounts to $70,000. Reports give promise of great things for the future.

Sunday was indeed a great day. The pulpits of the various Protestant churches were generally occupied, both morning and evening, by our preachers, who spoke to large and appreciative audiences. In the afternoon there was a great union communion service in Armory Hall.

We are having ideal weather. Norfolk is entertaining us nobly, and her hospitality will not soon be forgotten. The next convention will go to either Topeka or New Orleans. There is a hot contest between these two cities for the honor.

All signs point to high-water mark in gifts. J. H. Garrison.

—Joseph Gaylor informs us that the church at Monett, Mo., is, under the inspiration of its minister, R. W. Blount, adopting the tithing system.

—J. M. McConnell and G. A. Butler have been employed as evangelists for the southwest district of Oregon. They have held several good meetings already.

—C. L. Dean, of Woodward, Ia., after a holiday visit to Colorado, has been given a call to Loveland and will enter upon the work there November 1.

—S. A. Thomas reports a weakening of our church at Graford, Texas, but is working for reorganization and a church building to be erected within twelve months.

—Earle M. Todd is doing some excellent advertising in connection with his work at Manchester, N. H. He is being assisted by his sister with some special music.

—There is only one Christian church in Montgomery county, Texas, but some twenty-five members have just determined to build a house and have begun a protracted meeting. The next convention of Northeast Texas goes to Cookville, and the time is March 2, 1908. Six churches or more have entered during the last six months upon co-operative work for missionary purposes.

—A contract has been let for a frame church building at Abilene, Texas. This is for the South Side Christian Church, where there are now thirty-three members enrolled.

—C. F. Ladd reports that the workers at Rock Falls, Ill., are engaged in house to house visitation, giving personal invitation to people to attend church, and distributing our literature.

—At Mechanicsburg, Ill., improvements have been made upon the church building, a teacher-training class has been started, and an Endeavor society organized. There is increasing attendance.

—Rufus A. Finnell commends a good evangelist who, by reason of a disappointment in one church being unable to fulfill its engagement, has November open. Address him at El Paso, Ill.

—Just before Madison A. Hart left Pomona, Cal., for his new field of work at Columbia, Mo., the church at Pomona raised $1,600 to complete payment on improvements costing $4,000.

—An organization has been effected at Runnells, Iowa, due to the initial work of R. C. Ogburn and a later visit of the corresponding secretary. A lot is to be purchased and a building erected.

—Daily papers state that the First Christian Church, Davenport, Iowa, where A. Martin is now the pastor, has not failed to observe the Lord's supper a single time in the sixty-eight years of its history.

—Allen T. Shaw recently ordained to the ministry Wylie Keen. Brother Shaw is succeeding well with his own work at Fairfield, Ill. He assists Brother Conner in a meeting at Albion beginning October 14.

—Through lack of adequate support, owing to debts on the church, E. B. Watson has been compelled to relinquish the pastorate at Miles, Texas. He is very heartily commended by G. M. Knox of that church.

—In our issue of September 26, in reporting the first year's work of Frederick F. Wyatt for our church at Quanah, Texas, we stated that $771 had been expended during the year. The amount should have been $1,771.

—E. W. Yocum has been doing a good work at Jerico Springs, Mo., and since January 1 the congregation has been more than doubled. He is to hold meetings at Milford, Mo., and Topeka, Kan., in the near future.

—R. I. McHatton says the church at Oakland, Cal., where T. A. Boyer is minister, is to be forced out of Hamilton Hall. A fine lot has been selected and it is hoped to erect a beautiful tabernacle to be used by January 1.

—At the annual meeting of the church at De Soto, Iowa, it was reported that there had been fifty-seven added during the twelve months. E. S. Ames, of Chicago University, was the speaker at the special evening service.

—A good meeting has been held at Hepler, Kan., by J. P. Childs. The Bible school was organized with fifty-five present. An offering was taken and sent to the Benevolent Association. An Endeavor society was also started.

Opportunity for Young Men

To study for the ministry and work part time to help pay expenses. Write Pres. C. J. Burton, Ph. B., Pres. Christian College, Oskaloosa, Iowa.

—"Brick is pouring in for the new building." This is a sentence in a communication from Percy G. Cross, Sweetwater, Tex., where an excellent meeting has been in progress with J. Ross Miller as leader of the music.

—At the Northeast Iowa convention, held at Charles City, H. W. McKim, of Oelwein, was elected president and Noah Garwick, of Waterloo, secretary and treasurer. The next convention will be entertained by the church at Cedar Falls, Iowa.

—J. B. Huntley delivered the farewell sermon in the old house of worship at Canon City, Colo., and on September 22 the congregation entered their new building and an evangelistic meeting was launched under the preaching of H. O. Breeden.

—The corner stone of the South Berkeley (Cal.) Church has just been laid, and the main address was by E. W. Darst, the stone being laid by his wife. It was he who established the mission and organized the church, of which J. M. Hunter is now pastor. The building is to cost $20,000.

—Alfred Flower, one of our oldest and best known preachers, died at the home of his daughter, Elizabeth Flower Willis, in Worcester, Mass., on October 6. We are sure this announcement will bring sorrow to the hearts of many thousands who knew Brother Flower, and loved him for his work's sake and for his sweet, lovable nature.

—J. M. Horn, the new minister at Granite Park, Des Moines, seems to be giving great satisfaction to the congregation. A new parsonage is one of the goals toward which the brethren are now striving, while they have hopes of either enlarging the church or building a new one before very long. Brother Maxey, the late pastor, now evangelizing, is held in loving remembrance.

—"The Pacific Christian" has just completed one year of life since it began its regular visits after the great fire. The editor still finds the same old trouble—subscribers who read his paper are in no hurry to send in the money for paying the printers' and papermakers' bills. We admire Brother Berry's pluck, but it is hardly fair for a man to do the hard work of editing and running a newspaper and at the same time carry the debts of people who can as well, or better, afford to pay out their $1.50 than he can.

—The Castle Hall Church of Christ, which meets at 98 Weybosset street, Providence, R. I., has held a conference, at which sixteen were present. About the same number in addition have promised to work heartily for the cause of New Testament Christianity in this great city of New England. They have leased the hall for one year and began regular Lord's day services on October 6. They have arranged for an all-day special service for every third Tuesday in each month, in the course of which there will not only be social and business meetings, but some time will be given to distributing of tracts. M. L. Blaney is the minister.

MILLIONS OF WOMEN USE

Cuticura Soap, The World's Favorite Saponaceous Emollient for the Skin, Scalp and Hair.

For preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and many sanative, antiseptic purposes which readily suggest themselves to mothers, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

—Lewis P. Kopp, whose resignation at Ivanhoe Park took effect at the end of September, goes to the church at Fort Dodge, Iowa. He has done a worthy work in Kansas City, and Brother Meador writes that both he and Sister Kopp will be greatly missed. He was especially successful in work among boys in the Ivanhoe neighborhood.

—W. F. Richardson began his fourteenth year with the First Christian Church in Kansas City, last Lord's day. The thirteen years in which he has served our cause in Kansas City, together with the thirteen years' pastorate of his predecessor, T. P. Haley, covers the most fruitful and constructive period in the history of our cause in that city.

—The twentieth annual convention of the Missouri Christian Endeavor Union will meet in Springfield, October 14-27. It promises to be the largest convention in the history of the Union, and all societies are urged to send delegates. A registration fee of $1 will be charged, which will entitle delegates to free lodging and breakfast and other privileges. For information, write Miss Roxey Cassity, 427 Grand avenue, Springfield.

—No definite date has been announced, we believe, for the dedication of the handsome new church building at Beatrice, Neb., but it has been whispered that October 29 would be the time for the interesting occasion. F. M. Rains is to be master of ceremonies. Brother Rains has dedicated, we believe, about 600 churches. We may take this occasion to say that the money he receives for this special work is not put into his own pocket independent of his salary from the Foreign Christian Missionary Society, but is credited to that account.

As We Go to Press.

Special to The Christian-Evangelist.

Ottawa, Kan., October 14.—Closed last night; 115 additions; reception to-night; 70 additions last nine days; only 12 from Bible school; 25 from regular church attendants; set of tireless workers. Begin Millersburg, Ohio, next Sunday.—Nichols and Conrad.

Special to The Christian-Evangelist.

Madisonville, Ky., October 14.—Fifty-nine additions first two weeks; house far too small; interest intense. Fife and son are delighting our people; largest hearing ever given an evangelist here.—S. F. Fowler.

Special to The Christian-Evangelist.

Chanute, Kan., October 14.—Sixteen hundred people present last night; wonderful interest, city stirred; twenty added yesterday, 74 in seven days. If other churches will wait a while on us we will have great victory here.—Wilhite and Adams.

Special to The Christian-Evangelist.

Mt. Pleasant, Iowa, October 14.—One hundred and twenty confessions at Herbert Yeuell's meetings yesterday; 80 last night; 350 in all. Biggest meeting ever held in county. Hallelujah! Yeuell and Matthews start at Central, Detroit, October 27.—L. A. Chapman.

Special to The Christian-Evangelist.

Lincoln, Neb., October 13.—Scoville and helpers are here. City auditorium seating 3,000 inadequate. One thousand turned away. Overflow meeting at Baptist church; greatest men's meeting ever held in history of city this afternoon; 73 converts at morning exercises, 27 this afternoon, 65 to-night, making 165 to-day; 219 first three days of invitation. They closed at Springfield with 1,271. This conservative university city, saturated with unitarianism, is stirred from center to circumference. For this we praise the Lord and ask the prayers of our brotherhood. This great Christian brotherhood can not praise God sufficiently for Charles Reign Scoville and his faithful workers.—H. H. Harmon, Z. O. Doward, W. P. Aylsworth, H. G. Wilkinson.

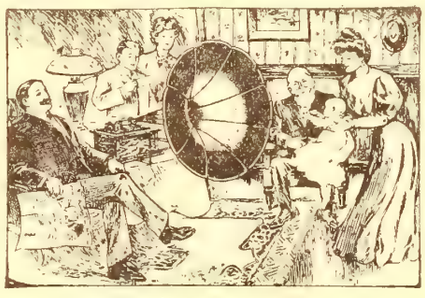
Special to The Christian-Evangelist.

Sioux City, Iowa, October 13.—Thirteen to-day, 55 to date; great audiences; largest Sunday-school in congregation's history; hardest field yet; Ernest Bilby great leader and soloist; churches wanting evangelist and singer, write us. Brother Ballou is popular.—Clarence Mitchell.

A CHEERFUL HOME FOR ALL

How to Give Amusement and Delight to Old and Young.

A cheerful home is the greatest of blessings. It is better to make home bright and attractive than to preach sermons to the younger members of the household about spending too much time away from it. Science and machinery have made it possible for many very remarkable con-



trivances that interest, instruct and amuse to be had in the humblest homes. Among the chief of these is the Edison Phonograph which is, perhaps, the favorite with the great inventor among his many truly wonderful inventions. The back page of this issue of The Christian-Evangelist is occupied by an advertisement that will, doubtless, be found quite interesting. It tells how, at a trifling expense, you can secure a genuine Edison Phonograph. It can be had for free trial without any payment, and then, if retained, can be paid for at the rate of 50 cents a week and upward. Diversion is as necessary to healthy lives as food or exercise, and surely there is no mode in which it can be obtained at less outlay than in the purchase of these wonderful instruments. It is with real pleasure, therefore, that attention of readers of this paper is called to this opportunity. W. D. Cree, Adv. Mgr.

Too Late for Last Week's Issue.

Special to The Christian-Evangelist.

Glasgow, Ky., October 7.—Meeting closed Thursday with 85 additions; greatest revival Glasgow church ever had. James Small is a powerful preacher, fine special worker and lovable man. St. John princely fellow and greatest as leader in song.—W. C. Combs.

Special to The Christian-Evangelist.

Mt. Pleasant, Iowa, October 7.—A thousand men heard Herbert Yeuell yesterday and gave a record-breaking collection of $300; 2,500 heard him again last night; hundreds turned away. Twenty-five confessions; total of 154 in two weeks. This conservative town of three colleges is being stirred from the bottom. Yeuell preached the gospel, yet all preachers of town attended. Collections paying all expenses; guarantee fund of $1,000 untouched. Robert Matthews fine singer and chorister.—H. L. Chapman.

HORSFORD'S ACID PHOSPHATE

Relieves Headache.

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

SOUTHERN CALIFORNIA'S STATE-WIDE ALL-YEAR-ROUND CAMPAIGN OF EVANGELISM

In feverish impatience to get busy, our churches have entered upon the much-talked-of evangelistic campaign ahead of scheduled time. The bringing of S. M. Martin to the Long Beach convention was providential. Big would be a proper keyword for this new year in our section. The big presence of the big preacher with his big body, big voice and big sermons at the big convention proved to be the occasion of a big meeting at the beginning of a big year of big things. Preaching at Naomi Avenue Church, Los Angeles, W. S. Myers, pastor, this S. M. Martin added in four weeks 184 souls to a single congregation. This is one of the two greatest meetings in the history of our coast work, and, we trust, sets the pace in our Christian race for the year.

Directly upon the heels of this meeting O. P. Spiegel is in a meeting at the Broadway Church, ably seconded by B. F. Coulter and J. W. Utter, the pastors. It is expected that this will be followed by special meetings in the four missions tributary to that great church. H. O. Breeden, "the great general" of our brotherhood, is Westward making his progress across the continent to lead the Magnolia church, J. P. Knight, pastor, in a special campaign for souls. This meeting will begin the last of October. At the same time James Small will be leading the forces at Pomona and from there will go to Fullerton. Boyle Heights has engaged J. T. Stivers for a meeting in November, and simultaneously with these at Long Branch Victor W. Dorris will be uplifting the standard of the cross. On October 6 the Figueroa Boulevard Church, E. H. Kellar, pastor, began special meetings, E. E. Lowe, of San Bernardino doing the preaching. Then later E. H. Kellar will in return do a similar work at San Bernardino. Many such exchanges in meetings are likely to be arranged.

E. F. Henderson, in charge of the colored mission on Furlong tract, Los Angeles, is out with the announcement that Elder Preston Taylor, of Nashville, Tenn., will be present to lend his talents and presence in a forward movement among our colored brethren of Los Angeles. In this important work the heartiest co-operation will secure large and lasting results.

Already J. Cronenberger is assisting Dan Trundle at Oxnard and Ventura in an effort to enlarge the number and increase the efficiency of the Lord's forces thereabout.

Our churches at Covina and Riverside, ministered to by W. G. Conley and G. M. Anderson, are patiently awaiting the coming of the Brooks brothers in January and February, when doubtless great things will be a-doing in their fields.

But the writer is getting ahead of himself. Frequently we were reminded at the convention of "and Arizona." This great territory is manifesting her ability to receive the gospel. A short year's work by our faithful missionary at Tempe has not only built a tabernacle, but doubled the membership. During our Long Beach convention this earnest apostle of the gospel, W. H. Salyer, went to a mining camp and preached, gathering several souls into the Kingdom and setting in motion the forces will bear fruit in righteousness and add another church to our Arizona sisterhood. O. P. Spiegel is to assist him at Tempe in November. At Douglass, where A. B. Carpenter is minister, a meeting is just closing in which 45 were added to the church, greatly strengthening its membership and increasing its ability for service. Brother Jones (the one from Texas) did the preaching.

And thus the fires of a zealous evangelism are beginning to sweep "The Great Southwest." Every church and community is already interested. The men and money must be found to answer the calls for reapers in this rich harvest field. January, 1908, must not come upon us until the board has a capable evangelist to work among our small churches in Southern California and another one to enter the new fields in Arizona.

Pray ye the Lord of the Harvest to send forth reapers. Entreat ye the churches and brethren to pour forth gold and silver that these opportunities may be seized before it is too late.

Grant K. Lewis,
Secretary.

THE KANSAS CONVENTION.

The convention of the Kansas Christian Missionary Society was held in Wichita September 30-October 3.

It was the largest convention ever held in the state. More than 800 out-of-town delegates registered. W. R. Warren delivered two addresses. F. E. Hagin, of Tokyo, Japan, and F. M. Rains presented foreign missionary interests. George W. Muckley and J. H. Mohorter told of the success of their work. E. V. Zollars spoke on the importance of education. Herbert Moninger delighted the audiences with his Sunday-school addresses. The Kansas ministers on the program performed well their part in making the convention one of the most helpful. One of the pleasing features of the convention was a banquet given to the ministers by E. W. Allen, pastor of the Central Church, with 110 ministers seated at the table at one time.

The reports of the work done will be found under the head of "The Call From the States."

Plans were made for the enlargement of the work for this year. The jubilee offering for Kansas missions will be taken on Kansas day, November 3. The churches are expecting to break all past records in their liberality.

The officers elected are: F. E. Mallory, president; J. M. Kersey, vice-president; I. W. Gill, president of Bible school work; O. N. Roth, president of Christian Endeavor; Mrs. S. L. Wilson, president of C. W. B. M.; Miss Louie Bagley, superintendent of Junior work; George E. Lyon, superintendent of church work and Miss A Rosalea Pendleton, secretary; Myron C. Settle, superintendent of Bible schools.

The closing session was addressed by Mrs. Anna R. Atwater. A number of ministers made short, congratulatory speeches and E. W. Allen closed the session with prayer. The convention will be held next year at Topeka.

Topeka, Kan. Geo. E. Lyon.

A Happy Occasion.

A very delightful incident occurred on Saturday evening, October 5, at the home of one of our best beloved brethren in Kansas City, Mo., J. C. Hill, for several years deacon in the First Church, and now occupying a like position in the church on Linwood boulevard. Brother Hill had invited about a dozen of his most intimate friends to dine with him, an invitation that those who know of the hospitality of his elegant home never decline. By a little strategy on the part of the guests it was discovered that the occasion was a birthday; so at the close of the dinner, so handsomely served by Sister Hill, S. B. Robertson, an elder of the Linwood Boulevard Church, presented Brother Hill, in behalf of the guests, with a handsome loving cup, accompanying it with a brief address appropriate to the occasion. The complete surprise almost took away the power of speech from Brother Hill.. It is a good thing to testify to our love and confidence while our friends are yet with us; and the small company who were permitted to share in the joy of this occasion expressed the affection in which Brother Hill is held by thousands of Disciples in Kansas City, among whom he is known and loved for his kind and generous spirit. May he be spared yet many years to the fellowship of his friends and brethren. W. F. Richardson.



BOVEE'S FURNACES.

24 styles and sizes. Save 40 per cent on the cost of furnace and fuel. Illustrated catalog and plans for heating sent free.

Bovee Grinder & Furnace Works
Waterloo, Iowa.

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The Call From the States.

(Continued from Page 1333.)

eral instances. Our churches are not disposed to impose upon our board. They glory in helping rather than in being helped. About forty of them contributed to Indian Territory missions the past year more than $2,000.

As to the future let me say that at our convention, which was a joint convention with Oklahoma, we united the two boards. We now have one board of directors, one treasurer, one convention and set of convention officers; but for the present at least we will continue the two corresponding secretaries, J. M. Monroe in Oklahoma and S. R. Hawkins in Indian Territory. But henceforth we prefer to speak of these fields of labor as the Western and Eastern Districts of Oklahoma. The name given the organization is as follows: "Oklahoma Christian Missionary Society." All mail intended for the western district should be addressed to J. M. Monroe, corresponding secretary, Oklahoma City, and all mail intended for the eastern district should be addressed to S. R. Hawkins, corresponding secretary, McAlester, I. T., box 581. W. R. Blake, of Weleetka, I. T., is treasurer, but will keep a separate account with the two secretaries. The board of directors will meet quarterly at Guthrie, Okla. The next convention will be held the first week in August, and with the church at Shawnee. T. R. Dean, of McAlester, will preside. S. R. Hawkins.
Corresponding Secretary Eastern District.

Kansas Jubilee.

The Kansas Christian Missionary Society will celebrate its fiftieth anniversary this year. The Disciples in the state organized for co-operative work before there were known to be more than three churches within the whole territory. They began co-operating in its infancy and weakness and set a fine example for the strong and weak to co-operate through all time.

The Kansas Missionary Society during its history has organized 188 churches, 175 Bible schools and added 18,500 to church membership. Last year eleven workers were employed for a part or all their time, laboring 2,586 days, visiting 188 churches, organizing and reorganizing 27 churches and departments and adding by confession and otherwise 446 members to the church. There was raised for Kansas missions $8,500, and for local work $9,754.92. The state board located 28 ministers, supplying 32 places with preaching and arranged for 16 revival meetings in addition to those held by their own evangelists.

We look forward to the jubilee year with high expectations. A new precedent is to be established and the more effective service rendered. The jubilee offering will be taken on Kansas day, Sunday, November 3. Churches are already well prepared for the largest offering of their history. In celebrating the birth of our co-operative work we are expecting a large number of people to become life-directors and life-members of the society. We are encouraged by the victories of the past fifty years, to seek for large results in this year of the Kansas jubilee.
Topeka, Kan. Geo. E. Lyon.

Kentucky.

The year that culminated in the splendid convention at Latonia marked a period of unusual success. Ther were 2,502 additions, 45 men at work a part or all the time, 50 Sunday-schools organized, 50 prayer-meetings organized and eleven congregations organized. Although our receipts were affected by the local stringency of the money market—due to the fact that two or more years' product of tobacco is tied up in the movement of the society of equity for higher prices—we made an advance in the receipts for the evangelistic fund of several hundred dollars. The total receipts, including money raised by the men on the field for local work and self-support, amounted to a little more than $30,000. This is a fine showing. We have advanced every year for the past five and there is yet room for much progress. Our convention was characterized by harmony and enthusiasm. The writer is proud of the way our daughters handled this large gathering. Eight years ago we had at Latonia only about eight members; now we have 270. We had no house, now we have one large enough to house the state meeting. Even five years ago the little struggling band was about ready to give up and quit; now they feel that all things are possible. The church is full of enthusiasm. We all felt the influence of this and I am confident that the people who attended the Latonia convention think that our going there has benefited us. Some suggestions and recommendations were made that will bring about most decided changes. The most conspicuous is the appointment of committees from all interested organizations looking to the establishment of an assembly where our conventions shall be held. This committee is to report in 1908. The brethren think that we have reached a time at which it is imperative that we establish such a permanent home for our annual conventions and that we will then have opportunity to consider other interests.

During the past year 45 men were at work in our mission field a part or all the time. We hope to be able to keep up to this mark during the new year. While we may find changes necessary and some fields will assume self-support, we are already confronted by appeals from other fields. Ten thousand dollars is the least sum that our people ought to put into our state treasury for the new year's work.

"Basic Facts" is the title of a leaflet that we hope will give much information and create much interest. We are having this—with letters and coin pocket to be sent out to the people—printed in large quantities and hope that the brethren will order them freely and scatter them liberally. Let us lift our standard high for 1907 and 1908, and make an advance over the record of all past years. "November for Kentucky Missions, by Kentuckians," ought to be our ringing, rolling cry. H. W. Elliott, Sec.

Michigan.

We have in this state one of the most highly favored of all the favored states of our Union. In varied resources we are among the first, and in climate we have all kinds, from the balmy breeze of June to the fierce blasts of an Alaskan January. A recent newspaper calls the attention to the wonderful wealth of what is called the Five-State District, of which Michigan is one. The facts taken from the government reports show that this is a very important center for the coming of a mighty population in the next twenty years.

In view of this the Disciples of Christ are striving to awaken a larger conception of opportunity and duty on the part of the membership of the state. Much good work has marked the past few years. We are proud of the record of Traverse City, Kalamazoo, Grand Rapids and Detroit. In all of these places a strong advance in plans and in achievements has marked the work.

For the first time in many years the state board is out of debt and in condition to do business. We owe much to the American Board and to the C. W. B. M. for this condition, and especially to one of our sisters of the state, Mrs. E. L. Ford, of Detroit, do we owe our gratitude for her liberal assistance.

We now have secured a lot in Muskegon, a city of 25,000, on the shore of Lake Michigan, and expect to build a chapel there and have a man in the work by January 1. For the first time in years the state board is thus enabled to go into a city and fix the location and the policy of a work. It will not be easy nor are we overconfident of the results, but so far we have been blessed in every step of the proceeding.

We are looking for a record from Owasso, under the efficient management of C. M. Keene, and also in the North in the growth of several new churches. Yes, Michigan can honestly say to the brethren, "We thank God and take courage."

With a noble band of preachers who stand for service and devotion we have especial reason for hopefulness.
Grand Rapids. F. P. Arthur,
Corresponding Secretary.

Missouri.

As the helpfulness, efficiency, necessity and importance of the state missionary organization is manifested, it is coming to be more and more appreciated. Time was when many of our people, thinking only of the evangelistic side of the work, and believing that the time would come when there would no longer be necessity for this kind of work, thought they saw the time approaching when the organization must, of necessity, go out of existence. But there is no prospect now that the need for strong, persistent, evangelization of the state will not be needed; in fact, the need enlarges every year; and moreover, time and experience are demonstrating that, both to the churches and the ministry, this organization is of priceless value, and hence the work is growing in favor every year.

There is hardly a church or a minister in the state that is not under more or less obligation for the helpfulness of our state work. And they are appreciating it. Here and there we do find a minister or a church that does not recognize the value of the work being done, and are ready to exclaim, "I have no need of thee;" but the large majority of both ministers and churches are recognizing the value of the state society. No severer test of this can be made than by the receipts. People will not pay for that which they esteem of but little value. It is a far cry from the $4,500, of our Missouri receipts of six years ago and the $11,225 of the last missionary year; receipts nearly trebled in that time. And when you consider that in addition during the last three years over $20,000 has been raised for the Permanent Fund it is the strongest possible indication of the growing favor of the work.

The society could use three times its present income and then not answer all the real, actually needy calls that constantly are coming to the office. More and more is seen the necessity of a man with strong organizing ability in each one of our districts. The work of the state is so large that no one man can begin to accomplish it. Our cause in Missouri is sadly suffering for the want of these district men. What Joseph Gaylor is to Southwest Missouri we need some man to be in each of the other districts.

This is the plan of the state board, and this will we do if the brethren permit. Are you in favor of it? A large offering in November is a strong vote in favor of this move.

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The state convention gave enthusiastic endorsement to this plan, but that is not enough; the real endorsement, the one that counts, is the one contained in the offering.

We have set our mark at $15,000 for this year. Can it be reached? Of course it can. Give us the means to employ these men, help us in this way to develop the undeveloped resources of our great people and the Centennial celebration shall see the "Centennial aims" all reached, and we shall

"Come rejoicing,
Bringing in the sheaves."

Kansas City, Mo. T. A. Abbott.

Nebraska.

Nebraska has enjoyed a good year in missionary work and general church work. Our churches have been forging ahead in all ways and taking a place worthy of the cause we represent. New buildings have been built or are building that will add $100,000 to the value of church property. Our preachers are the peers of any like number among any people. The fight to possess new territory and to increase efficiency in that already held, is vigorous and aggressive. Material prosperity is still with us, and we are learning the deep lesson of Christian liberality. The Bible school work is growing rapidly. The reports from the schools show in most cases a Bible school enrollment equaling or exceeding the church membership. This ought to be, to be sure, but it has not been.

The missionary work of the state is heavy. No stupendous things have been done, but some gratifying progress is made each year, and this has been no exception. Our missionary army is not a flying column, but rather an advancing army, fortifying as we go. The new places established are few, but flourishing. One has finished its new house and another is at work and will dedicate before the first of the year. More than a half thousand were added to the church during the year. Twenty-two meetings were held. Twenty-nine different fields were assisted. Two thousand three hundred and thirty-five days' of service rendered, not including the corresponding secretary, who put in full time. Of the 112 churches giving to state missions 70 gave as much or more than we asked; 92 of 97 of Bible schools did the same. All the Christian Endeavor societies that gave, 52 in number, paid in full. Only six churches that gave the previous year failed to give last year. One hundred and thirty-nine churches were apportioned and 112 of them paid something. We had three living-link evangelists. Two supported by churches and one by an individual, at $300 each. The year culminated in a splendid state convention.

The plans for the future contemplate several new organizations, the reorganization of some disabled ones. The possible resurrection of some dead ones, and an increase of usefulness in one or two or three exceedingly important centers. We have a number of new towns building on new lines of railroads. We hope to go in with the early ones. We still continue the support of places needing a helping hand. This has been increased largely.

We need more men to preach. Good men, with character and piety and a fair ability to preach the gospel. We do not compete with the older churches of the East in salaries, but we aim to do the right thing. The man of worth never fails to get a suitable support in Nebraska.

The State Missionary Society is trying to be a big brother to the little sister churches that need a lift and to open new fields where we have a few families to begin with. There is much to do in this new, great and advancing state. Foreign influences are large. We have the best high license law in the Union (so we hear), and it is a standing bulwark for the liquor traffic. But it has received a good many bruises lately, and it looks bad.

Give Nebraska place in your petitions and any preachers who would like to come West, write to our Bible Supply Committee at Bethany, Neb. W. A. Baldwin,

Bethany, Neb. Cor. Sec.

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Northern California.

In three important particulars our work during the past year established a new record. First, in the extraordinarily large number of contributing churches; second, in the amount of money actually given, and third, in the number of additions to our mission churches.

Plans for the present year look forward to the greatest year's work in our history. Over thirty different fields are to be assisted; two or more evangelists are to be kept in the field all the time; several new houses of worship are to be built, and new and important fields are to be entered and churches established.

To carry out these plans it is necessary to raise almost twice as much money as was ever raised in a single year before. This is manifestly impossible without the assistance of every minister and church in the state. We have come to our Kadesh-Barnea in California, and it is for the churches to say whether we shall go in and possess the land, or be swallowed up in the wilderness of sectarianism and irreligion.

Churches of Northern California, what is your answer? If the present plans are carried out we shall see a full thousand members added to our mission churches this year. A generous offering on the first Sunday in November will enable your state board to carry these plans out, and will give you fellowship in what promises to be the greatest achievement in the history of our work in this state. D. A. Russell,

Palo Alto, Cal. Cor. Sec.

North Carolina.

When North Carolina becomes fully and keenly alive to the true situation she will bound forward and shine as brightly as any star among the galaxy of states. Rapidly becoming one of the richest states in the Union, growing and enlarging in every direction, she furnishes a glowing opportunity for the propagation of the gospel. All of her towns are extending their borders and inviting every thing that looks toward their upbuilding. While there are several churches in the state with greater financial and numerical strength than the Disciples of Christ there are none with richer opportunities for growth than they. There is scarcely a town of any importance in the state where there is not a nucleus for a church, sometimes smaller and sometimes larger. This is due to the fact that the work of the past has been confined almost altogether to the rural districts and in the great influx of the country people to the towns in seeking employment, schools for their children and place for their professions, after proper equipment, and sometimes due to the marriage of one whose interests were in town. Confining the work to the rural districts has had its advantages and disadvantages. We have lost in many ways by this influx to the cities. Many have gone back to the world, many have gone into the denominational ranks, who will never return, and the country churches have been greatly weakened, and not a few churches are dead, if not extinct, as a result of the loss of many of these livest, best and most progressive members. And yet, in spite of these losses, there remains more or less of a nucleus for a congregation in many of these towns to which Disciples of Christ have gone, and a number of these country churches are left with strength and means enough to help plant the cause in many places where there have never been churches after the New Testament pattern. To this task, those in North Carolina who are wont to be known as Christians have begun to set themselves in no uncertain way.

The writer is a Southerner and the field has been studied from the time that he began his preparation for the ministry, the work has been followed, her men in the ministry have been kept up with, the conditions prevailing in this state and that have been and are regarded and the present situation in each state, considered from the viewpoint of a field for Christian activities and missionary endeavor, on the part of the Disciples, has been fully taken into account, and the writer thinks he is not wild in his assertion, when he says that the Tarheel kingdom furnishes the greatest immediate opportunity for growth of any state in the Southeastern group mentioned above. It is true that North Carolina has no great city but she has a number of good sized, growing and flourishing towns. These are Wilmington, Charlotte and Greensboro, with about 35,000. In Wilmington alone have we an organization and that started only this year. Then, there are Ashville, Durham, Winston-Salem, Raleigh, New Bern, High Point, Elizabeth City, that figure about and above 20,000 on their population. And again there are Wilson, Washington, Rocky Mount, Goldsboro, Concord, Salisbury, Henderson, Fayettesville, Kinston and a few others that figure around and above 10,000, in some instances. Then there are perhaps 100 towns ranging from 2,000 to 8,000 in population. In only a few of these is there an organization of the primitive sort but in a large number there are Disciples and from many of them we hear the Macedonian call. To mention a few of these places and the number of Disciples in them might be wise just here. The figures to be given below are partly estimated: Greensboro, 35,000, with 60 Disciples; Charlotte, 35,000, with 25; Durham, 24,000, with 17; High Point, 20,000, with 20; Elizabeth City, 20,000, with 50; Goldsboro, 12,000, with 12; Fayetteville, 12,000, with 30; Burlington, 8,000, with 15; Tarboro, 5,000, with 30; Edin-

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ton, 5,000, with 15; Scotland Neck, 4,500, with 15.

In addition to the above list there are a number of other towns with above 2,000 population in which no regular work is going on.

Farmer preachers have done most of the work in the past. They were a noble lot and did a noble and self-sacrificing service. But the people have not as large a vision as is necessary. Their horizon is rather limited. Many of them "see through a glass darkly," indeed, but there are hopeful signs of wider vision and a more correct view. Another condition growing out of the old regime is the contracted idea of finance in the Kingdom of God. They do not try to run their farms or their business enterprises on the small scale of the past; but many are trying to run the church and its business in the same old way they used to run it, when Farmer Brown, who raised his own meat, lard, bread, etc., in sufficient quantities and who had his own conveyance for getting back and forth at the time of his monthly appointments when they had the good old country meeting that cost them nothing, but that was so enjoyable, was the preacher of preachers, to them; not so much for what he said but for the heavenly, tearful and sometimes fearful tone in which he said it, and they gave this monumental preacher the munificent and magnificent sum of $40 a year for his regular services, protracted meeting and all. The people are beginning to get away from this effort to run the church on the copper basis. The increased liberality of the Disciples of Christ in North Carolina within the last year is very refreshing indeed.

Another condition might be mentioned. Because of blunders and failures in the past a large per cent of the people have to be convinced that things can be done in this state, as elsewhere, when they are gotten at in a businesslike way. The work of the past two years is waking some up along this line. The development of the work at Rocky Mount, Wilmington, Belhaven, Plymouth, Pinetown, Bath, Fremont and Macclesfield has verified the fact that work can be done effectively in the cities and towns of this state. A most encouraging condition is that there seems to be none of the "anti"-missionary spirit here which hinders the work so greatly in a number of the states with which this is grouped. It is true that there is a good deal of the "o"-missionary spirit, but that can be removed very easily by showing results in the work. This makes it very necessary to move very safely and cautiously in all undertakings and to have a little help from our national board, in order to make a creditable showing for the next two or three years. In this connection it might be said that the present state board is determined not to enter any place to begin a work where it has not reasonable assurances that the work can be continued to a condition of permanency and self-support.

The needs of this field, as with many others, are men and money. Men of education, ability and experience are needed; money with which to pay such men. The men are not here and seem hard to get. All the year a man has been sought for the readiest field in the state at a salary of $1,200 and yet he is not. He was almost there several times but he turned in another direction before he reached the spot. They may turn from the borders of the old North state now, but in five years or less time they will be seeking her fields for service.

This year the work has been established at Wilmington, an option taken on a $6,000 lot and the effort to pay for it well begun; the membership brought to 66; a strong man located and supported for the year. Rocky Mount has been kept up and brought forward in its work. A lot costing $1,200 has been bought and paid for, over $100 raised on the debt of Atlantic Christian College and arrangement made to build a parsonage to cost $2,500. Successful work has been done in several smaller fields. A great effort has been made to free the college of $11,000 bonded debt. It is hoped that this entire debt will be met at the state convention, during the last wek of October. In addition to all this a state paper, known as "The Carolina Evangel," was begun the first of March and has been a marked success, helping to put life into work in many ways. There have been near 3,000 letters written during the year by the president and corresponding secretary, together. So the work has continued through the year, and the foundation has been laid for a great work next year.

The plans for another year are not altogether matured or definite but some things are being shaped up. Should the present board be continued there will be a great effort made to double the state mission money, and effort will be made also to double the circulation of the paper, should it be continued by the convention; and should the debt on the college be raised additional buildings will be put up. Besides there will be some forward steps made in the mission work in the state.

The outlook is brighter and more hopeful than it has, perhaps, ever been in the history of the cause in the state. The college is flourishing. The dormitory room is taxed to its utmost capacity and class room is at a premium. There are several ministerial students in attendance and more to follow in a few weeks. The Wilson church is fortunate in having Jessie C. Caldwell as its minister and is enlarging the capacity of its Sunday-school rooms. The college feels happy in having this splendid man of God as dean to the faculty. The church is paying him $200 more than it has ever paid a preacher and a number of the churches in the state are talking on increased salary for their preachers. This the state board has tried to stimulate. Dr. J. J. Harper, who has sacrificed and worked so hard to bring the college to the front, is happy in the flattering attendance of this session and sees grander things yet to be for this much-needed institution.

The readers can see from all that has preceded that North Carolina is beginning to wake up, that her gold is beginning to glitter in the work of the Master, the dawning of a better day is on and everything is hopeful for the future. W. G. Walker,

Washington, N. C. Cor. Sec.

New York.

Things of unusual moment are and have been occurring in this land of Empire. To those accustomed only to Western prairies and sparcely settled districts, this state containing one-tenth of the population of the country and producing one-sixth of her manufactured products, is inconceivable. Some verbal "thumb prints" of her work may prove of interest. On the evening of June 27 a party of twenty brethren and sisters went for a tour of Chinatown (New York) after the evening session of the New York convention.

Several had heard us speak of the "midnight mission" in Doyer street, and expressed a desire to visit this work, so thither we wended our way, arriving about 11:30 p. m. The leader was Ranney, the former "crook," and he immediately turned the service over to our party, with Joseph Keevil as master of ceremonies. A number of our party gave encouragement and advice to the 300 human derelicts present and Brother Keevil extended the invitation to which five men responded. A preacher was assigned to each seeker, for prayer and instruction, after which their confessions were taken in the Scriptural way. The effect was electrical! The people looked on in open-eyed wonder. Finally the leader, Ranney, former Bowery crook and "bad man," with eyes dimmed with tears and a voice choked with emotion, said, in the dialect of the Bowery: "Well, fellers, dis is a new one on me. I never seen no'in like dis before; but, say! I wish somebody'd a asked me dat question when I came forward." It was all so usual to us, so wonderful to them. It was probably the first time Jesus Christ had ever been confessed in the gospel way in Chinatown. It was a scene no one present will readily forget, and a recent letter from Ranney assures us that at least one of those men has remained true to his confession.

The above is merely a passing incident in the great work possible in our greatest city. That we ought to have a city missionary to carry on and follow up just such work, goes without saying. What the results of such effort might be, the reader can readily picture with the above incident to guide his imagination.

A full report of the open air campaign carried on this summer by Brothers Waugh and Keevil in the city of Brooklyn (Greater New York) appeared in The Christian-Evangelist of September 10. It was planned as an experiment but proved a valuable experience. By means of this work entrance has been gained to a large number of Christless homes and a great harvest is expected in our "follow-up" campaign in November. Here again is the call for a city missionary to aid in the evangelization of this great and needy field.

A survey of our state resources some time since established a conviction that a campaign of education would result in increased offerings for our state work. The suggestion was taken up by the finance committee and ratified by the convention at New York. Plans were made whereby the state secretary should

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visit every church and lay our work and its needs before them. This, with few exceptions, will be fulfilled before state day, and from the responses already received, it is evident that the offering of the churches will be increased by from $800 to $1,000 over last year. The state board is already making plans for an aggressive work for the current year.

A nucleus of 17 Disciples has been assembled in Lockport and within the next few weeks we hope to see a work established in this flourishing city. Utica, Binghampton, Yonkers and Schenectady all offer promising fields which we hope to enter in the near future. Watertown, which has been a drain on the state treasury for many years, at last assumes self-support and gives some promise of a future. Several other of our mission points will report their ability to stand alone by the 1908 convention. This will release some of our funds for new work, and a hundred city fields are ready for our entrance.

It has been the policy of the state society to establish a few strong churches, rather than to organize a large number to let them die of inanition. The result of this policy is shown in the strength and aggressiveness of our churches. Only two preachers in the state are serving more than one congregation, and the per capita offerings of New York have never been even approximated by any other state. While in numbers we are little more than 9,000, in offerings we stand in the forefront. Our offering for Church Extension last year excelled either Kentucky, Missouri or Ohio, and only Illinois, with more than ten times our numbers, exceeded us, and that by no flattering excess. We stood sixth in foreign and thirteenth in home offerings.

As a loyal, liberal host, New York has received full recognition. We believe we are on the verge of a great crisis in our state and wait with patience for the day when our brotherhood at large will realize our need as well as they do our liberality, and will aid the 9,000 Disciples of New York to preach the apostolic gospel to the 8,066,000 people within her borders.

D. C. Tremaine,
Corresponding Secretary.

Oregon.

The following summarizes the state work in Oregon last year:

1. Report of Secretary—Places visited in interest of cause, 85; sermons and addresses delivered, 180; pledges taken for state missions, 92—amount, $1,333.16; money raised otherwise, $385; meetings held by secretary, 4; accessions, 95; baptisms, 60; otherwise, 35.

2. Receipts since June 23, 1906, $3,423.61; as follows—from offerings by churches, $654.06; from five-year pledges, $680.75; from "debt fund" pledges, $893.86; from A. C. M. S., $687.50; from "rally day," per A. C. M. S., $75.36; from meetings held by corresponding secretary, $338.25; from miscellaneous sources, $93.65. Total, $3,423.61.

3. Expenses for year ending June 30, 1907—$3,297.38; 1. To mission churches and pastors, $949.63; 2. To corresponding secretary, salary and traveling expenses, $1,170.85; 3. Paid on "old debt," $865.23; 4. Paid on last year's account, $199.29; 5. Paid on Centennial secretary, $25; 6. General expenses, including Year Book, $187.40. Balance on hand from 1906, $13.86. Balance on hand from 1907, $26.11. Total, $3,423.61.

4. Summary of mission work—1. Missionaries employed, for part or all time, 8; 2. Number of days' service,1,662; 3. Number of sermons and addresses, 627; 4. Baptisms reported, 147; 5. Other accessions, 135. Total, 282.

5. Summary of reports from churches—1. Whole number of congregations, 98; new congregations, 3; congregations disbanded—dead, 3. 2. Total membership in state, about 10,500; 3. Total accessions reported, 1,810, baptisms 882; net gain, as compared with last year's reports from churches, 336. 4. Total of money raised by churches reporting this year, $66,717.41; all purposes; 5. Average gift, per member, for Oregon missions, 27.6c.

F. E. Billington,
Corresponding Secretary.

South Dakota.

Every country that has been a factor in the civilization of the world has been rich in material resources. I wish to give the readers of The Christian-Evangelist a few simple facts about South Dakota—a state that is but little known except by a few who have taken the time to investigate. Lewis and Clarke explored this country in 1804; no permanent settlement was made until 1857. South Dakota was admitted as a state in 1889. Her area is 76,000 square miles. The population is 455,185 or six to the square mile. The population is mainly American. There are 33,473 Scandinavians, 17,873 Prussian Germans, 12,365 Russian Germans, 11,144 Canadians, 5,564 English and Scotch, 3,298 Irish and 1,566 Hollanders. There are 83,536 homes and 57,288 of these are owned and 37,473 are free from encumbrances. The state is free from debt and her property is worth more than one billion dollars. About 43,000,000 bushels of wheat, 51,000,000 of corn, 20,000,000 of barley and 80 tons of honey are produced annually. The mineral products last year were $10,000,000. Two of the largest orchards in America are in South Dakota. There is deposited in the banks $35,000,000, most of which belongs to the common people.

South Dakota has a splendid university, an agricultural college, a school of mines, a school for the deaf and blind, and four normal schools. Beside these there is a good public school system with two sections in every township in the state reserved for school purposes and 147,000 children in attendance.

The Presbyterians have a college at Huron, the Congregationalists one at Redfield and one at Yankton, the Methodists one at Mitchell. The state is being rapidly netted with railroads. She exceeded all other states last year in the number of miles constructed.

The national government is expending $2,000,000 in an irrigation project which will reclaim 100,000 acres of semi-arid land for settlement. There are many good homesteads yet untaken west of the Missouri river. The people are wide awake, progressive and intelligent.

The churches of the day do not meet the demands of the new age. A simple gospel that helps men to live, rather than a sort of embalming for the resurrection, appeals to the people of the Northwest generally. The real gospel preached and lived by men, not "clergymen," will win. Our great need is men and money to start the work and the people will respond liberally. The door is wide open and the call comes from all over both the Dakotas from weak churches and scattered Disciples for help and encouragement. No other home mission field requires more of the heroic spirit.

We need educated, practical men to deal with the problems that arise in the formative period of a new and vigorous civilization.

Aberdeen, S. D. Finley B. Sapp.

South Idaho.

It is a little hard for me to speak of all the work that has been done in South Idaho during the last year, as I have not been associated with the work all the year. Considering the amount of money at our disposal much work has been done. During the forepart of the year the board had in its employ George Ritchey as evangelist, and he organized several churches. After he closed his work the board was without an evangelist until about the first of April, when I was employed. My time has been divided between the evangelistic and corresponding secretary's work. Several meetings have been held with the purpose of strengthening and making self-supporting some weak points, and much more of this work remains to be done. The board has regularly supported pastors at three points. These have all done good work and have strengthened the cause where they have labored.

During the summer the corresponding secretary gave some time to visiting the few strong churches and raising funds to carry on the work for the coming year. More heroic giving has never been witnessed by us; some of our state missions and one small church about $3 per member.

South Idaho is a most wonderful mission field. I do not believe there is another such field in the United States. If the reader will take the map and trace the Salmon river and look at all south of that line he will see the field in which we have but a dozen churches, two-thirds of which are weak and must have help immediately or die. Ours is a work of building from the ground up. Many new irrigating projects are being opened up and thousands of people are coming to Idaho. They are a good class of people. A large per cent of them are members of some denominational church with a sprinkling of Disciples of Christ in every new town. Each expects that this denomination will come with a large missionary fund and establish a church. If we could meet the denominations on the field with as large an home missionary fund as they have we could plant churches in many of these new places. It is exceedingly expensive to establish a church in Idaho. Our watchword is, twenty-five churches in South Idaho by June 1, 1908. I could organize them in that many weeks if I could assure them that the Church Extension Board would build them a house and that our state or national board would support a pastor for a portion of time until

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they were fully established. Building materials are very high and living expenses are very high and preachers can not live on the small salaries that they used to in the new countries. The brethren that are scattered abroad think of all these things and are slow to say, "Come and organize us." Then it is exceedingly hard to raise money on the field and the evangelist must be entirely supported by the board. The reason is that the people, though a thrifty people, come here with limited means and have to pay for their land and water rights and build their houses before they begin to realize anything from the land. The land is worth the money and they will have plenty by and by. This is what makes the field look so promising for the future. We need help now. Our brethren in our older established churches realize this and that is why they are standing by our work so heroically. But with all their united gifts it is like a drop in the bucket. Frank C. Jones, Evangelist.

Caldwell.

South Kentucky.

The work for the past missionary year (ending April 30, 1907) in South Kentucky has been on the upgrade. Last year from a financial standpoint we went to our convention with all obligations met and a balance of $333.15 in the treasury with which to begin the new year. Thirteen meetings were held by the corresponding secretary at as many places.

What will be done depends largely upon the interest the brotherhood in this fertile field take in it. Our executive committee in a recent meeting decided to employ an office secretary and a singing evangelist. The living-link idea is making its way also with the work. The Owensboro church has decided to become a living-link church in South Kentucky. Mayfield church has been asked to do the same. The amount necessary is $200.

Our educational work is in fine shape. Our two colleges, South Kentucky College at Hopkinsville, and West Kentucky College at Mayfield, are practically out of debt and efforts are being made, with bright promise of success, to raise an endowment fund. Provisions are made in both colleges for the education of young men for the gospel ministry free of charge. The two colleges can take four young men to educate at one time. We are looking toward the accomplishment of greater things all the time.

W. J. Hudspeth, Cor. Sec.

Texas.

Our last annual report showed: Confessions and baptisms, 1,064; from denominations, 106; total additions, 1,996; (This did not include those uniting by commendation.) churches planted, 29; Sunday-schools planted, 27; houses built, 9; cash for the support of our Texas missionaries, $19,493.85; cash collected for mission houses, lots, repairs, $17,213.80; total cash for Texas mission work, $36,707.65. This is a gain over our report of four years ago of $23,107.

We consider this an especially good showing when we consider that our workers devoted their efforts, as never before, to the weak churches. If we have introduced any new thing in the Texas work, it is this, that we have given especial attention to such preachers as had not gained a wide reputation as preachers and successful workers. We find good men who, in many cases, have not been well supported, but who only need an opportunity and a little help and encouragement and we use these men and by this means increase our working force. There is no class of men who can more certainly find plenty of work among us and be well supported than the evangelist with a fine record. Such men are in demand, hence we sought out good men, not yet in much demand, and help them to develop. In this way we have been able to increase our workers in Texas. We have employed men from the schoolroom, lecture field, and other fields in the Texas mission work. The secretary's office has aided to some extent in "locating" eighty-one preachers in Texas in the last year. Of these forty were changes from one place to another by men already working in Texas, and forty-one were brought into the state or started in the ministry.

Our last convention instructed that we employ a first-class Sunday-school evangelist. We have a committee now looking for the right man for this work. We want a man for this work who has already shown his fitness and one who will come to stay. We were also instructed to secure the services of a competent German missionary. We are now in pursuit of such a man. We have a large German population in Texas—more than one community where the Germans have bought out the former owners of the land and where Christian Church houses are rented to German churches.

These Germans make first-class citizens, especially when they become really Disciples of Christ. Here is a fine foreign field at our doors. We are appealing to our people to double the offering of last year. We are asking all who love our Lord to join us in the prayer for this advance. The gospel in its purity, the weak churches built up substantially, larger liberality and a more permanent work, are our watchwords for the coming year's effort. J. C. Mason,

Corresponding Secretary.

Western Pennsylvania.

During the past year there has been added to our district, Phillipsburg, Center county, making 26 counties with a population of 2,252,750. Of these 26 counties seven of them have no church, or work of any kind by the Disciples of Christ, and only nine of them have more than four congregations in the county. There are about 160 towns and cities of over 1,000 population where we have no church. In a district with less area than any but eight of the smaller states of the Union, there are crowded more people than can be found in any of the states of the Union except eight of the largest. There are but two states west of the Mississippi with a larger population than Western Pennsylvania. During the past year aid has been given to twenty mission points; these are scattered in seven of the counties. It was decided at the Beaver convention that we must push the evangelistic work in opening new fields and strengthening the weak ones. To do this we must have $5,000, and $10,000 would not do all the work that can be done.

With the Centennial approaching and the eyes of the world turned toward Pittsburg in 1909, Western Pennsylvania Disciples ought to bestir themselves and accomplish great things for the work of the Master. Here on the soil sacred with early memories and hallowed by the heroic lives of the Campbells and others who originated our movement, we must do a heroic work for our day and generation. Bands of Disciples who are already meeting around the Lord's table and from house to house are discouraged because we have been so slow in coming up to their help, but we believe that the churches of Western Pennsylvania are going to rally to a great forward movement and accomplish the great work that is possible between this and 1909. Western Pennsylvania has become the home of a great number of immigrants who are constantly arriving from Southern Europe. We are most fortunate in having Brother Basil F. Keusseff, who is superintendent of a promising mission among this people, ably assisted by Miss A. Christine Vasicek. They speak to eight of the Slavonic nationality. The Bible school and the Christian Endeavor has undertaken the support of these workers.

Percy S. Wilson, pastor at Moundsville, W. Va., has accepted a call to become an evangelist of Western Pennsylvinia, supported jointly by the A. C. M. S. and the W. P. C. M. S., and will begin his work about the first of November. With new points being opened and the weak ones that are already on the board to be sustained, we must have an increase of funds. Last year a gain of about 40 per cent was made in the receipts of the society and still our work suffered.

A matter for special mention is the fund given by the Hon. T. W. Phillips, of New Castle, through the A. C. M. S. for the support of the work in the counties where we have no representation. Through this fund, work has been started and supported in Meadville, Ridgway, Johnsonburg and Butler.

November 3 is Western Pennsylvinia day. Already nearly one-half of our churches have signified their intention of taking the offering and through the rallies and correspondence we hope to interest every church in the district and secure from them an offering for Western Pennsylvania missions.

Pittsburg, Pa. J. A. Joyce, Cor. Sec.

West Virginia.

The eyes of the industrial world are on West Virginia. These are virgin fields for the investor. Here great fortunes are being made in timber, coal and gas. And best of all, we are yet in the babyhood of our development. West Virginia is a giant of wealth, just beginning to awaken from her sleep of centuries. Railroads are being thrust through our mountains bringing us into touch with the outside world. We are just beginning to sit up and take notice. And, as usual with the infant of that age, we are compelling others to take notice of us. Already we have compelled many of our big sisters to take second place to us in the industrial world.

The Churches of Christ in West Virginia are also awakening out of their sleep of indifference. This is the cradle of the Restoration movement. Here Alexander Campbell lived and wrought. From here Bethany College has sent streams of influence to make glad the thirsty souls of men. Here many of our greatest leaders have been trained. But in spite of all this the work in West Virginia has languished. The difficulty of the work in these hills and mountains caused us to be passed by while the workers moved on along the line of least resistance. West Virginia trained men for the conquest of the world, but they could not conquer their trainer. Last year we were credited with 22,000 members in the Churches of Christ. This number is not one-fourth of what we should have, but it is far in excess of the real figures. From the best information obtainable, I think we number about 15,500. We have somewhere near 190 organized congregations. Upon the large majority of these the paralysis of indifference and the chill of legalism had laid fast hold. The interior sections have been filled with ministers, so-called, born in the objective case, unlearned and unclean. This was the West Virginia of the past. A new spirit is filling the Disciples of to-day. We have just closed the very best year in all the history of our state missionary work. We begin the new year free of debt, with a new vision of service and consequent victory. Never have we had more than one evangelist sustained by our West Virginia C. M. S., and many times did he have to wait through long periods for the small salary promised him. A second evangelist was secured to begin work October 1. A third, and we hope a fourth, will be put into the field soon. A clean, consecrated, educated ministry is at the helm of all our most important churches. Students are coming out of these hills, men who love them as they love their own lives, to be trained at Bethany for effective service in their native state. The Calebs and Joshuas of our Israel are pushing to the front. The "we-can't"-ers are dying, and the "we-can"-ers are winning the land for Jesus. Our Centennial aims are: Clear our churches of all debts, increase the Bible school and double the membership of the church, at least one evangelistic meeting for each church during the year and the establishment of a mission point as a nucleus for a new congregation, a teachers' training class in each Bible school and the graded system introduced in each school, the observance of children's day for home missions in all our schools.

Only two years until the hosts meet at Pittsburg. We will be ashamed of what has been done in West Virginia during these one hundred years, but by the help of our Lord we shall not be ashamed of what we did in 1908-1909. Our watchword is: "Three thousand five hundred dollars for West Virginia missions in 1908." J. W. Yoho,

Cor. Sec. W. Va. C. M. S.

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NEWS FROM MANY FIELDS

A Visit to Texas Christian University.

It was my pleasure recently to preach for the University Church at Waco, Texas. One young man made the confession and one young lady placed herself in fellowship with the congregation. They are both students of the university. There had been one confession the preceding Lord's day under Brother Jennings' preaching. Brother Dubber began a meeting there on Wednesday, October 2. The religious interests at the university are very encouraging.

My visit was indeed pleasant. President Lockhart is an old college roommate at Kentucky University. He has the confidence of his fellow-teachers and the large student body. The attendance this year is the best they have had, and under Brother Lockhart's management the future of the university seems bright. The university faculty are men and women.

The University Church has adopted the plan of filling the pulpit from other pulpits over the state. They have a new preacher every Lord's day. This brings the preachers in closer touch with the university, and enables the students to hear many of the splendid band of preachers which we have in the state. The plan is new, and may meet with some criticism, but it is worthy of trial. H. G. Fleming.

Western Canada.

At the urgent request of the brethren, I visited and preached at the following places last week: Regina, Grand Coulee, and Yellow Grass. Good congregations could be organized at all those places if we only had the men and the means. Regina is the capital city of Saskatchewan and the largest city in the province. Our people there have been working with the Baptists, but as the field is large enough to support two or three churches, they have decided to ask the American Christian Missionary Society to assist them in supporting a city evangelist for one year. Grand Coulee will co-operate with them in this work and help bear the financial burdens.——The little C. W. B. M. Society at Milestone has pledged fifty dollars to the Centennial Home Missions fund. This little band is intensely missionary and are making their influence felt throughout this western country. J. A. L. Romig, our superintendent of missions, will attend the Norfolk convention and visit Milestone on his return home. A. R. Adams.

The St. Louis Letter.

The St. Louis ministers had their opening meeting for the fall in their room at The Christian-Evangelist office, Monday, October 7. Brothers McFarland, Ireland, Philputt, Garrigues, Alexander, Chenoweth, Garrison and Calvin responded to the roll call. We had Brethren George Combs, of Kansas City, and Evangelist Violett and his singer with us.——Reports for month of September showed additions as follows: Union Avenue, two by baptism; Second, one by baptism; Hammett Place, two, with one by baptism; Fourth, twelve, with nine by baptism; Hamilton Avenue, five by baptism; Compton Heights, twenty-one, six by baptism. Brother Ireland, the city evangelist, reported five baptisms.——Brother McFarland reported two meetings held during the summer, one at Flat River with 22 additions to the church, and one at Benton, Mo., with six additions.——Brother Combs gave us a talk on the work and outlook in Kansas City, and Brother Violett told us that he was just opening a three weeks' campaign at Old Orchard.——Brother Ireland reported the opening of the new tabernacle at Denver place to be held October 24.——Brother Philputt said that they hope to be ready to dedicate the new church at Union Avenue about April 12, 1908.——C. R. Gaines, former assistant pastor at the Fourth, has entered Eureka College to better prepare for the ministry. We expect to hear good reports from him in the future.——The colored brethren had a representative present, and he told us some encouraging things about their work in this city. The colored Christian Church of St. Louis has had a varied experience, but it seems now that they have come to stay. They have some really fine, active material in their membership.——Rumor has it that Brother Brandt has resigned at the First, but we have no definite information on the subject, other than that he will evangelize or travel.——Sometimes the young minister in the small city or town has a longing for an easy pulpit in the great city. The following notices will indicate something of the influences that the city pastor has to contend with. To say nothing of the ten thousand purely worldly attractions to lead the people away from Christ and the spiritual life, we have to compete with such attractions as the following, taken from a handbill:

"Grand lawn fete and bazaar. By ladies of Mount Calvary Church, on lawn in rear of the church, Friday, September 13. Admission to the grounds free. Some of the attractions: Dancing, minstrel show, Dutch coffee klatch, play by the Dramatic Club, fish pond, gipsy fortune teller, shot at 'nigger babies.'"

Or take this one, which I copied from an "ad." in a store window the other day—"Grand progressive euchre and hop for the benefit of the New Immaculate Conception Church, at Compton Hall, September 27, 1907." Both of these attractions are within the borders of the Compton Heights diocese. But in spite of the attractions of the world outside of the church, and the world inside of the church Compton Heights goes steadily forward. We had 612 in our Bible school on rally day, September 15. We are having additions every Lord's day and the prospects for our work were never brighter.

F. N. Calvin.

Victory Out of Defeat. Why?

Brownwood, Texas, has long been considered a problem. It has 1,500 members of the denominations, two denominational colleges, a strong faction of "antiism" and only 75 or 100 members working with Brother Smith to establish the cause. But there have been 107 additions to date, and thousands have heard the old gospel. Why? Here are some of the reasons.

The brethren decided to win at any cost. They bought a big circus tent with a seating capacity of about 3,000, and advertised the meeting thoroughly for 20 miles around. All of the members took hold with their hands and pulled incessantly. Brother Hurlbut, one of the elders, is president of the State Fair, also president of one of the banks, has a wife and ten children, and many other charges, but still he could give $10 per week for meeting, send out thousands of dodgers through the country, walk over the town, put them in stores and houses, always be in church with wife and babies in ample time to help usher the crowd, take up the evening offering, talk to sinners, etc., etc.

Brother Morris is one of the busiest doctors in Texas, but he could drive fast all day and when evening came he could arrange for some one to attend to phones, hire a boy to run for him when he was needed and hear most of the sermons. Brother Moody runs a big machine shop, his wife and daughters keep boarders, but all are on time to pray and sing or anything else when needed. Another elder is a fine lawyer, but works and prays in the meeting like a "Trojan." All are in the spirit of work. Sister Utterback runs the hotel with scant help and seldom ever misses a service. Placards are hanging on the hotel front, over streets and all buggies owned by our people are to be used by our advertising committee at any time. Young men, old men, young women and all helped to scatter bills.

Last, but not least, Brother Smith and his wife are both fervent in spirit. A judge in this city told me Brother Smith rose early in the morning and prepared a well-written article of from 300 to 500 words for every daily paper.

For five weeks the battle has been raging. At a meeting a few days since it was unanimously decided to continue indefinitely. These are some of the human agencies that have made the meeting a success. I have gone to many places where the possibilities were far greater (if all had co-operated) than here, and had but few additions. There is not a house in the city or surrounding country where the meeting is not being talked. I wish I could stay here till Christmas, but must leave soon. J. L. Haddock.

Los Angeles Letter.

The writer observed his seventeenth anniversary as pastor of the First Church the second Lord's day in September. Within these seventeen years he has preached more than 1,300 times in the pulpit of the First Church and received more than 2,000 persons into the membership of that congregation. After seventeen years of trial service the church increased his salary $600 a year. The first month's work on the eighteenth year saw 34 persons added at the regular services, to the working force of this great church. It is granted to but few individuals to serve so long so noble a church. [Work among our own churches is reported elsewhere—Ed.] Dr. Torrey will spend the month of January in a union meeting in a great rink near the center of the city. The First Church will conduct her evangelistic services immediately thereafter.

The spirit of pastoral changes is in the hearts of our preachers again. After a wonderful pastorate of ten years with the Long Branch Church, E. W. Thornton has resigned to enter the field as a Sunday-school evangelist. This is the carrying out of a plan long on his heart and will lead him into a wide field of usefulness. M. A. Hart, of Pomona, was never fully weaned away from Missouri and has heard the siren's voice from Columbia. Before these words appear in print both these vacancies will be supplied.

A great church is nearing completion at Pasadena. This is the culmination of several years of hard work on the part of F. M. Dowling. The property will cost more than $75,000, and is undoubtedly the finest building west of the Rocky Mountains belonging to our brethren. It has all the modern facilities for church work and approaches the ideal building. All his friends will be greatly pleased to learn that F. M. Dowling is wonderfully improved in health since his trip to the Orient. A. C. Smither.

Fifty at Sweetwater, Texas.

Our gospel campaign closed last Lord's day with 50 additions—31 baptisms, one reclaimed, 12 by fellowship, 11 from other bodies. J. Ross Miller, of Gas City, Ind., had charge of the music for us and he did his work well. His life is clean and strong for Jesus and his Word. Of the 50 additions but six were under 15 years, the rest being of mature mind. Several whole households came to gladden our hearts, and to contend earnestly for the faith. Two households were baptized somewhat after the order of the jailor in Acts 16. Some of the visible results are as follows: Bible school made twice as strong, my Bible class more than trebled; more than 25 will take the teacher-training course; a Christian Endeavor organized with 20 active members and two associate, who will study Brother Power's work, "Bible Doctrine for Young Disciples." The Word of God is being read more in the city of Sweetwater than ever before. The new church house is assured now. Ground has been broken. We go to the courthouse to-morrow and will preach the Word there until the new building is ready for occupancy. The future could not be better. Percy G. Cross.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Bentonville, Oct. 6.—Two additions at this evening's service. Baptism Wednesday evening at prayer-meeting.—J. W. Ellis.

California.

Ventura, Oct. 2.—Twenty additions here in a thirteen days' meeting with Brother Cronenberger in the pulpit—two baptized from other churches, three letters, one reclaimed and 14 by primary obedience.

Canada.

Milestone, Sask., Oct. 4.—One addition from another religious body at our prayer-meeting last night.—A. R. Adams.

Colorado.

Fort Morgan.—A four weeks' meeting just closed here with the state evangelist doing the preaching. Twelve were added during the meeting and two the following Lord's day.—Zuinglius Moore.

District of Columbia.

Washington, Oct. 7.—Vermont Avenue (F. D. Power), eight by letter and three baptisms; Whitney Avenue (Walter F. Smith), two baptisms. Enthusiastic rally day exercises in various churches. Whitney Avenue and Fifteenth Street Sunday-schools in contest.—Claude C. Jones, secretary.

Florida.

Madison, Oct. 4.—Tent meeting closed here with three baptisms. There are 24 Disciples here now and they begin to meet regularly. I begin at Live Oak October 22.—Sam J. White, state evangelist.

Illinois.

St. Elmo, Oct. 5.—Five additions here not reported.—W. A. Walker.

Plymouth, Oct. 1.—Am here assisting the church as leader of song in a revival meeting led by Evangelist A. R. Spicer. We are beginning the second week with growing and deeply interested audiences. The church has a splendid building and some excellent people, but is weak numerically. No religious body of this place has held a successful revival in recent years. The indications at present are for a great meeting.—D. G. Dungan.

Mechanicsburg, Oct. 7.—Immersed five of our Bible school boys and girls last evening. Services more largely attended yesterday than on any Lord's day since I began the work two months ago. Interest growing rapidly.—George T. Smith.

Clinton, Oct. 6.—Great tabernacle meeting; Sunday a good day; eleven confessions; great audiences; 1,200 people in attendance Sunday evening. Fifty-two accessions to date. Church aroused and town stirred. Meeting continues. Marshall and Beyer, evangelists.—J. W. Reynolds, pastor.

Bowen, Oct. 5.—Am closing a good meeting in this limited field. Fifteen added. Begin with D. P. Wright at Decatur October 13.—W. H. Kindred.

Mount Carmel, Oct. 7.—Three additions yesterday; 14 since last report—ten by letter, one by statement, three confessions.—J. W. Kilborn.

Mackinaw, Oct. 9.—Thirty-six additions to date in our meeting here. Am compelled to leave for my next meeting at Hamburg, Ia. Evangelist Sword will continue a few days longer.—Charles E. McVay, song evangelist.

Indiana.

Franklin, Oct. 4.—I held a short meeting the last days of September for the Kansas Christian Church, in Bartholomew county. There were nine accessions and the church is much encouraged.—Lee Tinsley.

Terre Haute.—Fourteen additions to the North Christian Church during September. Seven were by baptism, and all came at regular services.—S. H. Givler, pastor.

Indian Territory.

Ardmore, Oct. 5.—We have been in Ardmore just one month and are well pleased. Many good people in the church here. Seventeen additions since we came.—C. F. Trimble, pastor; Mrs. Edith Trimble, assistant pastor.

Tulsa, Oct. 9.—Eighteen additions since last report—14 by letter and statement and four by confession and baptism.—M. S. Dunning, pastor.

Iowa.

Des Moines, Oct. 5.—Closed a 23 days' tent meeting at Diagonal, October 2, with an organization of 38 members and money subscribed to assure the erection of a new church edifice next year.—W. S. Johnson, state evangelist.

Oelwein, Oct. 7.—Our meeting under the leadership of E. E. Violett resulted in 18 additions—eight by letter and ten by baptism; two before the meeting and three since by baptism, making 24 since last report.—C. L. McKim.

Clearfield, Oct. 6.—Four accessions September 29—three confessions and one from another church. Four confessions October 6.—S. R. Reynolds.

Colfax, Oct. 7.—Recently closed a 15 days' meeting at Tioga, Texas. Seventeen additions. Eight additions here by letter and statement since August 1.—Thomas N. Popplewell.

Pulaski, Oct. 6.—Our meeting continued sixteen days and resulted in three baptisms. George W. Maxwell, of Cantril, did the preaching.—D. Dunkleberger.

Kansas.

Abilene, Oct. 7.—One confession yesterday—a young man.—C. A. Cole.

Cherryvale, Oct. 7.—One confession and baptism yesterday and one by statement.—B. D. Gillispie.

Manhattan, Oct. 7.—Four accessions since last report.—W. T. McLain.

Greenfield, Oct. 7.—Brother Aydelott and wife are here in a meeting. Everything is starting off in fine shape. Large audiences and great interest. Two confessions Sunday.

Scott, Oct. 9.—Four additions since last report—three by letter and one by statement. Will begin a meeting November 1 with H. E. Winters as singer.—W. H. Harding.

Kentucky.

Sadieville.—A thirteen days' meeting added eight to the church. This was my fifth meeting here.—E. L. Frazier, Morristown, Ind.

Falmouth, Oct. 9.—A week's meeting at McKenneysburg closed with 20 additions—19 by confession and baptism and one by statement.—Charles W. Barnes.

Missouri.

Fordland, Oct. 5.—Closed a very encouraging three weeks' meeting with the Walker church last night. Eleven accessions—seven by confession. Preaching raised to one-half time. The church is thoroughly aroused to greater things for the future.—J. D. Pontius.

Belle, Oct. 7.—Began a meeting at Fairview church Wednesday night. One addition yesterday. Meeting continues.—James M. Brewster, minister.

Mexico, Oct. 4.—Our meeting here with Frank W. Allen, of Odessa, evangelist, closed last night with 35 added to the church. He was with us 17 days and preached a strong and helpful series of sermons, all centering in Jesus the Christ and his relationship to God and man.—A. W. Kokendoffer, pastor.

Greenridge.—Brother Hamann and I closed a two weeks' meeting at Beaman Wednesday night with 12 additions—nine by baptism.—J. Jones.

Monett, Oct. 9.—The meeting closed Monday night and was a success in every respect. The visible results were 57 additions to the church—many of these were heads of families.—Joseph Gaylor.

Houston, Oct. 7.—Closed a good meeting here last night. Nine added by letter and statement and three confessions in 17 days. Mountain Grove next.—E. H. Williamson and wife, evangelists.

Nebraska.

Peru.—Two added—one by statement and one by confession.—L. A. Hussong.

McCook, Oct. 8.—William Thompson closed a four weeks' meeting here September 29, resulting in 24 additions to the church, and greatly strengthening the work.—A. D. Finch.

Ohio.

Hiram.—Two by statement and three by baptism during September at the South Christian Church, Garrettsville.—C. C. Cunningham, pastor.

Lakewood, Oct. 7.—One confession and two by letter. E. D. Salkeld is pastor.—George H. Grombacher.

Greenwich, Oct. 7.—Six additions here in the past few weeks—two by primary obedience, two reclaimed, one by statement from another religious body and one by letter. The work is hopeful and helpful.—W. B. Slater, minister.

Cincinnati, Oct. 7.—A three weeks' meeting closed at the Central Church Sunday evening. The preaching during the first two weeks was by the pastor, J. L. Hill. The last week Dr. W. T. Moore, of Columbus, Mo., was present and preached to the great delight and benefit of church. Brother Moore was pastor here when the present building was erected. We hope he may live to visit us many more times.—Miss Lena Todd, general assistant.

Oklahoma.

Medford, Oct. 7.—Six added by letter and statement here yesterday. This work has been inactive for some time but we feel hopeful for the future. Audiences and interest are good.—A. G. Smith.

BIBLE DRAMAS

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Christian Endeavor

October 27, 1907.

European Missions.—Acts 16:6-15.

DAILY READINGS.

M. Early European Missions.	Acts 16:26-34.
T. Opposition.	Acts 17:5-9.
W. Receptive Hearers.	Acts 17:10-12.
T. Itching Ears.	Acts 17:16-21.
F. Converts.	Acts 17:32-34.
S. Helpers.	Acts 18:1-11.
S. Topic.	

Foreign missions began when Paul and Barnabas were ordained and sent to Cyprus, then to Asia Minor as heralds of the Cross.

Foreign missions began in Europe when Paul and Silas were compelled by the Holy Spirit seemingly against their will to approach the Ægean coast. Then by the vision of the man of Macedonia they were beckoned to Europe, the continent from which the word of God was to be carried to earth's remotest shores.

Paul established the first church in Europe at Philippi. Then, following the great Roman road, he journeyed to Thessalonica and established a church there. After preaching at Berea and Athens, he came to the rich and prosperous Corinth and established a large and flourishing church.

Paul was taken to Rome as a prisoner because of the appeal he made to Cæsar. While there he was under the surveillance of the Prætorian guard. Many of these Roman soldiers were converted by him, and they in turn would, doubtless, bring the gospel of Christ to many others. It is not improbable that Paul journeyed as far as Spain, preaching the gospel of Christ.

The conversion of Europe so auspiciously begun by Paul was completed about the year 1,000 A. D. By this time the gospel of Christ had so spread among the peoples of Europe as to make the continent nominally Christian.

One of the greatest missionaries in Europe was Ulphilas, who was made bishop in 343 A. D. He gave the Goths a written language, and translated for them a large portion of the Bible. He omitted the books of the Kings in order that his people might not have them as an additional stimulus in their warlike enterprises.

St. Patrick, who did a great missionary work for Ireland, began his missionary labors about 440 A. D. The Iona monastery, founded in 503 A. D. by Columba, trained hundreds of men and sent them forth to win the heathen of Europe to Christ. In 596 D. Augustine and his forty monks crossed the English channel, having their hearts set on winning England for Christ.

The planting of the kingdom of Christ in Europe has been of untold advantage to the world. Many questions of vital interest to Christianity have been settled there, while in Christian activity and missionary enterprise the peoples of Europe are unsurpassed in regard to the extent and success of their labors.

Europe has given to the world such devout and successful missionaries as Schwartz, Ziegenbalg, Plutschau, Hans Egede, Zinzendorf, Schmidt, John Eliot and Carey.—*Young People's Quarterly.*

In Spain there is one teacher for every 460 of the population, one priest for every 400, one monk or nun for every 200, and one schoolhouse for every 2,200!

In Toledo, Spain, a traveler counted 58 priests and attendants conducting a service, with only four worshipers.

Recently in Austria 47 students of the University of Vienna publicly renounced Roman Catholicism and joined the Lutheran Church. A significant sign.

The three Protestant denominations in Bohemia have wisely formed a union for the defence of their faith.

The final separation of church and state in France is one of the most important events in the history of religion, and gives great opportunities for Protestantism.

A great Moslem mosque is planned for London, and there is one already in Liverpool, supported by Moslem converts from Christianity.

France is no longer a Roman Catholic country, only one-fourth of the people belonging to that church; but, alas! it is largely an infidel country.

During the six years from 1899 to the end of 1904 the Protestant churches of Austria made a net gain of 24,238 members, nearly all being converts from Romanism.

In one hundred years Protestant church buildings in France have increased from 50 to 1,300; pastors from 120 to nearly 1,000; besides 200 evangelists.

The Lutherans have 57,033 churches, with 35,840 pastors, and 70,158,727 members.

Russia exceeds all other countries in the amount of free railway transportation given to Bibles in aid of the Protestant Bible societies.

The greatest of all missionary societies is the Church Missionary Society of England, with its 1,356 missionaries, and its yearly income of nearly two million dollars.—*Endeavorer's Daily Companion.*

Midweek Prayer-Meeting

By Charles Blanchard.

Habits of the Heart.

Topic October 23, Prov. 4:23; 23:7-15; Eph. 3:17; 1 Pet. 3:15.

"Keep thy heart with all diligence; for out of it are the issues of life." And forevermore it is true. It was the Master that said: "Out of the abundance of the heart the mouth speaketh." Out of the heart come all good and all evil. As he thinketh in his heart so he is. All experience proves the wisdom of the ancient wise man and the teaching of the great Master.

The prayer of the apostle was that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." The heart is center of all the affections. Here faith dwells, here love abides, here hope sings, even amid the silences which hush the soul when sorrow sweeps the spirit with its terror of tears, or its grief too deep for tears. "The inner man," of which Paul writes, is the heart, whence come all noble aspirations, all lofty purposes, all unselfish good. Here the Spirit of God may dwell, in that mysterious fellowship which links us with the Divine, and assures us that we are the children of God, heirs and joint heirs with Jesus Christ, to an inheritance, incorruptible and undefiled, and which fadeth not away, reserved in the heavens for us and for all His own.

"But sanctify the Lord God in your hearts; and be ready at all times to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear, having a good conscience." The Rev. Ver. says, "Sanctify Christ as Lord in your hearts," which means to give Him the first place in our affections, first place in our plans, our lifework, our pleasures, our pastimes.

To form the habit of giving Christ the first place in our thoughts is the secret of the Christian life. The book by Charles M. Sheldon, "In His Steps, or What Would Jesus Do?" had a most remarkable sale several years ago, hundreds of thousands of copies having been issued, and since that time it has been republished in many editions and in almost every language. As a story it is interesting; but there are any number of stories that are as tempting in plot and startling in incident. The secret of its popularity is in the question which the author asks and undertakes to answer, even in theory: "What would Jesus do?" It is an interesting problem, from the viewpoint of men of the world. That men of affairs stopped long enough to read the volume, as thousands of them did, is a testimony not only to the author's power, but to the power of the Christ idea and the Christ ideal in the world of work. And if this world of busy and bothered men and women is ever brought to the high estate of Christian citizenship and Christian character and culture possible for every one of us, it will come about in our honest effort to answer, every man for himself, the question, "What would Jesus do?"

And there is no way to reach that point of contact with the Christ and with the world save as we really "sanctify Christ as Lord in our hearts," the while holding fast the faith with a good conscience.

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C. E. Brooks, 5251 Brooks Bldg., Marshall, Mich.

Sunday-School

October 27, 1907.

Caleb's Faithfulness Rewarded.

The most wholesome and convincing type of hero is the man who, under difficulties, remains faithful to a trust. He may lack the qualities of dashing gallantry and brilliant leadership. He may be devoid of all the more spectacular virtues of character and all the more superficial graces of person. But in the long run no man is more certain to receive enduring admiration or more worthy of general imitation than the man whose heroism consists in fidelity.

Such a man was Caleb. Nothing that we know of him indicates genius or special brilliance. He was a capable scout—but the other eleven who went out with him from Kadesh-barnea were capable enough, for that matter. He surpassed them not in ability but in faith and faithfulness and courage. He excelled not in his endowments but in the way in which he used them.

The impression that we get of Caleb is that of a man brave, patient (he waited unmurmuringly forty-five years for his reward) staunch alike against the assaults of foes and entreaties of foolish friends. Stout of body as of heart, he could assert that he was as good a man at 85 as he had been at 40, and could prove it by starting out to conquer his inheritance. He was of the stuff of which all good frontiersmen are made, and deserves to be the patron saint of all stout and hardy pioneers.

His reward was in keeping with his character. It was not a gift but a task. Hebron was to be his—but first he had to take it. It lay toward the south, in the very region whose giants (Anakim) had frightened away the other scouts at the time of that first reconnoitering expedition. Even now in his old age Caleb asked nothing better than a chance to prove what he had asserted then, that the Lord's people were more than a match for any enemy, however gigantic and terrible.

Such is the divine principle of rewards. The reward of virtue is virtue. The reward of strength is the opportunity to use it in service. The highest blessing that comes with special powers or advantages is the privilege of employing them usefully. Blessedness is therefore never a state of passive enjoyment; never merely the receiving of favors; it is always connected with the active exercise of the highest powers of the personality. It is so with earthly blessedness, and doubtless it will be so of the everlasting and heavenly rewards.

Ministerial Exchange.

The church at Enfield, Ill., wants a consecrated orator and evangelist to hold a meeting for them the latter part of October or first of November. Address J. L. Norlan, clerk.

T. H. Adams, who has served the church at Edinburg, Ind., two years and nine months, contemplates entering the evangelistic field, and is making dates for 1908. Churches needing a meeting may address him as above. Good references.

J. G. Dukes, Swanquarter, N. C., wishes to correspond with churches needing a preacher. He prefers to preach for two churches, one-half time each, or for four churches one-fourth time each.

The Williamsville (Ill.) Christian Church is in need of a good preacher and pastor; a man of experience, about 30 or 35 years old with small family. Address W. B. Lloyd.

Churches wanting a first-class evangelist for this winter may address A. Martin, Davenport, Ia. James Small says: "He is genuinely Christian, vigorous but kind in speech, rich in illustration and experience and will hold any church a grand meeting."

W. S. Johnson, state evangelist, 1308 Twenty-sixth street, Des Moines, Ia., will need a competent gentleman chorus leader and soloist for a December meeting.

Churches desiring the services of a preacher or evangelist who will hold a good meeting may address box 256, Durant, I. T.

J. D. Pontius, Fordland, Mo., is open for evangelistic dates during the winter.

F. W. Sumner, Wanamaker, Ind., can hold one or two meetings in November or December, at good points. He can also manage the music. Terms reasonable.

Milton and Bentonville, Ind., co-operating points, want a pastor. Salary $825. Address Charles H. Callaway, church clerk, Milton.

Evangelist E. H. Williamson and wife, who are now at Mountain Grove, Mo., can make engagements for meetings in December, February and March.

People's Forum

The Country Church.

To the Editor of THE CHRISTIAN-EVANGELIST:

The fact that so many preachers hesitate to take a charge in a country church is not surprising to one who has lived a number of years in the smaller towns and country. To a man of noble aspirations there is no more difficult work than the pastorate of a country church.

Many people have a distorted view of the country. They imagine that goodness goes with green fields and running brooks. They forget that vice rears its hydra head in the country as well as in the city; not so flagrantly, but just as insidiously. And they forget that the skepticism and materialism of the times has penetrated to the country even to its most secluded spots. The worldliness and animalism found in the country is appalling. And the ignorance and prejudice of the country work is hard to brook. Higher education in the pulpit is looked upon with suspicion. New ideas and reforms of any sort are tabooed. Only the old beaten path finds favor. To be sure our country churches contain many cultured people. I speak of the majority. The preacher of the country church who has the good of his people at heart very often finds himself beating against a wall of ignorance, indifference and worldliness. If he has the true fire he will scale the wall, if not he will content himself on the level, eating big dinners and becoming a jolly good fellow, patting the back of his parishioner, uttering little commonplaces, and stultifying both soul and intellect. The country preacher may become a kindly, benevolent man, and if he is spiritually minded, loving God's "great, wide, wonderful world," living apart in his inner self, yet loving his people and entering into their lives, being able to see the gold beneath the worldliness of his parish, he may be able to keep his enthusiasm and able to hold his high ideals and noble aspirations with which he entered the ministry. It is such men that are needed in the country church; not men who are making a record for themselves, only using the country church as a stepping stone to the city church.

Our country churches need unselfish men, spiritual men, and well-educated men; not that people in the country appreciate good preaching so much; they are very much like their city cousins: they wish to be entertained. But they need men who are capable of leading them into the higher walks of life; men who can show them and their children new beauties in their wide, green fields, men who are character-builders, who will not only bring their people to the Lord, but will lead them out into their inheritance, the higher realms of religious thought and feeling.

Norwalk, O. Janet Young.

Our Indebtedness to the Country Church.

To the Editor of THE CHRISTIAN-EVANGELIST:

Let me thank you for your number on the country church. These churches need more thought and encouragement than they receive. The country churches formerly were the stronghold of the faith but have now, to a very great degree, lost their strength and importance. How many city churches can point to many of their strongest and best pillars that were converted in and came to them from the country church at just a critical time in their history!

Take as a fair sample the old brick church at Wythe, organized in about the year 1868 by E. J. Lampton and ministered to by E. J. Lampton, H. R. Trickett, Grissom, W. T. West, J. J. Cramer, J. H. Connoran, J. H. Carr, J. O. Walton, G. E. Williams and others. Several of these at the time they labored for this church were students yet in school, or just from school, who afterward ministered to other and larger churches.

This church grew large and influential. A few of the members died, but many of them—farmers—selling their farms and moving to other localities, some in different states of the West, others to West Point, Carthage, Hamilton, Keokuk and other cities rendered aid at the right time for the success of these churches.

These farms were in many cases sold to Germans who had their own church and in this way in time the church dwindled until now the church does not have regular services and I see by the local paper that in a great measure the Sundays there are given up to baseball and like amusements.

One great difficulty with which country churches have to contend is that their members live so far from the churches, often five to eight miles, which makes it impossible for many of them to attend in stormy weather, rough roads and during the busy work season.

Edmond, Okla. H. E. Shinn.

MARRIAGE.

BAKER—TRUMAN.

Married, at the Christian parsonage, La Crosse, Kan., September 11, 1907, H. S. Baker and Miss Nannie Truman, O. H. Truman, father of the bride, officiating.

Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. ***Send the money with the copy.***

BONE.

Alfred P. Bone died at his home in Greensburg, Ind., July 7, 1907, aged 70 years, leaving a wife to whom he was married December 17, 1856, and five children: Hon. Scott C. Bone, editor of the "Washington Herald;" Alfred, John, May Parrish and Sadie Morris. Brother Bone served in the Thirty-third Indiana Regiment during the Civil War and was postmaster at Shelbyville, Ind., for ten years. He served as an elder in the church there for more than twenty years and almost that long in the same capacity in the Greensburg church. He loved the church and led many souls to Christ. The funeral was held in the church, D. R. Van Buskirk and James Mailley making brief addresses. The burial was in charge of the Masonic order, in which he was a Knight Templar. L. D. B.

BUTLER.

Mrs. Ada B. Butler, of West Rupert, Vt., died on September 26 at the Samaritan Hospital, Troy, N. Y., after a severe operation, on Tuesday, from which she had not the strength to rally. Mrs. Butler was the widow of Edward Butler, of West Rupert, Vt., who died fifteen months ago. Her mother, Mrs. C. A. Brown, is the only near surviving relative. Her body was laid to rest beside her husband in the cemetery at Tully, N. Y., sincerely mourned by all who knew her.

Tully, N. Y. Thomas Wood, Minister.

HALE.

The members of the Mammoth Spring Church of Christ desire to offer a tribute to the memory of our former pastor, Brother W. P. Hale, who passed away September 1, 1907, at his home in this city.

Brother Hale was born in Tennessee in October, 1848, being 58 years old at the time of his death. He was educated for a lawyer, but did not practice, preferring to enter the ministry. He came to Missouri in 1893 from Illinois and since that time he has filled the pulpits of various churches in South Missouri. He has been pastor here since the organization of this church in 1900.

Brother Hale was a physical and intellectual giant, a man of commanding presence and great personal magnetism. We love to think of his high ideals of Christian manhood and his profound respect for everything uplifting and purifying the Church of Christ. We who knew him best will not soon forget the encouragement and sympathy we received from him. Our lives are not measured by years, but by the work we accomplish, and Brother Hale's influence will be felt wherever he lived, because he loved the Master and delighted in his service. Our hearts are full of sympathy for his sorrowing wife and children.

Committee.

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The Home Department

THE VOYAGE.

Out of the harbor of the Shadowy Shore
We sail into the gladness of the day;
A breath of spice from islands far away
Allures us on to where the deep seas roar.
The lightnings play about us, and before
Our cleaving prow the tempest marks its way
With broken wrecks; but still we can not stay.
A voice beyond the storm calls evermore.
We spread our sails to catch the wind and breeze,
The wandering zephyr, or the simoon's breath;
And on we sail, nor strength nor purpose fails,
Till through the sunset of alluring seas,
Through twilight splendors, do we drift toward death—
The silent Isle of Unreturning Sails.
—*Sam Walter Foss.*

"Not as the World."

By E. A. Child.

Chapter XVII.—The Land of Flowers and Fruit.

Mine! God I thank Thee that thou hast given
Something all mine on this side Heaven
Something as much myself to be
As this my soul which I lift to thee;
Flesh of my flesh, bone of my bone
Life of my life whom thou didst make
Two to the world for the world's work sake
uut each unto each as in thy sight, one.
—*Mrs. Craik.*

✣ ✣ ✣

Draw near, more near, forever, dear,
Where'er I rest or roam,
Or in the city's crowded street
Or by the blown sea foam,
The thought of thee is home.
—*Whittier.*

✣ ✣ ✣

President Brown was at the train to meet the young man whom he had chosen as his assistant. It was one of those mild and beautiful summer days, when all nature is in its height of glory in the West. Fruit hung in tempting clusters from the trees and roses bloomed in profusion from every garden and lawn, and their fragrance filled the air with aroma on every hand.

As they rode along together James could not keep from exclaiming about the Edenic country into which he had come. Everything pleased him greatly, for he had heard of the sage brush deserts and the seas of mud and rain, which he dreaded and supposed applied to all the Pacific West alike. But here was a land of flowers and fruit; a country of plenty and prosperity, with a climate like the elysian fields of fiction, and in the midst of it all a people devoted to the cause of Christ and humanity, with a city built upon foundations that were perpetual and beneficent. Here the aged could find a home worth $500 upon which a garden, fruit, a cow and chickens could be raised, sufficient to keep the wolf from the door, for the small rent of from $10 to $25 a year; and the more progressive could find a larger sphere at a rate which would be far less than interest, taxes and other items when considered under the system of a city anywhere else in the world. And how could they afford to provide such cheap homes? was his question, as the president pointed out several of these snug cottages, where people were living in comparative ease in their declining years, and also some of the more ambitious, who had built beyond the allowance and were occupying larger tracts of garden space.

"The secret of it lies in the fact that many of these people put their money together in the beginning and bought this land, and thousands of acres beyond here also, at a figure far below its present worth; and then this was all placed in the hands of trusty men, who represent the whole congregation and who are elected directly by the people, and who serve without salary except fees for actual time spent deliberating, or for such as spend their entire time upon the business. This Assembly, as we call it, are the rulers of the people, and they are good and wise men, who seek for the best interests of all. If any here refuse to obey wholesome laws, or to live in peace and to the advantage of all within the city, they are expelled after due admonition and not allowed to return, except after due process of time and assurance that they have reformed. So we have no crime element; no strong drink sold; no taxes or expenses to pay for such things, and all pay tithes into a common treasury for the worship, poor fund and other emergencies. Now, as I was saying, this land cost us but a small amount of what it is now worth. Say it cost $10 per acre—and much of it is worth fifty times that—it will average ten times at least. We count the rents upon a basis of five per cent, and scale down at the close of the year so as to equalize the income and expenditures, and often a rebate of two and a half per cent is returned, to be deducted from each one's rent. Now you can see how that the first year we had four hundred renters, at an average income of $30,000, and the next year an increasing income, until last year we had over three hundred thousand with other incomes besides. We began with about half a million dollars in land value and cash loaned at five per cent interest by those who took security upon land and whose interest was secured to them by future rent, in a place where they have advantages that are worth more than the interest itself. When we put a thousand dollar house upon a piece of land that cost us only $100 (and our houses in reality cost less than that, but it is estimated according to actual values), we get rent upon $2,000 worth of property, for the land is now worth $1,000, so we charge $100 ren upon an investment of say $900 cash paid out. Then we scale it down to the actual expenses and needs of the community, as I have said. By this plan you can see that we have an elastic system, with no land sharks to get the benefits and no corrupt officials to take the boodle. Every man dwells beneath his own vine and fig tree, and worships God according to the dictates of his own conscience, so long as he exercises his conscience so as not to work ill to his neighbor. The rents are self-imposed through direct representatives to meet the expenses of the city and to improve the general and individual conditions alike. We are a large family, so to speak, and we buy and sell upon a large scale, and thus get things at an advantage that makes it possible for people, and the application of splendid any other city in the world. The tithe is used to help the aged and helpless to pay their rents and to support them as wards of the Christian congregation, as well as to keep up our home and foreign mission ary projects. We also have free will and thank offerings which often aggregate as much as the tithe. The tithe is not obligatory, nor are the offerings, and yet we have none within our community who give less than a tenth, and they love to do it believing, as they do, that they are prospered by it more than by withholding. Yes we have a good and prosperous and happy people, and the application of splendid families to increase our population are coming in so rapidly that we are unable to grant their petitions, except to a limited extent. We have the opportunity of selecting our families now, and yet I wish that we could receive all that come. We are now planning to start other places upon this project in good localities; and we have men out now in several states selecting land and other advantages for our use to this end. We have bought an option on all the land within seven miles of this place, and could sell it at double the cost if we would allow people to occupy it upon that condition. Options could also be sold on entrance to our community at a premium, but that is not our way. Whatever advantages we possess belong to all who have a right to be in our community alike, and hence we could not charge for that right other than according to our appointed methods, lest we should be found making a difference between rich and poor, which is a curse to the earth today. In the world the rich man can buy his way over and above the poor man to advantages in life, and often to the utter exclusion of the poor from the bare necessities of home and family comforts essential to life itself. We purpose that this shall not be so here. Any person who is worthy to be here, rich or poor, black or white, can have the same advantages of a common living at the same rate. And if any worthy poor are not able to support themselves, they still have access to a fund upon which they are supported. But we have very few, less than any other community of its size in the United States, to support thus. In fact, those that we have are nearly all persons who inhabited the land when we purchased it. Of course the rich man can live in luxury here if he chooses, but, strange to say, we have none who are not humbly economic, although we have several millionaires. In yonder fine house lives McDonald," said the president, as he drove about the city and continued their conversation, "and yonder are his great factories, which give employment to a thousand men and women. There


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lives another man who owns a producing mine in the mountains, and he is estimated worth several million dollars. He is building that large stamp mill by the river. You remember Judge Taylor, do you not?"

"Well, I should say that I do," said James with a blush.

"He lives down here in this pretty little vine-covered cottage," continued the president. "We built this house as near like the old home in Eaton as we could, and he is right happy in it. His son, Charlie, and his bonnie Scotch bride, whom you knew in the East, of course, live just across the way there.

"Let me see. I believe the judge requested that you should be left at his house for tea this evening, and as it is now just a quarter of six, perhaps you would prefer to stop now."

James blushed again and began to look at his clothes and to dust himself in a nervous manner as the team drew near the house indicated.

"I believe that I had better be driven to my mother's house first," said James.

"But your mother and the others of your household have all been invited, with ourselves, to a reunion at the judge's house for to-night," said Mr. Brown as he gave the driver directions to let them out.

All were at the gate as they alighted, and James threw his arms about his mother's neck for a long-desired embrace. Each took their chance at a greeting from the tall, grown young man with deep-brown mustache and stately brow. But there was one who modestly stayed behind the roses until the rest had had their rights with him, whom she too had long waited to greet. As they filed up the walk James fell back and brought up the rear of the procession with Grace, whose face and form, now grown to womanhood, was perfectly charming amid the blooming rows of peonies and pinks along the path.

James thought in his heart that he had never seen any one so beautiful. And as Grace looked up at the stately young man at her side, she secretly vowed that he was a perfectly noble young man.

The reunion of Eaton people at Judge Taylor's home was an occasion long to be remembered because of its many pleasant features; and the most pleasant of all was the home-coming of James. He was the guest of honor and the center of attraction that evening. And not until the guests had taken their departure did Grace get the coveted chance to see and talk with him alone. As they walked out in the beautiful night, the heavens bestudded with stars and a waning moon in the sky, he opened his heart to say that he was happy once more after their long separation to see that she had not forgotten him.

"Forget you, Jamie Gordon! You must have classed me with the fickle-hearted if you expected such to have had a possibility of happening," said Grace, as she looked half reproachfully at him.

"Not just that," he said, in a half apologetic tone, "but my life must necessarily be one of crosses and sacrifice, and I could not hope to find you still caring for one of so somber a mind as mine must seem to be."

"I confess that you have never seemed somber to me, James," she said as she faced him beneath a large orange tree half way down the walk to the fountain whither they were sauntering. "On the contrary, I see a most cheerful disposition, even in the cross-bearing and sacrifice, which I have known in you."

"I can not see how so sunny a life as yours is could see in me aught but shadows," said James, as he looked earnestly in her soft brown eyes.

"If there have been shadows in your life they must have furnished only a background for the truer setting of the character I have always admired in you, even during that terrible trouble which befell you at Eaton. I am sure that you acted the man then and during these years of your course thereafter. I do not forget how you forgave those fellows who tried to murder you and how you tried to help each one after that to reform and lead sober lives. I certainly could not forget how you jeopardized your life in saving Rob Jannes and Jake Schlitz from that awful death that they were plunging to, when both were drunk trying to row across above the falls that evening. They had lost one oar and in mid stream were whirling about like madmen and all the time going closer to the falls. You went to their rescue when no one else would, not even their own brothers and then when you had saved them they only sought to injure you, and still you were kind to them. I am sure, James, that such a disposition shines brighter than any other that I can conceive of."

"You are a dear charitable girl, Grace, and I have always admired you and know of no other in all this wide world that I could love like you. But I could not make you happy in the life I expect to lead. I want to go to the regions beyond, to preach the Gospel to the neglected and I do not know what awaits me there. I simply know that I must give up many comforts and heavy crosses. Could you share such a life of toil and sorrow as may be in store for me, dearest one?"

"Oh James, I would go to the ends of the earth with you and gladly meet death itself for the privilege of sharing it with so noble a man."

For the first he clasped her in his arms and imprinted a consecrated kiss upon her lips, saying: "I accept and give the pledge for life and death. 'Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death.'"

And they wept for joy, as they clasped each other's hands and stood in silence before the beautiful fountain as it sparkled forth its pure water, symbol of the life eternal and the love that was there pledged beneath the stars that night.

(To be continued.)

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Flying Kites.

It is "kite time," and the boy who does not have one or more kites is in hard luck. What fun it is to fly a kite!

"My kite! how far and fast it flew,
While I, a sort of Franklin, drew
My pleasure from the skies!"

Up and down it goes, higher and still higher, till it is only a tiny speck against the blue sky. That is, if the string is long and strong it will do this, for the height to which a kite will rise depends upon the length and the strength of the string. There isn't anything quite so helpless and hopeless as a kite when the string breaks, unless it is a boy or a girl, a man or a woman, when the restraining cord of a good life is broken. Be sure that your kite, that you call "Ambition" or "Success," or by some other euphonious name, has this strong, trustworthy string attached to it.—*Cal. Ogburn.*

When Success Spells Failure.

Business success for the woman does not mean domestic or individual happiness, and, on the whole, business life makes for restlessness, selfishness and discontent. You cannot measure the influence of business on the woman by figures or statistics. You cannot count wrecked lives among women wage earners as you can tally off divorce cases on court calendars, and trace them to certain causes, such as incompatibility, desertion, cruelty, etc. You cannot say that a woman in business is a failure or success according to the salary she draws. You cannot expect the trim, self-contained girl at your elbow to admit that her perfectly appointed little apartment, her perfectly trained maid, her perfectly ordered life of dinners, clubs, theaters and operas spells failure. She says she is a success. In her heart she knows that when the last guest has gone, and the trim little maid has been dismissed, the exquisitely appointed little apartment becomes a whited sepulcher in which the starved soul of the woman sits alone weeping.—*Woman's Home Companion.*

Labor Fraternal Society Opposed to Alcohol.

The Fraternal Aid Society of Leipzig and vicinity calls attention in its yearly report for 1906 to the need of combating alcoholism in the labor organizations, because the alcoholic members make far more demands upon the sick fund than others, being more subject to sickness and accidents. In a systematic attempt to combat tuberculosis, that society finds that alcoholism is usually a prominent factor in the cause.

Optimistic Brown.

Brown's cheerfulness was a source of wonder and admiration to his friends. Either his religion or his philosophy taught him to accept everything as a wise dispensation. But then he had a large share of worldly goods, his friends argued, and nothing but adversity would shake his faith.

Therefore, when a promising crop was washed away by a flood, the neighbors were much astonished to hear him say: "It's all for the best. I was blessed with an overabundance last year."

In the winter his home burned to the ground. To his neighbors' solicitations he calmly responded: "The house never suited us, anyway; so it is all for the best."

Other calamities befell Brown, but still he refused to be disheartened.

The climax came when he was in a railroad accident. Both feet were so badly crushed that amputation was necessary.

Sympathetic friends gathered from all quarters. They dreaded to hear the lamentations they were sure would greet them, for even Brown could hardly be expected to pass this lightly by.

"Guess you are pretty well discouraged, aren't you, with both feet cut off?" ventured some one. "Do you think this is all for the best?"

But Brown nodded his head, smiling wanly, and said:

"They were always cold, anyway!"—*Ladies' Home Journal.*

Plea for a Wider and Better Observance of Thanksgiving Day.

The National Reform Association has issued a plea for a wider and more suitable observance of Thanksgiving day. It argues that the one day in the year in which we make general and express acknowledgment of our dependence as a nation on God and of the benefit we receive from him ought to be marked by a more general cessation of business, and on the other hand ought not to be given over to dissipation or frivolity. It suggests that the two most appropriate and most useful ways of observing the day are public worship and family reunions. Thus at once we strengthen home ties and promote the influence of religion. These observances are most in accord with the traditions of the day and the proclamations of the Governors and the President of the United States. Pastors and churches are requested to arrange for service in the largest possible number of churches. Young People's Societies are requested to assist in decorating the churches, in preparing the music and in distributing gifts to the poor. And all citizens are urged to regard church attendance on that day as not only a Christian but a patriotic duty, and a mark of good citizenship.

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The worst cases of skin disease have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

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Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

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Play as a Factor in Health.

The philosopher, Herbert Spencer, used to lament, in his later years, that he had not adopted a regular system of recreation. He often said that what he had needed was play, simple play, "useless" from every point of view except that of recreating the system. This sort of human philosophy, says the "Independent," is gaining ground every year.

No one, at any age, can live healthily, and be a wholesome human being, without play. City life particularly demands provision for relaxation for those who are in mature life. In this way only can the burdens of life be kept from wearing one out prematurely. Further, there is no doubt that the public can so provide for relaxation and recreation that the whole community shall feel the benefit of it from a sanitary standpoint, and in the reduction of crime. Public playing is a feature of life of many Norwegian and Swiss communities. It works admirably in the way of keeping health and a good social atmosphere.

Precisely as with the young, so with the old—play has a hygienic value. It relieves the brain and the heart, the organs most likely to be broken down through hard work and worry. Play seems to have an admirable effect in equalizing the circulation of the blood and in mitigating the strain placed on the different organs. Play furnished also a kind of mental training which is very necessary in adult life. It takes the attention from a single affair, and it keeps all the sense-organs alert. Nor can we make too much of the social element in this matter. A good playground is the best means of counteracting the differentiation from each other which we undergo in the struggle for life. But have we really any time for games? Who can leave his business to spend an hour at sport every day of his life? We have seen this tested in a small way, very successfully, by a communal bowling-alley. Business men of all sorts and bankers did find it possible to get away from work and enjoy themselves in a very simple, free and easy way. They threw off their burdens, laughed and shouted and recreated. Golf has proved a useful game for many, and croquet and tennis have done a great deal of direct good. They do not quite fill the bill, however, as family games. What we want is a public recognition of the value of play, and opportunities for gathering together precisely as we would group our children.

The Strength We Need.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and of sorrow.

How to Travel on the Street Car.

I give you the whole book of "How to Travel on a Street Car" in two sentences: "When you get on, bring your manners with you.

"When you get off, face toward the front of the car, grab the rail with your left hand, and *wait until the car stops.*"—*Woman's Home Companion.*

The teacher had been talking about a hen sitting on eggs, says "English Country Life," and, with the incubator in mind, asked if eggs could be hatched in any other way. "Yes, sir," said an experienced person of nine. "Put 'em under a duck."—*Selected.*

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Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.
Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.
Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.
Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.
Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

We furnish the sets complete at a very low jobbers' price. Ask for our beautiful illustrated list which will quote our net prices to you.
CHRISTIAN PUBLISHING COMPANY, 2712 Pine Street, St. Louis, Mo.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

At Kimberlin Heights, Tenn., as we all know, there is a college where students for the ministry are educated without charge, when they are without means. Of course, to keep up an institution like that outside aid is necessary. It costs one dollar to buy a bushel of wheat, and it requires one bushel of wheat to make bread for one meal for the boys, and there are 756 meals during each school year. President Johnson has called for help, and the Advance Society has sent a dollar, which will furnish bread for one meal in November. I hope others will send their dollars to President Johnson, for it would be a sad thing if the boys were forced to graze on cornbread.

Charlie's ice cream social is as good as over, but here comes a straggler from Oaksdale, Wash., Mrs. S. M. Gibbins: "There have been so few days out here in Washington that suggested ice cream that I just didn't get started to the ice cream social for the Advance Society orphan. And my nephew from old Missouri (which is away east of the Rockies) was visiting me, making me forget almost everything else. Hot lemonade will be more appropriate now, and I have brought a few friends that they may enjoy it with me. I enjoy so much reading what all the Av. S. is doing for our orphan and our missionary Drusie. If you were not such a modest man I would say"— (We must ask the reader to draw on his imagination. Fifty cents in this crowd).

Old Nebraska next comes gracefully to the front. M. A. Smith, Hebron, Neb.: "Here is 30 cents for Charlie's ice cream social, handed me by my wife, a sister, Mrs. A. H. Smith, Mrs. M. C. Wayne, of Republic City, Kan., and Mrs. Sue Powell, a daughter. Why do you 'spose they wanted me to send it? That's plain! They expected me to pay for a dish, too. Well, I add the dime and that makes it 40 cents. As I am just recovering from a severe attack of illness, hunt up some poor ragged boy or girl and let him or her have mine; or, if you can't find one, black or white, just give it to Felix. Success to the Av. S.! I hope its patrons may increase." (There are no boys or girls answering this description in Bentonville, for this is the land of the Big Red Apple. I will try to get Felix to take the saucer, but I'm afraid, being so manifestly a second choice, not to say a hundredth, that he will turn on his tail, and stalk away to his hammock.)

We will next hear from the land "Away east of the Rockies": Z., Julia and Leta Walker, Odin, Mo.: "We are perhaps late for the ice cream supper, but we bring a dollar; 50 cents for Charlie's cream, and the rest for Drusie." (I am a little bothered about that Z; is it a Walker, or a part of the Julia? or was it just put in for ornament?)

Edna Bear, Iberia, Mo., sends full reports for the 15th and 16th quarters of Av. S. work; also 10 cents for Drusie, and 15 cents for a saucer of our orphan's ice cream. From the envelope I see that her father is school commissioner of Miller county.

Of course you haven't forgotten our six-year-old member of the Av. S., who was started on his literary career by his grandmother. Here comes Willie Walter Jacob's second qarterly report from Iowa City. He is still six years old. If Iowa isn't proud of him, in my opinion she will be, one day. The following is from Willie's mother, Mrs. Myrtle Jacob, Kalona, Iowa.:

"Willie was half way through his third quarter before we could get this second report sent. He is very enthusiastic about it, but we are all leading the strenuous life, so popular in this country, and it is hard for us older ones always to give him the help he needs. We hope to keep it up till he is old enough to go on by himself. Perhaps by that time he will have the habit fixed. His little sister says, 'I am going to be on the Honor Roll, 'long with Willie.' She has learned several of his last quotations, and insists on having her Scripture lesson every day from the 'Revised New Testament' which her grandma sent her on her fourth birthday, July 11. But the history and poetry are beyond her yet. Long live the Av. S.! This record kept of what Willie has done, will alone show the good done by this work. 'Fill the mind with good thoughts, and the bad ones will have no room to enter.'"

As some may wonder how a boy of six can get much out of history, I take this note from Willie's mother's report of his fourth week: "Five pages from McMaster's History of U. S.—rather difficult, but carefully explained, and greatly enjoyed." From the eleventh week; "Five pages 'History of Iowa,' by Seerley and Parish—being about Indians, accompanied by explanations, pictures, etc., was greatly appreciated." The number of Bible verses read on every day are carefuly given till the twelfth week, when I find this note: "Every day we had Bible stories with verses in quotation, but being very busy, house-cleaning, entertaining the pastor, etc., mamma neglected to help Willie keep record of the exact number of verses. Where not otherwise stated, the history was from Mara L. Pratt's Series for Children."

What are the other mothers doing with their six-year-old boys? Just waiting for them to grow old enough to start to school?

Here is a letter from another young pioneer in the domain of literature, a letter written by the very hand of the writer; you have but to cast your eye upon the page to be perfectly convinced that no secretary took it down at dictation; Thornton Henry Haas, Albany, Mo.: "I send you 25 cents for orphan Charlie. I am sorry he is a cripple. I am glad I am not, for I can turn hand springs, skin a cat and do lots of Things. I can sing, too. Can Charlie sing? I will be Six Years Old the Third of November. Your little friend." (Thornton is now visiting in Bentonville, and I have heard him sing, and therefore know that he can do it. I also saw him skin a cat, and he did it so well that I would be mighty sorry for Felix to fall into his skillful hands. I used to live in Albany myself, and can testify that it is a thriving city, where they can skin cats and do lots of things).

I have solved the mystery of that "Z." An envelope lies on my desk with the postmark "Seymour, Mo.," and I find in one corner "Z. Walker, prop. of Greenwood Stock Farm, Odin, Mo."

Fayette, Idaho: "I know that the Av. S. will be grieved to hear of the sad affliction that has befallen one of its true friends. Our Harry Buckley, Lawrenceburg, Ky., is suffering from a partial stroke of paralysis, which occurred September 12. Please withhold my name."

I wrote to our faithful Harry Buckley, hoping this news might prove a mistake, very carefully withholding the name, which I am still withholding; nor would I have printed the address of the above note had not Harry guessed it. He replies as follows:

"Yes, I have had a slight attack of paralysis, my entire right side being affected, but is some better now, as is shown by my writing to you. I could not write for the first few days. I suspect you were informed of my illness by my good friend"— (But I must withhold that name). "I pray God's richest blessing upon the work of the Av. S., the orphan and the missionary. While I am writing to you, I want to say that Jefferson Davis was born in Fairview, Ky., and not in New Orleans, as you had it in your trip to Mexico."

I am sincerely glad to know that Harry is doing so well. The fact that he can still grasp his pen to point out a defect in "Around the Gulf to Mexico" leads me to trust he may soon be himself again. Of course we know that Davis was born in Kentucky. Harry is quite mistaken when he says I had it in my article that he was born in New Orleans. This shows how careful we should be in criticising others. No, no! I said in that in New Orleans I saw the house where Davis was born. Not

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that I was present on that occasion to vouch for it, you understand; I must needs take the word of the sightcrier of our automobile. He said it was the house. With his megaphone held in one hand, he waved his other and said: "This building on your right is where Jefferson Davis was born," and, just at the time, the fact that Davis was born in Kentucky escaped my rascally memory. I wish now I had asked him how the house was moved to New Orleans, and if the expenses were paid by the state or the nation.

Drusie R. Malott, North China: "In addition to preparing our circular letter, envelopes, etc., this past week, I have shared in the general moving of the season. I am again installed in the office building, or 'West House,' rooming with dear little 'Mother' Bernsten and her two little boys, while her husband is away in the homeland. Whenever I can snatch a few minutes I hear the boys recite their lessons. Along with everything else we have been putting up some grapes and apples. Now, don't you think we have been busy?

"Two of our sisters who had been to the Shanghai convention returned last May. When within half a day's distance of our farm they sent a runner ahead to tell us they were coming. When we saw the carts a little distance from the village, we all went to the south gate of the farm to meet them. The boys marched in a long line toward the carts; that is, they were supposed to march, but they went at a trot over the hill, through the gate and out in the field where the carts were.

"After dinner and a rest, we all went to see the new girls' school building, which was just being finished. The large number of workmen looked like two rows of ants as they went back and forth, carrying dirt and water for the mud face.

"Many inquire about my work. Much of my time is spent in the office. Then there is the language to study. If one lived here ten years, there would still be a wide field for language-study. Beginning last September, I went into the city every Saturday afternoon, remaining over Sunday, to have the children's meeting. How I praise God for having the privilege of this touch with the people! My heart goes out to the children. The girls are so downtrodden, their lives are so cheerless, so burdened, so stained with sin! They are slaves. From twenty to thirty girls come to the meetings, sometimes forty.

"I am especially interested in a little blind boy who has been coming. His parents are both blind. His sister (age 16 and married) is the only one of the family of four not blind; but of course she lives with her mother-in-law, the general custom. This little boy is as bright as can be. He can memorize a Bible verse as quickly as I, and oh! how he sings! 'Precious Jewels' is his standby, then 'I Will Follow Jesus.' He has also learned 'I have a Father in the Promised Land.' That is the favorite of the children.

"Another pathetic case is a young blind girl, aged 18, and her blind husband, aged 45. She has the most beautiful face of any girl I have yet seen in China; she is so childlike. They are both beggars, sleeping on the street, in temples, doorways, etc. Pray for these, will you not, that they may come to Christ Jesus as their personal Savior?

"God has seen fit to give us a little fellowship with our Chinese brethren. While he has graciously provided us with food and everything really necessary, he has seen fit to withhold our monthly apportionment for July. When the treasurer announced this to us, we promptly started singing the 'Doxology.' When, last evening, the treasurer announced that there also would be no apportionment for August, that precious song, 'He'll Never Forget to Keep Me' was praisefully sung. Each one gladly puts in his little balance for expenses this coming month.

"In my next letter I will tell you more about China, the people and our daily life, if the Lord permits. I remember how interesting it was to me when I was in the homeland and had not seen for myself."

Bentonville, Ark.

The Jewish Zion is in America.

Of the 11,000,000 Jews in the world, Russia has 5,000,000, Austria-Hungary has 2,000,000, and the United States has 1,500,000. These three countries head the list. The figures for Russia and Austria are five or six years old, however, and will need to be diminished somewhat on account of the persecution in those countries, but particularly in Russia, and the heavy immigration of Jews from both of them into the United States. Probably the United States has almost as many Jews in 1907 as are to be found in Francis Joseph's empire. Half of the 1,500,000 Jews in the United States reside in New York City. Every sixth person met in the streets of New York is a Jew. There are a dozen times as many Jews in New York City as were in Jerusalem at the height of Israel's power.

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

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Now I want to tell you of the best form of entertainment ever invented—more fun, more real enjoyment for old and young than any other and COSTING YOU BUT LITTLE in the long run.

It is so easy to learn, that I am particularly glad to put on this page the free trial offer of the Edison Phonograph Distributers.

Editor's Opinion of Edison

The editor of this paper is impressed by the variety of wonders of the phonograph. Think of the musical art being handed over to a person who is absolutely without musical training! Yet this is exactly what the instrument accomplishes. Anybody can learn in two minutes how to operate an Edison phonograph. You arrange your own program! You become the director of an orchestra, the leader of a minstrel show, the creator of an entertainment!



Suppose I want an evening concert to please the widest kind of taste. I get up something like this:

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For an Evening Concert

9169	"Good Night," waltz	Band
8573	"Any Rags!" medley	Vocal
9054	"Dearie"	Tenor Solo
7422	"Man Behind the Gun," march	Band
7590	"Holy City"	Violin Solo
8958	"In the Shade of the Old Apple Tree"	Vocal
4004	"Laughing Song"	Comic
1675	"Sweetest Story Ever Told"	Song
2201	"Annie Laurie"	Male Quartette
9143	"Courtship of Barney and Eileen"	Recitation
8894	"Thoroughbred," two-step	Band
644	"Titl's Serenade"	Orchestra

Suppose you want to have an afternoon concert on the lawn—the kind of a concert that will arouse drooping spirits on a hot day. Just pick out some dashing minstrel records, some booming band pieces and few funny recitations—in a short time you are under the sway of the great new 1907 model Edison phonograph.

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Sign this coupon and get the great Edison catalogs, the catalog of phonographs showing every style of Edison machines and the catalog of 1500 Edison records; also the magnificent circular of our new 1907 model Edison outfit No. 5. You will be *surprised* at the *rock-bottom prices* on the finest kind of talking machines. Get all these catalogs free prepaid and select the machine you want to try on free trial offer. Every responsible reader of this paper should sign this coupon. **You need not bother with a letter.** Just write your name and address *plainly* on the coupon and mail in an envelope. *Sign this coupon now.*

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The Great Edison Outfit No. 5

Volume XLIV. Number 43.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, OCTOBER 24, 1907.

FOR MISSIONS AND BENEVOLENCES

Foreign Missions	$ 305,535
C. W. B. M.	281,638
American Christian Missionary Society	123,597
Church Extension	56,525
State Missions	256,833
Buildings and Endowments of Schools	450,000
National Benevolent Association	96,980
Ministerial Relief	22,750
Miscellaneous Missions	40,000
	$1,613,858
Net Gain in Members	13,825
Present Membership	1,283,416

The Christian-Evangelist.

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor
F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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—Those visiting our booth at Norfolk were surprised at the extent of our Bible school library. There is scarcely a good book published on Bible school themes but is carried in stock by us.

—While much of Marion Stevenson's helpfulness appears in this quarter's supplies, those for 1908 will be still further enriched from his great wealth of Bible knowledge and practical teaching ability.

—Through the recommendation of a friend we secured the order for furnishing the East St. Louis Y. M. C. A. (O. O. Larnce, secretary) with Bibles. An immense amount of business throughout the country may be turned to this House if thoughtful friends will speak the right word in time.

—From all over the country come communications advising us that Bible schools never before having used our literature will send us orders for their supply for the year beginning January 1, 1908. This is proof that our prices are right, that our Bible school Helps are the best published, and that the general course of the Christian Publishing Company is meeting with the approval of our brethren everywhere.

—Disciples never look with alarm for the next issue of THE CHRISTIAN-EVANGELIST. They know it will come with healing in its wings, with great inspiration for a forward move in all good works, as a positive help in making all the kingdoms of this earth to become loyal provinces in the empire of Christ. Is not such a paper worth working for? Will you not make it a weekly visitor to some new home?

—Our "Order of Booklovers'" membership is greatly increasing. Any of our ministers enrolled as a subscriber to THE CHRISTIAN-EVANGELIST may become a member on application. We will forward him one of our best books each month. He has the privilege of returning the book if he does not wish to keep it, and may pay for it at his convenience. Any special orders sent us will be forwarded by return mail.

—F. L. Moffett, pastor of the Central Christian Church, Springfield, Mo., writes in the highest terms of the recent visit made by our representative, G. H. Morrison. He not only placed THE CHRISTIAN-EVANGELIST in a multitude of new homes, but by his personal influence induced many to attend the great Scoville meeting and otherwise greatly blessed them. Missouri pastors wishing his assistance and willing to co-operate with him, may write us.

—New subscriptions are rapidly coming to us from all parts of the country. Among them we are pleased to note the following clubs:

McArthur, O.	3
Colorado Springs, Colo., Clark Bower, pastor	4
Okolona, Ark., E. S. Allhands, pastor	4
Covington, Ky., Milo Atkinson, pastor	5
Flemingsburg, Ky., J. T. Sharrard, pastor	6
Vanceburg, Ky., H. H. Moore, pastor	7
Jackson, O.	9
Maysville, Ky., P. A. Cave, pastor	9
Hopkinsville, Ky., H. D. Smith, pastor	10
Joplin, Mo., W. F. Turner, pastor	40
Springfield, Mo., (from three congregations)	120

—THE CHRISTIAN-EVANGELIST Special to the national convention crossed over the land, through the mountains, down the rivers and out on the sea without the slightest mishap, and constituted "a thousand miles of constant delight." Next October we shall probably charter a special steamboat to transport our friends down the "Father of Waters" to the Crescent City. Right now is the best time for those who would like to earn their convention expense money to begin the composition of new clubs of subscribers for THE CHRISTIAN-EVANGELIST. Liberal terms will be granted and the people were never readier to subscribe than to-day.

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Report of the Annual Convention at Norfolk, Va.

Christian Woman's Board of Missions.

The first session of the convention, other than the C. W. B. M. board meeting, was the gathering of the representatives of the auxiliaries and their friends at the great meeting on Friday night, October 11, in the Epworth Methodist Episcopal Church, kindly loaned for the sessions of the women's society. The church was packed. Mrs. A. R. Atwater presided and the welcome and devotional period was conducted by state officers of Virginia and local officers of Norfolk. W. E. M. Hackleman led the singing throughout this and most other sessions, and the Netz sisters rendered special music.

The address of the evening was by W. P. Bentley, formerly in China, but now superintendent of Oriental missions, and located in San Francisco. Brother Bentley is not such a graphic speaker as some who have returned to tell of their experiences on the foreign field, but he is one of the most thoughtful of those who give consideration to the work of missionaries. His theme was, "Our Responsibility to the Oriental Nations." America, he said, stands in a peculiar relationship to Japan and China as "guide, philosopher and friend." Japan's ambition is leading to the condition where one rest day in seven is being recognized. The state no longer suggests idolatry and the idea of the sanctity of the home life is growing. Both Japan and China have adopted the principle of religious liberty, and it behooves us to hold up before them Christian ideals.

The Chinese, said the speaker, possess qualities upon which we may safely base a prophecy of a future great state. They have marvelous political sagacity, an ideal of peace, not of war, great social wisdom, high intellectuality, with a fine literature, in which is the most compendious of histories and the most comprehensive of dictionaries. But the most encouraging quality is that of high moral and ethical sense. And then the many admirable qualities of the Japanese! Open-minded, they have been trained in the school of chivalry and learned the lessons of loyalty, courage, enterprise and honor, and Christianity appeals to them because it possesses the most beautiful personality and makes possible the most beautiful life.

The logic of geographical and racial sequence and historical development, urged the speaker, points irresistibly to greater emphasis upon these Oriental countries, and as the world adjusts itself to those new conditions arising from the shifting of the center of world interest and activity, no part of society is so much concerned in the movement as the Church. Shall she be less wise than diplomacy and commerce in the recognition of the fact that the destiny of the Americas is interwoven with that of the Orient?

Another obligation rests upon God's preserving care of these people. Wealth unknown is in their future possession, and it is the supreme privilege of our generation to deliver a pure gospel to a people prepared for a Protestantism chastened and corrected.

The speaker went on to instance certain evidences of a revelation to the original Chinese. They have three words for God, and echoes of the Mosaic priestly teachings and practice, while the Japanese theory of the divine origin and descent of their Mikado has almost the flavor of the Jewish idea of the Theocracy. As to Oriental skepticism, Mr. Bentley had a new apology for it. Such a state of mind, he said, argues independent and manly thinking, when the only alternative was consent to absurdity. He went on to mention other things, which were the preparatory work for the planting of the gospel seed.

Another obligation arises from the consideration that now is the fulness of time with these nations. Never were the Greeks and Romans more in despair of their systems than the Orientals are of theirs. Thinking Japan has not only repudiated ancestral worship and Buddhism, but their own native Shinto, while Confucianists, at least theoretically, disclaim belief in any form of religion. In China the priests are the dregs of society. The whole nation is without hope. They too await the advent of the Messiah. Our duty is plain.

Another obligation rests upon the demonstrated capacity of these people for improvement. In a brief period they have progressed in a way that took western nations centuries. Shall they have our telegraph and other modern western improvements and not our gospel? And our crowning obligation rests upon the proved spiritual capacity of these peoples, coupled with their spiritual needs, while another obligation arises from the presence in our own land of many of these people. The gospel for Asiatics means a Christian Orient and this, plus a Christian Occident, means the world for Christ.



The session of the C. W. B. M. on Saturday morning was opened by Mrs. Moses. The vice-president, Mrs. A. R. Atwater, led in the devotional exercises, after which Mrs. Moses gave the president's address, which appears in this issue. Great joy was felt when it was learned that every aim of the society had been reached. Then followed the report of the Board, read by Mrs. Harlan, the corresponding secretary. It was so enthusiastic and so full of success that to show its acceptance by the convention the Doxology was sung. An outline will be found in this issue. Reports of the Centennial Secretary, Treasurer and Literature committee followed. After this came the address on, "Minor Prophets of Modern Missions," by Prof. C. T. Paul, of Hiram. This address appears on another page. Then the missionaries of the society here on furlough were introduced. Miss Ada Boyd spoke for India—a plea for India's widows, of whom there are 637,000 under 20 years of age. She said that even in the upper classes the ideals of Christianity were getting a foothold. At the last India congress the session was opened by a prayer to God and he was addressed as Father.

Miss Ella Maddock, of India, spoke of the degradation of the people and of the work being done with success. Mrs. Ford, of Porto Rico, told how the work there had been accompanied by many hardships and trials, but that there had been success. She made a strong plea for the prayers of the churches and for more workers in the field.

Miss Mason, the first woman missionary to Mexico, spoke in behalf of that country and told of the marvelous success of the work there during the twelve years of its existence. Special music at these sessions was furnished by Miss Una Dell Berry, who sang Miss Adelaide Gail Frost's new song, "India Waiting," and by the Netz sisters.

At the devotional service, which was conducted by Mrs. Alice K. Murphy and Mrs. Reba B. Smith, of California, there was special music by the Netz sisters, who sang "The Home Land." Stanley R. Grubb, of Charleston, S. C., spoke of the victory won in that city in establishing prestige, and announced the good news of the completion of a beautiful $6,500 church building. C. C. Smith made a stirring speech on negro work and spoke of the heroic and self-sacrificing efforts of Jacob Kendall to teach and evangelize his own race in Liberia. At the close of the address some one in the audience sent up a gift of $100 to be applied on a fund for Brother Kendall's support. W. F. Smith and W. P. Bentley spoke of the work of the C. W. B. M. on home fields, the latter emphasizing the importance of evangelizing the Chinese and Japanese on the Pacific coast. This was followed by an address on "Bible Chair Work," by Prof. W. M. Forrest, of the University of Virginia, whose work there is maintained by the national C. W. B. M. President E. A. Alderman, of the University of Virginia, who happened to be in the audience, was called to the platform, and his address was one of the very best of the session. He paid a glowing tribute to the educational work of the C. W. B. M., especially at Virginia University, and expressed the hope that this might embrace all state institutions. Earle M. Todd reviewed the history of the establishment of the cause

(Continued on Page 1360.)

Current Events

The Chinese Constitution.

The recent edict issued by the Dowager Empress of China indicates that the Celestial kingdom is shortly to enter upon an era of constitutional government. Seven years ago, at the time of the Boxer uprising, the Dowager Empress was an extreme reactionary, and was opposed to all foreign influences and innovations. The young emperor, whose inclinations were in the direction of liberalism, found himself practically deposed on this account. But the empress has been learning. The outcome of the Boxer trouble taught her something. The victory of modernized Japan over Russia taught her something more as to the practical value of modernization. Very likely she has had no very serious change of heart in regard to the general principles of sovereignty and democracy, but apparently she has observed that modern methods of warfare must be accompanied by modern methods of government. Two years ago, when the suggestion was made that China should make preparations to adopt a constitutional form of government, the empress approved the proposal and sent a commission to study the institutions of those western nations which had constitutions, and especially those of the United States. A year later an edict announced the intention of the government to promulgate a constitution as soon as internal conditions would warrant it—that is, as soon as the people could be educated to a fair understanding of their civic duties. The present edict indicates the opinion of the sovereign that this time has now come, and announces that henceforth China will be governed under a constitution.



Lipton's Challenge.

Sir Thomas Lipton, who has three times attempted to win back for England the international yachting trophy which was captured by the "America" in 1851, has issued a challenge looking to another race for it next summer. The challenge, however, specified conditions which were not acceptable to the New York Yacht Club, the present custodians of the cup, and it has been declined. The purpose of Sir Thomas' conditions was to secure a race between real sea-going yachts. In recent years the tendency has been to build for these races wonderful shells which were capable of great speed, but which were not seaworthy or suitable for any of the legitimate uses of a vessel except racing. The recent races, including the three defeats of Sir Thomas and his "Shamrocks," have shown that it is possible, by disregarding the questions of seaworthiness and practical usefulness, to build a faster vessel than any which takes these elements into consideration. The cup is in this country and the races must be held near New York. The rules require that each vessel shall proceed under sail to the place where the race is to be held. For the American yacht, that means a trip down New York Bay; for the British boat, it means a voyage across the Atlantic Ocean. It is therefore impossible for an English challenger to send the sort of racing shell that the New York club can send. The old cup races have served their purpose, but their usefulness is ended if such conditions as those proposed can not be accepted. There is needed a new series of contests on fair terms for ocean-going yachts.



The Stock Market.

New York stocks have recently undergone the greatest slump since 1893. The remarkable feature of this is that the country at large is now more prosperous than ever before in its history. Railway stocks, in some instances, have declined fifty per cent in value, while their freight departments have been unable to supply the demand for cars. Industrial stocks have fallen with the furnaces and mills at full blast and unable to fill orders. Wages are on the highest level, farm products are most abundant and bring the highest prices in years, while labor is all employed at remunerative wages. If the New York Stock Exchange is the barometer of national prosperity, stocks should naturally bring the highest prices ever listed. That the reverse is true is evidence that our commercial and manufacturing interests have far outgrown Wall street, and that our national prosperity can no longer be seriously affected by New York brokers and stock manipulators. Evidence is now forthcoming to show that this marvelous stock depression is largely due to punitive methods adopted by the Standard Oil Company in avenging itself on other corporate interests that have not loyally supported it during its grueling by the commissioners of interstate commerce. This discovery is rapidly dissipating fear of widespread business calamity. The worst is passed, and it is believed that our present prosperous era will be long continued. Proper caution, however, will prevent those of limited capital from involving themselves in further indebtedness until the clouds have rolled further by.

Champ Clark for Governor.

The general impression is that Champ Clark has been sentenced to Congress for life by his Pike county (Missouri) district. It is well known, however, that this eloquent and incorruptible tribune has senatorial aspirations. There is an apparently well authenticated rumor to the effect that he will seek to enter the Senate, via the Missouri gubernatorial office. Mr. Clark has read The Christian-Evangelist long enough to be well qualified for any office in the gift of the American people. He is one of the most picturesque of all our statesmen, and thousands will watch his race for the senatorship with intense interest. It is believed by his friends that had he only a little more confidence in his personal popularity he would, at present, be wearing the toga now held by Senator William Stone.



We Are Gaining in Gold.

George E. Roberts, who recently retired from the position of director of the mint, has just completed the compilation of the statistics on the production of gold in the various states and territories, for the year 1906. The total production was $94,373,000, a net gain over the previous year of $6,193,100. Colorado led with $22,934,400. Alaska followed with $21,365,100, California with $18,832,900, Nevada with $9,278,600, South Dakota with $6,604,900, Utah with $5,130,900. North Carolina produced $90,900, South Carolina $74,600, Georgia $23,700, Virginia $10,300, and Tennessee $800. Doubtless even the heroes of "the first battle" will view this disturbance of the "divine ratio" with equanimity, if assured that an equitable distribution will be made of these golden streams of wealth flowing from our mountainsides.



Aero Navigation.

St. Louis is now the center of interest in aerial transportation. As we are closing our forms nine giant balloons are tugging at their anchors, in perfect readiness for the signal gun that will start the Bennett international cup race. Five thousand dollars and world-wide renown await the victor. America, England, France and Germany are represented. This race is believed to have military and commercial as well as scientific significance. Balloons will undoubtedly be used in the next great war. The telephone should guard us against categorical declarations that they will never be of practical use for transportation of merchandise and men. Notable exhibitions of the dirigible machine are also part of the program for this week's balloon-fest in this city. Steam and lightning have already been chained to the service of man, and now the winds may be. God save from harm all these adventursome spirits now threading the skies.



These are the days of air navigation, swift runs across the Atlantic, wireless telegraphy, 2-cents-a-mile railroad tickets and two-miles-a-minute automobiles. It seems to have been decided that the best of all ways to lengthen our days is to save time and distance.



A New York philanthropist has built three hotels in that city with a total of 3,000 bedrooms, at which a room costs from 30 to 40 cents a night, with meals at corresponding prices.



Twenty years ago automobiles were considered visionary. Next year American manufacturers expect to make 55,000, valued at $140,000,000.

Editorial

In the Midst of the Convention.

It is exceedingly difficult in the hurry and tumult of one of our great conventions to find quiet enough and time enough to write an editorial. In another issue we shall attempt a more elaborate setting forth of the work of the convention than is possible at this time. While the convention has not yet closed its sessions, enough has transpired to place the Norfolk convention among the most historic of all our national gatherings. Indeed, we do not think it extravagant to say that more history has been made by this convention than by any preceding convention during the nearly completed century of our existence.

The matter which has caused most controversy for several months past was the solicitation and acceptance of gifts amounting to $25,000 from John D. Rockefeller by the executive committee of our Foreign Society. This matter came before the Board of Managers at its annual meeting just prior to the convention. The financial secretary, in submitting his statement, referred to the controversy which had been excited by this gift, and stated that the committee, in deference to the views of certain brethren who object to its action in this matter, would solicit no further gifts from this source. This position had been clearly stated by the president of the Foreign Society early in the discussion on this subject. THE CHRISTIAN-EVANGELIST had quoted President McLean's statement—that the committee was only the servant of the brethren, and that if they objected to the solicitation of such gifts no further such solicitations would be made—and urged that the matter be permitted to rest there. But the discussion went on with no diminution of warmth. The Board of Managers, however, voted unanimously to accept this settlement of the matter, and following this vote there was a season of prayer in which all hearts flowed together in brotherly love, and overflowed with thanksgiving to God for the manifest presence and guidance of his Spirit. We have seldom, if ever, witnessed a more impressive scene in one of our conventions, for this was a miniature convention, made up of the representative men of the society.

Following this action, however, Bro. T. W. Phillips, of Pennsylvania, introduced a resolution that it is the sense of this Board of Managers that the executive committee should return to Mr. Rockefeller the money which it had accepted from him. He called for a second to his resolution, and the silence which followed was most eloquent and impressive. Not a man could be found in that house full of leading brethren to even second the motion. Brother Phillips stood absolutely alone, so far as any sentiment was expressed, on this question. It is to be said to his credit, however, that he subsequently presided over the meeting of the General Board of the American Christian Missionary Society, and participated freely in the work of the convention, instead of sulking in his tent as many a modern Achilles has done.

The action of the Home Board was scarcely less important. Like the report of the Foreign Board it showed a distinct gain, not only in its receipts, but in the work accomplished, and the faithful effort of the corresponding secretary and his associates, to carry out the instructions of the last convention. One of the most important recommendations of the report was that a committee of twenty-five representative men be appointed to consider the propriety of forming a national publication society to be managed in the interest of the brotherhood at large, which should make its report to the Acting Board within sixty days, said committee and Board having power to act. This recommendation was amended, however, by substituting one year for sixty days, and the report to be made to the Board of Managers at its annual meeting.

It scarcely need be said that this action, favored by many of the most conservative brethren among us, was the result of those periodical disturbances of the peace of the brotherhood by one of our leading journals, which seems to have adopted, as a fixed policy, that method of increasing and maintaining its circulation. Recognizing as we do the necessity for some sort of action that will relieve our cause from the disturbing and divisive influence of such journalism, we yet advise the greatest caution on the part of this committee and the brethren generally in adopting a remedy which may, unless wisely devised, prove to be equally injurious. We are sure, however, that no committee of representative men among us would recommend any measure, nor would the Board of Managers approve any measure that in any way would hamper the freedom of our press, in reasonable and just criticism. So far as the Editor of this paper is concerned, he has never submitted to any control which would limit his freedom of utterance, and he does not expect to change his policy in this respect. Nor do we believe that it is the desire or purpose of the brethren moving in this matter to hamper such freedom of utterance on the part of any editor, but simply to protect, in some safe and sane way, our holy cause from those paroxysms of newspaper controversy which have done so much to weaken the influence of our religious movement in the world, and to alienate brethren one from another. How this can best be accomplished is a problem that will demand the highest practical wisdom of the brotherhood to solve, and when solved, it will no doubt require a large investment of capital to carry out. It is well, however, that this action was taken, and that we are brought face to face at last with one of the greatest obstacles in the way of our continuous and peaceful progress.

Other matters which elicited much attention and provoked no little discussion both before the General Board and the convention, related to certain constitutional changes, and to the readjustment of days for special offerings to our various general interests. These matters, we venture to say, ought not to have been brought before the convention before a general agreement had been reached among those interested. The lack of time for the due consideration of such questions in our general board meetings, is the prime cause of the fault of which we speak. We should have a whole day for the consideration of the reports which come before our General Board, and all differences should be settled there before being brought before the convention. The only thing that marred the orderly procedure of the entire convention was the discussion of these questions about which there was not a clear understanding on the part of those engaged in the discussion. In a later number we hope to speak more particularly of the conventions of the different societies, and of what they have accomplished and what they propose.

Federation and the National Convention.

As is known to our readers, a committee of ten selected at our last National Congress was appointed to call a special meeting to convene during the convention at Norfolk for the consideration of the question of our answer to a communication from the inter-church conference held in New York in November, 1905, inviting us to co-operation with other religious bodies on the basis of federation which they submitted for our approval. The meeting was crowded out at the hour originally appointed, on Tuesday afternoon, but was held immediately following the night session of the convention, in the presence of a vast audience which filled the great hall in which we met. F. D. Power, chairman of the committee, called the meeting to order and asked for nominations on permanent organization. W. F. Richardson, of Kansas City, Mo., was nominated and elected as president, and J. L. Hill, of Cincinnati, O., as secretary. J. H. Garrison then read the letter from the Interchurch Conference asking for our approval of the proposed federation and our appointment of delegates to attend the next quadrennial conference of the

council to be held in 1908. The proposed basis of federation was read by F. D. Power, who, as chairman of the committee, then read the report of that committee responding to the overtures from the inter-church conference. The report was as follows:

"The Inter-Church Conference on Federation, which assembled in the city of New York in November, 1905, representing 18,000,000 of the followers of our divine Lord, having perfected a plan of federation in Christian service, looking toward a close co-operation among evangelical Protestant bodies as a suitable expression of whatever unity may now exist, and with a view to accomplish better results by such co-operation;

"And said conference, having asked the various religious bodies for an expression of sentiment in regard to the plan so outlined, and for the appointment of delegates to a general council in December, 1908, provided this basis is approved:

"We, the Disciples of Christ, in special assembly called for this purpose, identified with a movement which originated in the desire and purpose to promote the union of Christians, and still devoted to this aim and desiring in every scriptural way to advance the end sought in our Master's prayer for his disciples, would express our devout gratitude to God for this manifestation of union sentiment, and effort to bring our Lord's people into closer fellowship.

"We declare ourselves in cordial sympathy with every effort to bring about concerted action on the part of Christian forces against such evils as the liquor traffic, unscriptural divorce, desecration of the Lord's day, and the social evil, and to solve the problems of capital and labor and city evangelization and kindred questions that belong to our time.

"We congratulate the conference that it disclaims any authority or purpose to draw up a common creed or form of government or worship, or to interfere in any way with the freedom of the co-operating bodies, leaving them free to carry out what each believes to be its providential mission, and with this understanding of the spirit and aim of the proposed basis of federation, and disclaiming any authority to bind the churches by our action, or even any delegated authority to represent the churches on the subject, and furthermore reserving the right at any time to withdraw from the federation if in our judgment it fails to serve the purpose for which it is organized, or shall seem to be a hindrance rather than a help to the realization of a true scriptural unity, we give our approval to the proposed basis as a tentative working plan of co-operation, subject to such modification as experience may suggest, and recommend, by any method this meeting may approve, the appointment of the required number of delegates to attend the next quadrennial conference of the co-operative bodies.

"We moreover recommend that our churches enter heartily into the local co-operative movements in their respective communities as far as they may find it practicable to do so without surrendering any truth or principle for which we stand, believing that by so doing we shall most honor the Christ and most speedily accomplish the great purpose of our religious movement in hastening the fulfillment of our Lord's prayer for the unity of its followers.

"F. D. Power, A. B. Philputt, J. G. Slater, W. T. Moore, Clinton Lockhart, H. M. Bell, I. J. Spencer, W. F. Richardson, J. L. Hill, S. H. Bartlett."

It was the judgment of the committee, with which the Editor of this paper had the privilege of meeting, though not a member of it, that it were better to submit a careful, conservative report, which it was believed would be unanimously adopted, than to present a less elaborate and less carefully guarded report which might receive only a majority vote. No member of the committee was able to see why any member connected with our religious movement could dissent from a report like that given above. The report was adopted with practical unanimity. The discussion was brief, as the matter had been thoroughly discussed in our papers. Bro. J. B. Briney, the venerable and highly-esteemed editor of "Briney's Monthly," was the only one who spoke against the adoption of the report, and he found no objection to the report itself, but said its presentation at this meeting was "irregular," and feared that its adoption would prove "an apple of discord" among the brethren. It is a very strange situation, indeed, which has been brought about, if it be true that the adoption of such a report can be "an apple of discord" among brethren, breathing as it does the spirit of unity and fraternity.

We congratulate the brotherhood at large, thousands of whom, who could not be present, were in cordial sympathy with this action, that this report was adopted with very few dissenting voices in that great assembly. The overwhelming sentiment of the brotherhood, is, beyond all doubt, in favor of the utmost co-operation with all other Christian forces as far as is consistent with the fidelity to our own providential mission. It would be strange, indeed, if this were not so, but that public sentiment has been enabled to express itself so clearly and unmistakably in spite of efforts to cloud the question and prejudice the public mind, is a matter for congratulation and thanksgiving to Almighty God.

Following the adoption of the report the same committee of ten was authorized to nominate the required number of delegates to the next quadrennial conference. And so the Disciples of Christ will be represented in that great historic gathering in the interest of the closer unity of Christ's followers, to the end that the world may be converted. That this opportunity of declaring ourselves loyal to the primary object of our reformatory movement, in this public way, before our Centennial celebration in 1909, seems providential. That the declaration should have been so heartily approved by so large and representative a gathering, gives gratifying assurance of the future of the movement.

Making History.

The convention at Norfolk was more than an enjoyable convocation of brethren. It was this, but it was an epoch-making convention. Not that any very remarkable thing was done. Indeed, only such things were done as seemed naturally to grow out of events leading up to the convention. If it be true that coming events cast their shadows before, then the Norfolk convention did not, in any respect, contradict this maxim. For some time there have been apparent prophecies of what took place at Norfolk. In short, the convention accomplished exactly just what one might have logically expected, and in this regard it contradicted another maxim which says it is the unexpected that always happens.

Nevertheless it must be confessed that the manner of accomplishing this could scarcely have been expected. What was done was done so heartily, and, withal, of so little friction that in looking back over the action of the convention no one can fail to be impressed with the fact that there is a Divinity that shapes our ends, rough hew them how we will. The spirit which predominated in the convention was so distinctly Christian that no one seemed to question any action of great importance after it was done. If any criticism followed, it was always with respect to unimportant matters. The real, vital questions were discussed with the finest dignity but with a resoluteness which always indicated that everything was moving on thoroughly conscientious lines.

The last day of the convention, which was denominated "Disciples' day," was held in the Exposition grounds in the auditorium, when the Editor of this paper delivered one of the finest addresses of his life, in which he ran a parallel between the founding of Jamestown, the Declaration of Independence and the starting of our religious movement on this continent, and the issuance of the "Declaration and Address" by the Campbells. It was a great speech on a great occasion, but the significant fact is the enthusiasm which it kindled. A large portion of the audience was composed of people who knew little or nothing of the principles and objects of our religious movement, and it was curious to notice the effect on this special class.

From this point of view undoubtedly the convention was worth much more than it cost. Its educational influence was great on the people of Norfolk and vicinity. They received impressions which they never before felt. Perhaps the very ground on which the convention was held had something to do with its history-making character. It was almost impossible to devise small things while sojourning among so many suggestive associations. Everything seemed to lend itself to a history-making convention; and unless we are greatly mistaken there were several steps made which must inevitably lead to important consequences in the development of our religious movement. It is not necessary to particularize here. It is enough to state the general fact, though it may be well to notice independently one or two things which must have a decided salutary influence on the future of the movement.

W. T. M.

Editor's Easy Chair.

It is better to appear under our familiar title, but the idea of an "Easy Chair" at a national convention, and especially at such a convention as that which has just closed its sessions at Norfolk, is grim humor. There has been no "Easy Chair," and very little of any kind of chair since we left St. Louis. It has been hard to find time for a few quiet moments each day for rest and meditation. The social features of one of our conventions, while one of the most delightful, is, nevertheless, most exacting in its demands upon one's time and strength. But who would dispense with it—the greetings of old friends, the making of new acquaintances, the "few words" which a half-dozen delegates wish with you at the same time, the college banquets wedged in between sessions, the heart-to-heart talks with elect spirits concerning the welfare of the cause we love? All that is indispensable. If it is neither warp nor woof of the convention, it is at least tone and color, and makes the business feature more easily borne. Nevertheless, we repeat, its mutual courtesies and reciprocities monopolize the time between sessions and make a convention one of the busiest places in the world. And yet an editor *must* write, because his calling demands it; and in order to write to edification, he ought to have a little quiet in which to think. We do not say, however, that this rule is universally observed by the editorial fraternity. If the reader should discover any evidence that the Easy Chair this week has been written without much thought, he will please remember that it is written under conditions that preclude the possibility of continuity of thought. This paragraph, for instance, is written at the close of "Disciples' Day" at the Exposition. The convention is over. The captains and the kings have departed, in the main, only a few lingering over night to take the morning boat for Washington. Thereby hangs a tale which succeeding paragraphs may unfold. Enough now to say that the Norfolk convention has passed into history, and has taken its place with the immortals.

At this writing the fast steamer "Newport News" is carrying a large number of The Christian-Evangelist Special party up the Chesapeake Bay from Norfolk to Washington. It is a glorious autumn day, and back here in the end of the boat, where we get the sun and are protected from the breeze which the rapidly-moving steamer creates, it is very comfortable. The steamer is crowded with passengers, for this is a popular daylight trip. Passing through Hampton Roads early this morning, the Exposition grounds lay off to our starboard and some of Uncle Sam's ships stood near our course on the larboard side. Perhaps it is necessary, in the present stage of the world's civilization, to have warships, but let no one doubt that the time is coming when they will be regarded curiously, in the expositions of that golden age that is yet to be, as the relics of a crude civilization in which nations tried to settle their misunderstandings by slaughtering each other. Referring to the Exposition at Norfolk in celebration of the three hundredth anniversary of the Jamestown settlement, we fear the press of the country has done it injustice. It is well worth visiting, apart from its historical associations; but, with these added, Americans everywhere ought to feel a patriotic pride in visiting this earliest shrine of our national freedom. Any sectional or selfish feeling that would prevent the newspapers of the country from giving proper notice of this most praiseworthy enterprise is unworthy of free and patriotic journalism. The water-front, with its new government stone pier and the artistic arrangement of the state buildings along the shore, has never had its equal in any previous exposition. We had time for only a hasty examination of some of the principal buildings, and we found much that was worthy of more time than was at our disposal. This exposition will do much for Virginia, and the whole country will be richer in its historical knowledge of our early beginnings as a nation because of the revival of interest in the Jamestown settlement, and of the events associated with those early and heroic days.

These are historic waters over which we are riding to-day. The Chesapeake Bay, which smiles its welcome to us under this glorious October sun, has had its placid waters stirred by the keels of hostile vessels intent on the destruction of our capital. We are just now passing out of the Bay whose name is somewhat linked with a brand of canned oysters once much in vogue, in the broad mouth of the peaceful Potomac. Potomac, Washington, are two names inseparably connected. It was only an ordinary river until a young revolutionary patriot built his home on its shores, and by his single-hearted devotion to his country's good, became "First in war, first in peace, and first in the hearts of his countrymen." When he had finished his illustrious career and his body was interred on its bank, Mt. Vernon became the nation's shrine and the Potomac River shares in Washington's earthly immortality. Night will fall upon us, perhaps, before we pass this historic spot, but the tolling of the bell on the steamer, as it passes, will warn us that we are near the spot that holds the sacred dust of Washington. How the world honors a man who prefers his country's welfare to selfish aims and ambitions, and who guides his nation's ship of state through perilous seas! As long as the Potomac empties its waters into the bay and the sea, will mankind honor the name of George Washington, the patriot who, when he might have been king, preferred to be a private citizen of a free and independent republic. The river at this writing is five or six miles in width, and the white sails of the oyster-boats on either side, gleaming in the light of the afternoon sun, and the green shores make up a beautiful picture which will not soon fade from the walls of memory. The enjoyment of the scenery and of the charming trip we are having is greatly enhanced by the congenial company on board—a large remnant of The Christian-Evangelist Special who still hang together. No effort was made to hold the delegation together after the convention, but many of us find ourselves going the same way to the same places. Our immediate destination is Washington, where some of us will spend Saturday and the Lord's day. There is such a chatter going on among this crowd of returning delegates that even one who is accustomed to seclude himself by concentration finds it difficult to write. But it is easy to excuse a good deal of hilariousness on such a trip as this, for the weather, the scenery, the congenial company, the special train, the steamer, and the historic interest of the route will make it memorable in the minds of all who have enjoyed it.

The sun is now sinking in the west. The nearly full moon, however, will lend us its mellower light for the remainder of the journey. To the right is "Maryland, my Maryland," and on our left is Old Virginia. Here on the left shore is Colonial Beach, a popular summer resort for Washington people. Further on, on the Maryland side, is the spot where John Wilkes Booth embarked in a rowboat to cross the river to the Virginia side on the night he assassinated the great and good president, Abraham Lincoln. Still the oyster boats are seen, showing that the oyster flourishes many miles above the Chesapeake Bay. Passengers note and admire the beautiful coloring of the setting sun on the water. A porpoise is seen disporting himself in the rear of the vessel. The Potomac must be set down among the most beautiful rivers of the world, and it is the highway from the sea to one of the world's most beautiful capitals. As the steamer neared Mt. Vernon, and the soft moonlight was throwing its mystic charm over the river, our delegates assembled in the cabin where the piano stood and began to sing religious songs. The music was interspersed with talks by several brethren, including W. T. Moore, C. L. Loos, Dr. Stackhouse of the Baptists in Canada, J. L. Romig, W. J. Wright, D. A. Russel of California, and others, all of whom extolled the convention we had just attended, and looked forward with expectancy to still greater things. There were many pledges to go with The Christian-Evangelist Special to New Orleans next October, which we hope will be a chartered boat to take us down the great river. Stackhouse, Romig and Wright talked of union in the great Canadian Northwest between Baptists and Disciples of Christ. All were buoyant, hopeful, happy. In that spirit our delegates are returning from the Norfolk convention. But here is Washington, and we close to send this on by next mail.

Report of the National Convention at Norfolk, Va.

(Continued from Page 1355.)

in Manchester, N. H., and Miss Elsie L. Taylor, of Pennsylvania, spoke on "State Organizers." This was followed by the report of the nominating committee. No changes were made in the list of officers for the coming year and the report is as follows: President, Mrs. Helen E. Moses; vice-president, Mrs. Anna R. Atwater; corresponding secretary, Mrs. M. E. Harlan; recording secretary, Mrs. Anna B. Gray; treasurer, Miss Mary J. Judson; superintendent of children s work, Miss Mattie Pounds; centennial secretary, Mrs. Ida W. Harrison; superintendent of negro work, C. C. Smith. Resident members of board: Mrs. Effie Cunningham, Mrs. R. K. Syfers, Mrs. J. B. Sidener, Mrs. J. M. Dungan, Mrs. N. E. Atkinson.

A. B. Philputt delivered a beautiful and impressive charge to the new officers, followed by a prayer for their guidance.

Mrs. J. H. Garrison, of Missouri, gave the report of the committee on watchword and aim, and the session was closed by an able address by Miss Annie Davidson, of Illinois. A reception followed, given at the Freemason Street Church of Christ, in honor of the C. W. B. M. officers and missionaries.

The Year's Report.

Last year was distinguished as one of building. In no year of C. W. B. M. activity had there been such advance in this direction. But this year the marked feature has been the number of conversions.

The total statistics of foreign work are summarized as follows: Missionaries, 68; assistant missionaries, 9; native helpers, 165; total number of workers, 242; stations, 28; outstations, 59; Christians, 4,951; conversions during year, 1,795; day schools, 38; pupils in schools, 2,279; orphanages, 6; children in orphanages, 403; hospitals, 4; dispensaries, 21; patients treated during year, 64,110; leper mission, 1; Women's and Babies' Home, 1; buildings erected, enlarged or repaired and sites purchased for new buildings, 17.

In Canada and Manitoba the progress shows: Church helped, 1; members in church, 71; additions during year, 16.

In the United States the reports show: States in which work is conducted, 39; state boards assisted, 14; city missionary organizations helped, 4; local churches to which direct appropriation is made, 19; number of workers employed, 208; additions to churches aided through employes of the board, 3,025; new churches organized, 15; Sunday-schools organized, 36; church buildings erected, 27; schools and Bible chairs supported, 15; students in school and Bible chairs, 1,773; Chinese hospital, 1; Chinese dispensaries, 2.

During the year a site has been purchased in San Francisco for the hospital. Myers Memorial Hall, Lawrence, Kan., has been furnished and dedicated. Enlargements have been made at Lum, Ala., and Martinsville, Va. A farm of 120 acres has been purchased for the Industrial Department at Morehead, Ky., and other improvements made there and at Hazel Green, Ky. The site for the Sarah Davis Deterding Missionary Training School and headquarters building has been purchased and work on the building commenced.

President's Address to C. W. B. M. at Norfolk Convention

There is joy in our meeting to-day, the joy that follows successful endeavor when its object is worthy. Would that all who have helped to make the splendid record of the year were here to rejoice with us in the fact that every published aim set before us has been reached and passed.

Can you not see in thought the great company of which we are so small a part—the company that has made the record of the year? Let us call it before us as best we may. How welcome would be the host from Jamaica, between 3,000 and 4,000 strong! These are they who have come up out of great tribulation; who, through earthquake, fire and drought, fainted not, failed not. From ruined homes and chapels they would come; from heavy burden-bearing and from days of toil; but were



Miss Adelaide Gail Frost, C. W. B. M. missionary to Mahoba, India.

they here they would have a welcome that would speak our deep appreciation of their royal faithfulness through days of fiery trial.

A company of between seven and eight hundred would come from India, but it would be no less welcome than the greater throng from Jamaica. Their language would be strange, but together we could look up and say "Our Father." In the ranks would be many bright-faced girls and boys. These found the True Light in our orphanages, and are walking in it as witnesses for Jesus.

From Mexico would come a company of between four and five hundred. Of these also many have the dew of their youth.



Mrs. Helen E. Moses, President Christian Woman's Board of Missions.

But in the company are those who have counted it a small thing to suffer for Christ's sake.

The band from the fair isle of Porto Rico would number less than two hundred, but it would be a brave company, one learning to walk uprightly, striving honorably to follow our great Leader.

From Argentina would come a little company of less than a dozen—the only congregation of our people in that great country. What would the privileges of this convention mean to these men and women! Think of their isolation and the great work before them, and hold them up to God.

Manitoba would send a small band of faithful workers that we would be glad to see.

Many representatives from the home land are here, and this meeting has its crowning joy in the fellowship of this goodly company. But we are few compared with the many who have wrought to complete the work of the year, yet are not here to share in the joys of this meeting.

First of all the children, whose gifts are so precious, and whose love for this work is so pure and unselfish, are not here; but in many homes they will remember this meeting and pray for this work we are trying to serve. For their pure lives and pure gifts we give thanks.

A number of our young women's missionary circles are here represented, but only a few compared with the many. There has been no brighter chapter in the history of the year than that written by our circle girls. May their number increase and the beauty of our God be upon them, and may he establish the work of their hands for world-wide missions.

Could each faithful auxiliary worker be here, great would be our joy. Were they here to share in the inspiration of this meeting, their joy in the victory of the year would make greater undertakings seem the natural and right thing. In thought we greet them and pray the new



Mrs. Jasper T. Moses, C. W. B. M. missionary to Monterey, Mexico.

year may bring them joy, hope, courage, victory.

Our home missionaries from every border of our land should be here, for they have striven faithfully and well. Heat, cold, privation, pain, overwork, isolation—these have been borne. Many have toiled, not counting life dear, so that they might do the work intrusted to them. Our missionary teachers, too, would be wel-

come. They have wrought well. Many who might command larger salaries in more advantageous locations are remaining in obscure places that they may do character building to strengthen the foundations of good government, of Christian civilization in our country.

It would, indeed, be a glorious company were all here. While this may not be, it is good to remember those who have wrought with us. I would we could reach them with the word of cheer or comfort many of them may be needing to-day. May our great All Father give his blessing and make stronger the bond of service uniting us.

But from the joy of to-day let us turn to the work of to-morrow. A celebrated artist, on being asked which of his pictures he regarded as the greatest, answered: "My greatest picture is yet to be painted." So we, with the achievements of this year in view, would say, "Our greatest work is yet to be done."

We are not willing to confess that the best work we are capable of has been done. We have grown with the work. We see greater heights, greener fields beyond. It is well that we feel the added strength, the deepened impulse, the stronger faith for the work of to-morrow, for the call of opportunity is not only stirringly, but sternly loud and clear.



Miss Annie E. Davidson, president of Illinois C. W. B. M.

Long we have had Africa at our doors. Then was added China, then Japan, and now comes India. If we shirk the work to be done for these nations in our very midst, our children will answer for our cowardice. A Northwestern journal has said in writing of the recent invasion from India: "Let us beware of intemperance, of violence, in dealing with these people; remember, the white man in India may suffer for our folly," a needed word of caution.

The day is at hand when we must have done with temporizing and evasions in attempting to answer God and our conscience concerning the Living Word of peace and good-will it is ours to speak to all nations. It becomes us to-day to order our lives as those who, having great things to live for, must live greatly.



Jasper T. Moses, C. W. B. M. missionary to Mexico, who has been compelled to enter a sanitarium in New York.

Mr. Ellis, who has completed his study of foreign missions, made in behalf of some of our leading newspapers, concludes that the enterprise of missions is so magnificent, so important, that it must engage the attention of our greatest minds, must be handled by men, and can never be successfully consummated by women and children.

An enterprise that brought the Son of God to this world might well engage the best effort of every son of man; but every son of man is the son of woman also, and his best development comes when both man and woman are vitally interested in his destiny.

No high principle has been reached, no great victory in behalf of Christian progress achieved, without the influence of the Christian home back of it. It was the Christian home or the Christian school that gave us the magnificent heroes of missions, Livingstone, Carey, Moffat, Morrison, Judson, Hamlin, Boardman, Fisk, Agnew, and a host of others.

It gives a mother courage to study the history of missions, and there to trace the influence a vital interest in this work in the home has on the minds of the young. Great thoughts, great purposes, attract the young as fragrant flowers do the honeybees. When our children ask us for stories, they want us to tell them of great deeds accomplished. These bring them the dreams they love.

It is great that the minds of our ablest men are being aroused to the importance of the missionary enterprise. Not to be aroused were madness, but there will ever be a place for the work of women and children in missions, both at home and on the field.

This being true, we may pause only long enough from our endeavors to give thanks to God for his guidance, for his goodness that has crowned the year, to implore his continued presence and blessing. Then, clasping hands in hail and farewell, go forth to live and work for the day when our King shall have his own; when through his reign order, abundance, beauty, peace and goodwill shall be universal, and from happy hearts and homes in every land glory and majesty, dominion and power shall be ascribed to our God and his Christ.



Ira M. Boswell, Chattanooga, Tenn.

To this end we pray "God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

Beginnings—An Address by Miss Annie E. Davidson

As we meet in this region of historic memories and look backward at the small beginning made here three hundred years ago, by a few brave souls surrounded by countless dangers, our hearts must be filled with awe and thanksgiving to Almighty God for the mighty increase which has given us our great nation, with all that it means to every nation, tribe and tongue. But such an increase is too vast to consider in a brief address. It is ours to note briefly the beginning and increase of a few movements in which we are especially interested at this hour.

How small, apparently, was the beginning of the winning of disciples of Christ. The first two were humble fishermen, Andrew and John, won to his cause in a private conversation. What an innumerable throng has since been added to these immortal two. But between that small beginning and the present mighty host of the followers of the Lord, there have been many arrests of development, many times of apparent loss and departure from the right way of progress. When, however, his followers have wandered from the Way, the Captain of the world's salvation has always furnished guides to lead them back.

One of the many small beginnings in the progress of which we are greatly interested to-day was made in October, 1874, when the Christian Woman's Board of Missions was organized. That the organization has been blessed and greatly increased is proved by the reports given to-day, showing something of the work accomplished during the past year.

A. McLean has said of the little band which made this small beginning: "They walked by faith and not by sight. Their supreme desire was to do for Christ's sake whatever they could to have his salvation made known wherever there were souls to be won to his service. Every step of the way in which this work has gone forward has been marked by a full dependence on God for guidance, and a glad acknowledgment of him in all the fruits borne."

I have known some of the brave women who started this work; have heard from the lips of the first organizers something of the trials of those pioneers.

As they traveled over the state, trying to do much-needed missionary work among their own sisters, they went in fear and trembling, often coldly received, sometimes not received at all. It required a consecrated, courageous soul to endure all this. Our workers still have trials and problems; but we owe much to the pioneers who blazed the way. The motto which they chose, which has been our abiding motto, "The love of Christ constraineth us," expresses the motive which actuated them. We have reason to be thankful because of the wisdom of the plan of organization of the Christian Woman's Board of Missions

which they inaugurated. Frances Willard said: "It is a satisfaction to do good according to a good plan." Our faithful members have proved this to be true. The bravery of those women, their devotion to God and good, the wisdom and success of their plans, have all been growing upon me ever since I was led to become a member in my early youth.

Our pioneers reasoned, "Christ said, go into all the world; therefore we will be neither home nor foreign, but a board of missions with the world for our field." They combined in one our national, state, district, auxiliary and children's organizations; each having its own special work to do, but all working together in harmony for one great end.

We should thank God that we have made a good beginning in carrying out our plans and purposes. And yet the aim of our pioneers to arouse and enlist our sisterhood in this great work has been only partially reached. Less than one-twelfth of our sisters in Christ have fellowship with us in this soul-saving, character-building work. This makes us realize that we are yet in our small beginnings.

Why are so many still unenlisted in our army? Not, we know, because the work already accomplished is unworthy. Nor because there is any reason to question the high character, efficiency and devotion of our national officers, or their wisdom in choice of fields and workers. One reason we can see is that so many are at ease in Zion because there is no persecution now to make us shrink from calling ourselves Christians. Satan has slyer, more subtle ways of tempting now. The very blessings a Christian civilization has brought us are made to tempt us to forget that the conflict between sin and righteousness is still raging, and that we must be soldiers of the cross in the battle. Good and beautiful things have been so multiplied in Christian lands, that before we are aware, all the time and money of many professing Christians are used in gaining a share of these good things.

From the daily press, that mighty agent which has been called "the nation's thrashing machine," and the platform, which helps it to thrash, we hear a continual wail about the great and growing evils; and we shudder when contemplating the tons of chaff for only a small portion of grain, which these machines bring forth. Both are doing much to greatly increase the discontent and hatred of the masses against those whom they consider to be the favored classes, and yet may thresh out no adequate remedy for the many evils bewailed. There is but *one* remedy—the spirit of Christ in the hearts of the people, both masses and classes; and it is those who are doing the work which our Christian missionary organizations are doing, who are striking at the root of the difficulty.

Some have argued that because of the tendency of human organizations, when they have gained power, to degenerate, that, therefore, we should not organize, but that each one in his or her own place, or each church in its own way, should work, and watch, and pray for the advancement of Christ's kingdom. This we should and must do; but in addition to such personal or local work we must also give and pray to send others to those who are suffering for the truth. Those who argue against organizations in the church for a specific purpose; object to their continued call for money; to the visits of strenuous secretaries; to the sending out of millions of pages of literature by organizations, do not seem to realize that this must be done to awaken those who sleep; that it is the lack of the Spirit of Christ which makes such strenuous work *necessary* to stir the church to do the work it was established to do. Those who have followed the history of our missionary organizations; who hear or read their reports; who have put their own shoulders to the wheel to help them in their noble work, can never be willing to give up the power which the united effort of thousands to forward some definite work for God can give. But while this is true, we must not forget to study the cause of past failures, and realize that such failures have always come from too great a reliance on human wisdom; that the greater our success and power, the greater is our danger. Paul warns us that we must "walk not after the flesh, but after the Spirit; for the mind of the flesh is death, but the mind of the Spirit is life and peace."

As our spirituality is deepened we will have higher aspirations; will realize more fully that the number of dollars collected, the number of members enrolled, the amount of literature published and sent out, the holding of great and enthusiastic conventions, while highly important and necessary, are by no means our highest aspirations; that they are only means to an end; that the great end for which we are working is to glorify God by helping to save souls for time and eternity. But it is only in proportion as we give ourselves unreservedly to a study of his will concerning us, and submit ourselves to his leading, that he will give us a victory over self and a truer conception of the honor and privilege of being co-workers with him in helping to redeem the world. Christ said, "And I, if I be lifted up, will draw all men to me." It is only as we, as individuals, leaders and members of the Christian Woman's Board of Missions, become Christlike in character, that we can draw others into the true fellowship of this great work, and make our latter end to greatly increase in power to bless humanity.

All these promises and warnings from God's Holy Word are known to us, but there is danger of their being buried in the halls of memory under accumulations of human wisdom. We must resurrect them often, and repeat them to one another on occasions like this "lest we forget." When our Centennial celebration occurs, God grant that all the great things attempted for him may be accomplished; and that all who are working to this end may also have growing within themselves a deeper spirituality, and still higher aspirations, and be able to go on to greater achievements.

What great achievements may be ours, what a mighty host we may be in the army of our Lord, what soul-stirring, glorious reports of victories achieved for Christ and his Church, may be reported when our second Centennial occurs, if we, and those who take our places when we cease from our labors, are true to the high ideals and Christlike aims which inspired our pioneers. We will not be on the shores of time *then*, but we know if we continue faithful until the end, we will rejoice with the heavenly host over the victories achieved.

"Missions, the Heart of Our Plea"*

By Ira M. Boswell

"Our plea." These words thrill us with their story. A story so marvelous, so wondrously blessed of God that it appears as a dream that comes to some weary traveler, who lays his head upon a stone, and sees a ladder let down from the heights of glory. And were it not for the present evidence of the reality of this story, we would be afraid to stir lest we should awake, and find it only a dream. But this is no dream.

There are those who object to the use of "our" in connection with "plea"; but I protest against this objection. I consider it an honor, of which I am not worthy, to be numbered among those who claim as theirs a "plea" which in less than 100 years has grown from a few brave, honest, earnest seekers after the old paths to a million and a quarter that walk therein, and which have changed the current of religious thought. A "plea" that last year brought from the hearts and pockets of its adherents more than $8,000,000; which munificent sum, I believe, will, under the blessing of God, prove to be but the shadow of better things to come. A "plea" that has built colleges and churches all over the land of its birth, and planted the Cross in the lands of dumb idols and heathen temples as rapidly as it has received the money and the men. A "plea" which, when fully understood by those who make it, will get money as fast as it can get the men, and every advocate will become a missionary. We will go everywhere preaching the gospel, and nothing will stop us but death.

If this is not "our plea," whose is it? And why are we here? If it is not "our" plea, what mean these prayers and plans? What prompts the sacrifices made by thousands who are here in person or in prayers? And why do we love to put our dollars and our souls into it?

But it is "our plea." Not arrogance nor presumption move us to claim it as "ours," but love and loyalty to God who gave it to us. It is "ours" as God is our father and Christ is our elder brother. Paul could say "my gospel," and we can say "our plea." When Christ becomes "our Christ" his plea becomes "our plea." When we lay claim to Christ's plea as "ours" we proclaim to the world that we are fellow-workers in the kingdom of truth and co-laborers with God in winning the world from sin and death to righteousness and life. It is not "our plea" unless we make it our plea, and when we become unworthy of it God will take it from us, and give it to another people. Brethren, the plea is more to me than the people who have it, and if we fail to measure up to its sublime privileges and purposes, I pray God to slay us and give it to a people, who, appreciating fully its sweetness and simplicity, its purposes and power, will with it conquer the world for Christ.

"Our plea" is Christ and him crucified for the sin of the world, and the Saviour of all who will come unto him; a Saviour whose power to save is limited only by the activity of his disciples in carrying the good news of the kingdom to the ends of the earth, and the disobedience of men in refusing the proffered salvation. "Our plea" is Jesus, our savior and king, and the New Testament our only rule of faith and practice, and this rule illustrated, beautified and emphasized by the law, the prophets and the psalms. "Our plea" is Christ's prayer that all who believe on him may be one that the world might believe that the Father has sent him. "Our plea" is to bring the church back to the only program by and through which the world

*Delivered at the Norfolk convention.

can and must be won to Christ. It is ours to present Christ to the world as free from ritualism and ecclesiasticism as when he walked through the wheat fields and vineyards, the villages and towns of Palestine; and as informal as when, seated in a boat filled with fishermen and their nets, he preached to the multitudes that covered the shores of the sea of Galilee. It is ours to show sinners and saints a Saviour as forgiving as when, nailed to the cross, his brow torn by the thorns of his crown, and his cheeks stained with spittle from the lips of blood-thirsty zealots, he cried out above their taunts and jeers, so that the whole world could hear, "Father, forgive them, they know not what they do;" and as loving and approachable as when John leaned his head upon his bosom. We can hold up to the world a Saviour as full of sympathy as when he wept with Mary and Martha at the grave of Lazarus, and as full of compassion as when he looked down upon Jerusalem. We crown him as a king, who whether entering the temple amidst the waving of palm branches and shouts from the lips of the multitude of "Blessed is he that cometh in the name of the Lord," or sitting upon the curbing of a well talking to an outcast woman, is always the friend and Saviour of sinful men and women.

This plea has brought us together at this time and in this place. To-day is a holy day. We are upon the mountain height of Christian fellowship. But we do not wish to build tabernacles here. Past conquests are not sufficient to satisfy us. Missions, the heart of this great plea of ours, sends the blood through this body, filling us with consuming desire to carry the gospel to the nations of the earth. Without the spirit of missions, satisfied with past achievements, we would stagnate, and the world would witness the suicide of a Samson that should have torn away the gates of sectarianism, and overturned the temple of sin. To me missions is as big as the universe, as holy as the vesture of Jehovah, and as powerful as the throne of the Almighty. Without it the shadow of the cross would have reached no farther than Calvary, the light of the morning of the resurrection would have been lost in the bewildering gloom of the mountains of Palestine, and the man of Macedonia, his lips weary with constant calling, would have died among strangers and foreigners from the commonwealth of God, with the echoes of his own vain calls for help sounding in his disappointed ears, and the tears of a broken heart would have forever stained his hopeless eyes.

Missions with me means more than going and sending. It takes four "M's" to measure this great world. If each letter it takes to spell missions should be placed like bits of colored glass in a kaleidoscope, it would by being turned spell four other words. At the first turn it would spell motive; at the second, messenger; at the third, message, and last it would spell means. And I most solemnly plead: "What God has joined together let no one put asunder." I stand always and unwaveringly for the four "M's" of missions.

Without a messenger the message is useless. Without a message the messenger is fruitless. Without messenger and message the means are unavailable, and without motive the whole thing is impossible. Our motive must be pure and holy, and our means must be sanctified by the motive. Our messengers must like Barnabas of old, be good, full of faith and the holy spirit, and our message must be the message carried by Paul to Antioch. I have but little patience with those who have the message but refuse to send it, and I have just as little with those who would sacrifice the message for the sake of sending it. The feet of all messengers are not beautiful, but it is written: "How beautiful are the feet of them that bring glad tidings of good things."

God does not bless us for the light we have, but for the use we make of it. The light is in itself a blessing of tremendous import. Mere gratitude for it should force us to our knees in prayer and praise, and make us arise in his strength and the power of his might to do great things for him. The Jews said they had Abraham for their father, and in their selfishness they turned their blessing into a curse. We claim the pure gospel to our credit; God forbid that our blessing shall prove our undoing.

If we have no plea, if there is not something in our message peculiar to our plea, let us smash all our church and missionary machinery, become a lost brotherhood, and do our missionary work through those bodies that are larger and wealthier than we. But we have a message, a message that makes no compromise with sin, and signs no truce with sectarianism. Sin curses the world, and sectarianism blindfolds and shackles the church. Sectarianism can never win the world from sin to the Saviour, and "our plea" will receive its mortal wound whenever it submits to the kiss of sectarianism.

Sectarianism is by no means synonymous with error in doctrine. The sectarian is not the man who, though he may have some error in his message, with a heart aflame with the love of Christ, lays down his living and his life to take the proclamation of peace to a rebellious world; but he is the sectarian who, believing he has the nearest approach to a perfect conception of the plan of salvation, contemplates it with satisfaction, condemns others for their failure to preach it, excommunicates those who do preach it for using so-called unscriptural methods, and hugs it to his bosom while sinners are dying for the need of it. Anti-missions is another name for sectarianism, and the anti-missionary is not only one who opposes missions, but one who favors it but does nothing to further it.

I would not be understood as in any way undervaluing the necessity for correct doctrine. I would be afraid and ashamed not to preach what the apostles preached, and I would be startled if similar results did not follow my preaching. With Paul I thank God that I was not sent to baptize but to preach Christ; but I also thank God that as men and women were baptized as a result of Paul's preaching, so men and women have been baptized as a result of my preaching. But poorer results come from the complete failure to preach the truth than comes from the faithful preaching of the gospel, even though it be mixed with a small amount of error, and the methods of the messengers not altogther scriptural as some people read scripture.

I have heard much of our becoming a disappearing brotherhood. There is a danger, but it lies no more in the preaching of error from the pulpit than in the practice of inactivity by superorthodox or indifferent pews. I have too much confidence in our plea and in our people to believe we will disappear until all God's people are one, and the kingdoms of this world have become the kingdom of our Lord and his Christ.

The plea that comes nearest the plea of God carries with it the greatest responsibilities. Such a plea is ours. God has given it to us, and with it the responsibility of giving it to the world. It is ours not to keep and fuss over, but to give and rejoice over. To us as to no other people should come the cry from heathen lands. We should, we must get there with our plea for Christ and oneness in him before contending camps have been pitched in these virgin fields. If we believe what we preach, we condemn ourselves if we fail to be pioneers in missionary efforts. We must become so saturated with our plea that mere contact with men and conditions contrary to Christ will precipitate a Philip ready to evangelize every village and city, turn every chariot into a missionary journey, and convert the streams and pools of every land into baptisteries.

We have the motive, we have the message; when will we have the messengers and the means? Not until we give ourselves unreservedly to Christ. May God hasten that day, and grant that the time will soon come when the watchman can cry out: "Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem, Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God."

Chattanooga, Tenn.

The Year on the Foreign Field

By Stephen J. Corey

A Summary of the Work of the Foreign Christian Missionary Society Read to the Convention at Norfolk.

We give praise to the Father of all nations for the greatest year in the history of the Foreign Society. At the convention last year we announced 1,116 additions to our church in foreign lands. This year we bring you the report of 1,912 additions. This is an increase over the number last year of nearly 40 per cent, and a net increase in the membership on the foreign field, after deducting all losses, of 1,700, or a gain in membership during the year of about 20 per cent. Our gain in the home land for the last year was but a little over three per cent. It is interesting to note that while we are expending in the home land about $265 a year for each convert added to the church, in the work of the Foreign Society this last year but $176 was expended for each member gained. This in spite of the fact that we have in the home-land a Christian civilization and thousands of Christian institutions to reinforce our work. This advance of the foreign work ought to give us new courage.

One of the great needs of foreign missions has been proper equipment for the work. During the last year the Society has expended $24,000 for buildings and land. This expenditure, however, by no means meets the present need of the Society in heathen lands. Many missionaries are without homes in which to live.

The work of the Foreign Society is very broad in its scope. It includes almost every possible Christian activity. In the homeland our churches are varied in their kinds of work. A pastor to-day has his hands full with calls from all directions. But in the foreign fields the work is far more

diversified still. What a host of institutions, made possible by a Christian civilization, can do in America, our foreign missionary workers must do in heathen countries. They must preach the gospel, teach school, practice medicine, translate literature, conduct orphanages, relieve the famine sufferers and stay the pestilence. They must train native evangelists and helpers. They must erect buildings, superintend industries, direct sanitation and teach the people to be clean. Their work touches every side of human need. I can not report all our workers have done in their varied ministrations this last year. Let me, however, touch upon a few principal divisions of their work.

Literary Work.

Translation has a large part in missionary work. The Scriptures must be given to the people in their own tongue. Tracts, leaflets and doctrinal literature of all kinds must be circulated. Textbooks must be printed and dictionaries published. The printing press is one of God's richest agencies in converting the heathen world. Thanks to the Bible societies, our missionaries do not have to spend years in translating the Scriptures in the older mission fields of the world. However, they have much to do in creating a Christian literature. This year our missionaries have done much of this kind of work.



Miss Ada Boyd, C. W. B. M. missionary to Bilaspur, India.

At Bolengi, Africa, Dr. and Mrs. Dye have translated into the Lokongo tongue the book of James and a portion of the Gospels, besides several textbooks. The missionaries on the Congo had to first create a written language for the people, into which the Scriptures might be translated. The native tongue was but a spoken dialect. Dr. and Mrs. Dye have brought home with them a native convert, who will aid them, while home on furlough, in translating the New Testament into the native dialect.

In China, Doctor Macklin has translated into the Chinese language "The Church of Christ by a Layman" and a work on hygiene and the British Constitution, as recreation, besides treating about 15,000 patients, and doing a great deal of evangelistic work.

In Japan, our missionaries publish a monthly paper and Doctor Guy has translated "The Church of Christ by a Layman," besides considerable translation for the Bible College.

The press at Vigan, Philippine Islands, has turned out over 1,000,000 pages of printed matter. Hermon P. Williams has has turned out over 1,000,000 pages of native language and several books for the school. Brother Hanna, at Laoag, has translated the Pentateuch into the Ilacano language. Our mission press at Vigan prints two papers, one for the native and one for the English speaking constituency.

On our press at Jubbulpore, India, our brethren print a paper of twelve pages in the Hindi language, which is read by Christians of every mission in India speaking the Hindi language. It contains the Sunday-school lessons, prayer meeting and C. E. topics. Sunday-school supplies are also printed and books are being translated and printed for the Bible College. G. L. Wharton's tract on tithing has gone all over India.



Mrs. M. R. Ford, C. W. B. M. missionary to Bayamon, Porto Rico.

Educational work is absolutely necessary in the foreign work. The young must be taught and trained. A native ministry must be educated and equipped. Every lesson taught is made an entering wedge for the gospel. Education is not carried on as an end in itself, it is a stepping stone to Christ. There has never been such an opportunity for educational work as now. With the introduction of western learning in Japan and China and the Philippines comes the call for mission schools. The schools conducted by the missionaries in China are overwhelmed with applications for admission. The young people trained and christianized in the mission schools are in urgent demand for teachers and government aids. The Foreign Society has forty-nine schools and colleges in foreign lands. In these schools are 3,356 pupils. This is a gain over last year of 850. Of these 108 are studying for the ministry, a far larger portion according to the membership of the churches than are studying for the ministry in the homeland. The native ministry is the hope of foreign missions. Twenty young men are studying for the ministry in the Bible College at Jubbulpore, India, thirty at Bolengi, Africa, about thirty in the Philippines and nineteen at the Drake Bible College, Tokyo, Japan. There are also thirteen young women in the Girls' College, Tokyo, being trained as Bible women and evangelists.

Last year we reported that a union had been formed in Nankin, China, between our college there and the Presbyterian College. That union has been a success. The college has been conducted with the utmost degree of Christian unity and cooperation this year and now negotiations are under way for the union of the Methodist College with the other two. If the union is perfected the outcome will be a strong Christian university instead of three small colleges. This union will in no way affect the teaching or liberty of the teachers in the school. The Bible will be taught by our men as conscience dictates.

The Medical Work.

No one can measure the value of our medical work. One has rightly said that medical missions are the key that unlocks the door of heathenism. Our medical missionaries last year treated about 90,000 patients; all of these received not only ministration for the body, but also spiritual instruction. They go back to their homes and tell the good news of Jesus and his love. Many are converted. The healing of the helpless sick breaks down the barrier of prejudice and superstition and opens the way for the preaching of the gospel. In China our missionaries have aided much in the great famine this year. In Harda, India, the dread bubonic plague has been raging. Four-fifths of the population of the city fled. Doctor Drummond stayed fearlessly at his post and ministered to the sick and dying.



Miss Ella Maddock, C. W. B. M. missionary to Deoghur, India.

The Evangelistic Work.

This is the heart of all mission work. The conversion of the people through the preaching of the gospel is the end towards which all the work moves. This has been a great year for evangelistic conquest. The work in the Philippines has been the most fruitful. Our missionaries there report 943 added to the churches. This is an increase of 75 per cent in one year. Five American missionaries and their helpers have brought about the results. This is the nick of time in the Philippines. Wherever the evangelists go, there are converts. The land is a great unoccupied field. Our workers are distracted with the appeals for preaching. The missionaries have been at work in this field but seven years. We have now 2,500 members. We have seventy-five preaching brethren, who support themselves in other occupations. Of these, thirty-five have pledged themselves to preach once each Sunday and to devote two weeks to mission work each year.

At the convention last year we reported 127 members in the little church at Bolengi, Africa. During the year they have 180 additions, making the membership 302.

This is wonderful work. The little church supports twenty-two native evangelists. They go far and wide preaching the word. They are gone sometimes for three months and return with a procession of natives who have heard the word and come to Bolengi for perfect instruction. Besides the twenty-two evangelists supported by the church there are ten more ready and waiting for some one to support them and send them forth. The largest Endeavor Society in our brotherhood is at Bolengi. It has 280 members.

Our Japan mission reports 247 conversions for the year. This is a good record for the Sunrise Kingdom. Doctor Guy, of Tokyo, has recently made an evangelistic tour of the colleges of the empire. Everywhere he had great crowds and deep interest. The students of Japan are alert and anxious to hear. Many of them are accepting Christ.

The missions in China and India each report about 100 conversions. This is a smaller number, but the results in these lands can not be measured by numbers. It is a time of seed sowing and preparation. A large harvest will be reaped in due time. China is passing through a great educational and governmental revolution. The horizon looks bright for a great missionary conquest in the near future. There are unmistakable signs of a great revival in India. These giants of the Orient are just awakening from their long slumber. It is a strategic hour for evangelistic undertakings. Our missionaries do not wait for the people to come to them; they go to the people. They cover vast territories in a year. Frank Garrett of Nankin, China, has had personal supervision of nineteen outstations besides his busy work in the Nankin during the year. He has also made long itineraries and preached in many villages. Brother Stubbins, of Hatta, India, has preached in 330 villages during the year.

The Losses from the Ranks.

Our hearts have been saddened by the deaths and necessary returns of missionaries this year. Two missionaries have returned from Cuba during the year; one with broken health. Brother Arnold returned from China and passed away during the year. Professor Paul and his wife and Mr. and Mrs. Paul Wakefield have returned from China because of broken health. E. S. Stevens and wife have returned from Japan, he in a critical physical condition. Mrs. Guy has also been obliged to return from Japan on account of severe and continued illness. These workers hope to return. G. L. Wharton, our veteran missionary, died in India during the year. Brother and Sister Gordon have returned from India, she with broken health. In Africa, Miss Ewing died of the fever. This has been a sad year for the workers. None are sadder than those whose failing health has compelled them to return.

Prayer for the Work.

The campaign most needed is a campaign of prayer. The crying need for workers can only be answered in that way. Only by prayers can the hands of the workers be strengthened and the front of heathenism be broken. We have great need of money and of men. But this need will never be satisfied until it is satisfied by prayer. We must "pray the Lord of the harvest to thrust forth reapers into his harvest." We must pray the Lord to thrust forth our own children into the harvest. Prayer of this kind over the cradles of our babies will mean victory for the coming generations. The missionaries at the front should have our constant prayers. Their names and the names of the stations where they work should become household terms with us. In their loneliness and isolation they look to us for help. They are our brethren, we sent them forth. If our petitions ascend not to the Throne of Grace for them we are unworthy of them. Let us pray for them and the native church and let us pray that "the kingdoms of this world shall become the kingdom of our Lord and his Christ."

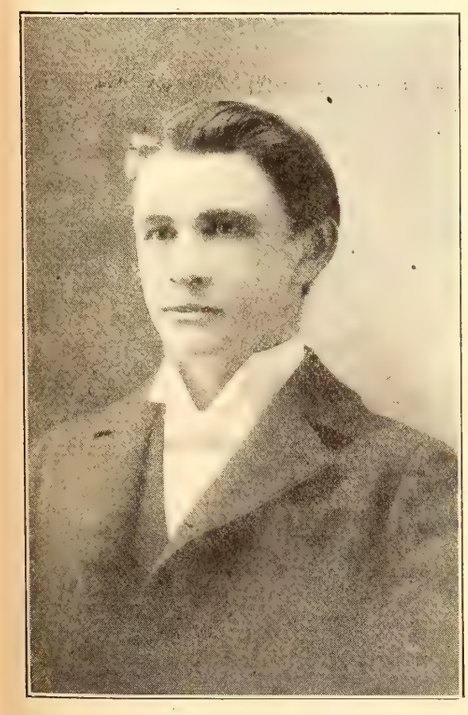
The Appeal of the Field.

The anxious call for more workers comes loud and clear. China asks for twenty-two new missionaries. Africa calls for men to equip a new station in a vast field. From every land comes the Macedonian appeal. The doors in all lands are flung wide. Our missionaries there propose to advance into the land and possess it and they want more men to help them. Idolatry is disintegrating, the heathen nations are advancing, and they hunger for the truth. We have the truth and woe be unto us if we take it not to them.

The Minor Prophets of Modern Missions*

By C. T. Paul

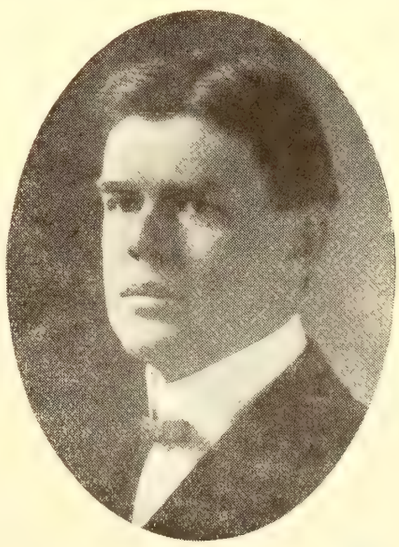
An aspect of the Bible now strongly impressing the Christian consciousness is its supremacy as the Book of the Child. Modern psychology and pedagogy, ethics and sociology, comparative religion and theology alike are emphasizing its unique treatment of the initial and formative periods of human life. In the light of this



C. T. Paul, Hiram, O.

emphasis childhood has acquired, for both science and religion, values which for centuries in the history of the Church remained unrecognized. Now, by the summons of the Eternal Spirit of Truth and Progress, the Church is called to sit down with the children and learn new lessons from the Sacred Word. Wherever the Bible has gone it has cast a halo about little heads. It has kindled the purest love-lights that ever shone from parents' faces, and inspired the sweetest lullabies ever crooned by mothers' lips, because it has invested childhood with meanings that are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Across its pages, even those that are dark with the sad true story of human sin, breathes the hope and innocence of tender years. Across the centuries, in the procession of divine purpose, is heard the tramp of little feet. In the genealogies and histories, the laws and prophecies, the poems and proverbs of the Old Testament —in the midst of those sublime visions that come to seer and psalmist of the onward march and ultimate sovereignty of Truth in this world—there stands always the image of a child.

David, singing of the excellencies of the Lord's name in all the earth, of his glory enthroned above the heavens, of his enemies silenced and overthrown, connects this universality, exaltation and triumph of the Divine One with the ministry of children, exclaiming: "Out of the mouths of babes and sucklings thou hast established strength." Here is Isaiah portraying the golden age of righteousness and peace under Messiah's sway, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." As the prophet visions the time when all that is savage, destructive and unloving shall have been subdued, and the earth filled with the knowledge of the Lord, he sees the reins of government in little hands—"A little child shall lead them." Take the child out of the Old Testament and you make it an inhuman as well as incomprehensible book. You have broken the chain of revelation. If you would understand the unfolding of the Divine plan you must bend over the floating cradle of Moses in Egypt; you must muse upon the hills with boys like Jacob and Isaac and Joseph and Benjamin and David; you must remember that once at dead of night, when other ears were dull, the youthful Samuel heard God's voice and received the prophetic call.



W. M. Forrest, Bible chair instructor, Charlottesville, Va., under direction of C. W. B. M.

Throughout the Old Testament God sets his seal on the value of child-life in the place assigned to it in those great movements that prepared the way for the coming of Christ. And in the New Testament its place is more exalted still. What shall

(Continued on Page 1372.)

*Delivered at the Norfolk convention on October 12 before the session of the C. W. B. M.

Missionary Tour Through the Heart of Africa

(Continued from Last Week.)

When we arrived at the village of Ikenge they were the losing side, and consequently they did not wish to give up the fight. I harangued them on the evils of fighting, and said that if they did not stop "Bula Matadi" (the state) would punish them, and finally we got them to agree that if the Bombenga people would give up the man who had caused all the trouble they would quit. We got the agreement of the Bombenga envoys, and after arranging for two of our evangelist-porters to stop over and see that the terms were lived up to, and after preaching to a large crowd by moonlight we went to sleep without fear or anxiety. That day many of the Ikenge people ate their first warm meal for many days. They had lived in the swamps and in hiding, and our presence gave them an opportunity for cooking and sleeping in peace. I enclose a print of one of the little fireside groups that night.

From Ikenge we bore away to the left, east by north, to the next village of Bokenge, which we reached at about 9 a. m. and found a very timid people, who ran away at our approach. After the singing of a hymn they gathered by ones and twos until we had an audience of 60. The evangelists gave their bright, pointed talks and I followed. After the addresses I called the elders of the village and suggested that they make a law that no more "bange" should be grown or smoked. We told a semi-civilized (an old state workman) native of the village that if he did not see that the people did away with the stuff the state would give him "what for." As we were leaving the village we found an enormous calabash used for smoking the vile stuff, and lo and behold! it belonged to the wife of the said ex-workman, who was a full-fledged Catholic, beads and all! We pre-empted the calabash and hope to show it to audiences at home.

We left Bokenge and went on more to the east to Bombembe, where we arrived at noon and preached to large audiences. Everywhere the people were surprised to hear of a God who loved them and who offered them "life," and had given his own son as their Savior. "Come and tell us more about this salvation, white man, for we have never heard of it before."

From Bombembe two roads go to Bokatola, the residence of the poor lone state officer. He dared not show his head in the district where we had been. We came to this place by a roundabout path which showed us his entire plantation. What had formerly been an enormous and populous country has been bled by them, and they are planting rubber, which is now from 15 inches to three feet tall, to pay for the occupancy of the country. He was all alone up in the interior on a high plateau. His station (of which I enclose a print) is well-developed, and M. Blockmans, the resident officer, is clearing a large new plantation near by. He has but ten soldiers with him, and is not certain of his position. He asked for a few shotgun cartridges from me and wished me to stay over night, but I refused, giving as an excuse that I must reach the neighboring native village of Boulama (which means "at one side"; and we surely thought it was at one side, for we were pretty tired when we reached there after two hours slipping off from the log path; but we felt fully repaid by the hearty reception we received). Crowds gathered that night, and tired and sleepy though we were, we preached to them till late. "Oh, when will you come here and settle and teach us this salvation?" Every one of my men were living examples of the religion we taught. So in all these towns they asked us to only "come again"; or, better, "come and live with us and teach us the 'way of salvation.'"

Next morning, with a guide to go before, we started down toward Longa, to the east and south of Bokatola. Here we found all the women wearing a large pompon belt, broad behind and tied with strings in front. Some were very pretty, but it was a very meager article of apparel. We arrived at Bowele, a village hidden away from the path, and without a guide we should never have found it. The entire estimated population was possibly 500, but the people were so timid that we had not over a score for our audience. We went on to the next village, to a large and populous town called Bwalangombe, which was also hidden away, but much larger than that we had left. We arrived there about noon, and though they were timid at first they received us with courtesy and soon gathered a large crowd. We preached here as usual and pushed on to reach two more villages that day. As we went down into the intervening forest and swamp we heard the beating of drums and paused to make out what they were telegraphing about; but they were simply calling all the forest tribes of Bacwa to a big dance at Bokaca, or Bokakia, as the big town is called. We hastened on lest we should be apprehended and they be scared and run away. We came in on them after about three hours' marching, and found as fine a village as we saw anywhere. They had fled at the first signs of a caravan, all but the village clown, who very industriously swept the plaza. We threw ourselves under the shade of the trees, and while one of the boys mended my torn canvas traveling shoe, we called to them and sang hymns till we got quite a crowd. One of the evangelists, who had proved himself the most adaptable and versatile, got up and addressed them in their own language, which we all spoke. This is quite an exception, for all the state men and traders and soldiers use the mongrel dialect called the "commercial language." He used the conversation of Christ and the Syrophoenecian woman, and very cleverly adapted it to them, calling her a Bacwa. It was splendid and called forth surprised exclamations from them. The next man, Njoji, one of the brightest of all Bolenge's evangelists, asked them if they knew what it was the "Bsukulu" (the owl) says? "It says," he declared, "'Josol ecwelo' (seek the path), and that is the very message we bring to you." "That is true," they all declared. "The owl teaches us the way of wisdom. We had better listen to this teaching." Crowds had been gathering by this time, and one of the largest audiences we had on the journey listened with rapt attention to the eloquent preacher declaring the "way of life." After him I arose and recalled to them many bits of knowledge of a Supreme Being they had and of his laws which they knew, though they never held them any more in awe. They listened attentively, and interrupted frequently with their exclamations of agreement or surprise. After I had closed my remarks they crowded around and begged me to remain. "Why will not a teacher come to teach us as well? We never thought that this message would be for us outcasts." Our evangelists were very eager to return there again for a more permanent work. The village has a population of at least 3,000 people. These are the Bacwa, called by the natives "Balumbe" as well, and are famed for everything bad, and degraded by their fellows to a very ignominious position. I took a picture of a group of them for your edification.

(Concluded Next Week.)

SENSE ABOUT FOOD

Facts About Food Worth Knowing.

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to any one interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well.

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts.

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centres.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

As Seen From the Dome By F. D. Power

The thirtieth anniversary meeting of the Christian Missionary Society of Maryland, Delaware and the District of Columbia convened in Baltimore October 2-4, at the Christian Temple. It was a good meeting, spiritual, harmonious, hopeful and practical. Peter Ainslie presided. The glorious dedicatory services, with their atmosphere of joy and sacrifice, hallowed the house, and the convention at once was on the mountain top. "Preachers' Day" was very profitable with its papers and discussions on prayer, the Holy Spirit, the Word and missions. Some of the addresses were of an unusually high order, and all were most creditable. One of the choice events of the day was the appearance of a committee from the Baptist Association of Maryland, consisting of Drs. Curtis Lee Law, Charles H. Dodd and H. A. Griesemer, bearing greetings and presenting a resolution of their last annual meeting, as follows:

"Whereas, The Baptists and Disciples of Christ in Maryland are so closely related in matters of faith and polity; and

"Whereas, Our hearts have been made tender by the fraternal and felicitous addresses of this afternoon; be it

"Resolved, That the president of this association be authorized to appoint three fraternal delegates to convey to the next annual convention of the Disciples of Christ in Maryland our affectionate greetings.

"Resolved, second, That these fraternal delegates be requested to assure our sister denomination that in our opinion the time has come for larger co-operation between the denominations which are so closely allied in things fundamental."

The convention took the following action in response:

"Whereas, It has been the policy of the body of believers with which this convention is identified from the beginning to encourage and foster the spirit of Christian union among the followers of our Lord; and

"Whereas, Our brethren, the Baptists, have authorized the appointment of a committee to convey to us the fraternal greetings of the Maryland Baptist Union Association and to assure us that in the opinion of said association the time has come for larger co-operation between these two great bodies so closely allied in things fundamental, and which are so closely related in matters of faith and polity; therefore, be it

"Resolved, That the Christian Missionary Society of Maryland, Delaware and District of Columbia most heartily welcome and thoroughly appreciate this action on the part of our sister church, and would recommend the appointment of three fraternal delegates to inform the Baptists in their next association that we would recommend that a joint committee of five be appointed by each convention for the purpose of considering plans for a more practical union than now exists, and that we encourage the co-operation of the two bodies in church and charitable work wherever and whenever they may find it possible to be mutually helpful."

It may be proper for me to say here that the Baptist Congress meets in Baltimore November 12-14, and I have been asked to address them on "The Desirability of Union Between the Baptists and Disciples." So the courtship goes on. Who shall pop the question?

Our convention reports were encouraging. Twelve missionaries were aided during the year and all bills paid. Thirty-three churches reported 5,388 members, 710 additions, $5,008 given for missions, and a grand total of $70,381 raised for all purposes. Thirty-four Sunday-schools have enrolled 4,740 and report 267 conversions, and made a contribution of $1,684.65 for missionary purposes and for all uses $6,438.56. H Street, Washington, received the banner. The woman's session was full of interest and among the speakers was William Forrest. Other visitors on the program who gave great assistance were H. A. Denton, Oliver W. Stewart, W. H. Anderson and Charles H. Dodd. The Sunday-school and Christian Endeavor sessions were among the best we ever had and this best of conventions of the brotherhood. The plans for the coming year all mean enlargement. The next convention will be held with the Thirty-fourth Street Church, Washington. This convention is the outgrowth of the meeting called thirty years ago by the Vermont Avenue Church, at which eighteen delegates were enrolled and $150 raised. Jacob Thomas and F. D. Power were the only ones present who were at the initial meeting.

Some other history has been making in these parts. The First Church, Philadelphia, has just celebrated its seventy-fifth anniversary. C. Q. Wright, A. B. Philputt, H. L. Willett, C. H. Bond, Samuel Troth, G. P. Rutledge, L. G. Batman and others were on the program from 6th to 13th. This church has a noble history. Beginning in 1832, a handful met in an old session room of an abandoned Presbyterian church in Bank street. Mr. Campbell preached in the city the following year, and "trespassed upon their patience three hours and twenty minutes." David S. Burnet held a meeting in Bank street. William Rowzee came from Kentucky in 1836. In 1842 Walter Scott held them a meeting, and later Benjamin Franklin was for a time their pastor. James Challen, Dr. Barclay, Dr. Faurot, O. A. Bartholomew, David Walk, W. L. Hayden, C. C. Foote, C. Q. Wright, H. S. Lobinger, A. B. Philputt and R. G. Frank are some of the names associated with the pulpit. L. G. Batman is their present able and efficient leader. It has always been a strong church, having many stable and devoted people in its membership. Since my pastorate began I have had a very close and happy fellowship with these brethren. There are none better. We are all glad of their long life and usefulness and trust they have a future as bright as the past has been honorable and glorious.

South of us lies Richmond on the James. We hear that splendid organization, known familiarly as "Seventh Street," is soon to have a change. The gifted J. J. Haley leaves them January 1 for California. He has been their pastor for three years. He is universally esteemed and regarded as one of the strong men of the Richmond pulpit. His predecessors have been such men as Morgan, Hall, Cave, Tyler, Hopson and others that have made "Seventh Street" illustrious. Mrs. Haley is a sister of Champ Clark, so well known in Missouri, and now a national figure. No one has stood higher in our ministry in the East than Mr. Haley, and it is greatly to be regretted that he is so soon to remove from our midst. The removal of Bates and Haley leaves two of our most important churches vacant, but Hiram College and the Pacific coast are the gainers.

All is quiet along the banks of the Potomac. Our people are well represented at Norfolk. Many delegates passing through have cheered us by their greetings. Eleven persons have been added to the Vermont fellowship the past two Sundays. The government at Washington still lives and the bears live also.

OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years has had severe stomach trouble. "I have been treated by many physicians but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles and stopped using it. I tried tea in its place and then milk but neither agreed with me; then I commenced using Postum, had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in pkgs.

Our Budget

—The convention has closed.

—But its spirit will abide.

—There was no "scrap."

—There was serious discussion.

—But it was not about some things that one of our papers has recently agitated.

—That paper was represented by several of its staff, but their voices were not heard in this convocation of the brotherhood.

—The federation and "tainted money" questions were acted on in the only way open to a great brotherhood facing great opportunities. We publish in this issue a first installment of convention reports, addresses, etc. Our next issue we hope to make a special illustrated convention report number.

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—J. J. Haley has resigned at Richmond, Virginia.

—J. A. Tabor goes from Watonga and Oklahoma City to Mangun, Okla.

—The Sunday-school at Kansas, Ill., is now in a contest with the school at Flora.

—Herbert Yeuell will hold a meeting with T. W. Pinkerton at Kenton, Ohio, in January.

—John R. Golden, of Gibson City, Ill., began a meeting for the church at DeLand October 14.

—Edward Clutter is in a meeting at Lafontaine, Kan., with J. M. Plummer, the minister.

—Evangelists Burton and Sprague are in a meeting at Platte City, Mo., where Harry E. Tucker is pastor.

—A. A. Sebastian has accepted a call from the church at Bethel, O., and will begin work there October 20.

—Our Bible school at Greenleaf, Kan., is reported as having the largest average attendance of any school in the county.

—F. C. McCormick has resigned his work at Milton and Bentonville, Ind., and will become pastor at Hartford City.

—A. G. Smith is preaching for the church at Medford, Okla., in connection with his work at Oklahoma Christian University.

—A $10,000 building is under way and is to be completed by February 1, 1908, at Clarence, Mo. J. B. Lockhart is the minister.

—T. M. Meyers is in a good meeting at Parker, Kan. He writes that the church is more united than it has been in years.

—The Clark family evangelists will be at Macon, Mo., in November, with J. M. Rhodes, and a great meeting is anticipated.

—C. C. Taylor, who has been holding a short meeting at Tecumseh, Okla., will preach for that church while attending the university at Enid.

—J. Riley Middleton has closed a three years' pastorate at Lewis, Kan., where he has had 141 additions to the church. He goes to Bandon, Ore.

—O. W. McGaughey has been preaching to splendid audiences in an eighteen days' meeting at Pittsboro, Ind. Fred Warner, of Danville, was his able assistant.

—M. C. Settle, state superintendent of Bible schools, was with the church at Manhattan, Kan., October 6, and organized a teacher-training class of forty members.

—The first week of October $100 was received from a friend in New York and $100 from a friend in Ohio by the Board of Church Extension on the annuity plan.

—Joel Brown was delayed a week by the success of his meeting at Edgemont, from going on to Lead, S. D. He reports much better spirit at the former place.

—Robert B. Chapman has resigned at Butler, Ind., and has accepted a unanimous call from the church at New Berlin, O., where he will take charge November 1.

—A little son has come to gladden the new home of Evangelist Arthur K. Brooks. It is said the young man has the voice and other qualifications of a successful evangelist.

—John Mullen has closed his work at McConnelsville, Ind., and accepted a unanimous call to the First Christian Church of Findlay. He will begin there about November 1.

—We have pleasure in presenting the portrait of Charles E. McVay, who has given universal satisfaction in the work of singing evangelist and chorus leader.



Brother McVay's specialty is work with ministers, and he is not tied up with any particular evangelist. He is now in a meeting at Hamburg, Ia.

—W. O. Winfield, who has been evangelizing in North Carolina, has gone to the Roanoke Union, and hopes to go to the convention which meets this year at Belhaven.

—William Grant Smith reports that the Sunday-school at Alexandria, Ind., has, in two months, grown from an attendance of 85 to 142, and the adult attendance from less than 10 to 71.

—Evangelist L. S. Ridenour is now in a meeting with the Center Christian Church, Cherokee county, Kansas. This is a country church and a good meeting is confidently expected.

—Percy T. Carnes, who resigned at La Plata, Mo., in September, is now located with the Anderson Avenue Church, Knoxville, Tenn. Their elegant new building will be dedicated in November.

—J. W. Lowber and wife, of Austin, Texas, have returned from their European tour. They visited fourteen countries. Brother Lowber has been making a study of European cities and universities.

—Rally week has been observed at the Central Church of Christ, Syracuse, N. Y. The purpose was to induce a large number of members not in the habit of attending the midweek service to be present.

—The First Church, Philadelphia, Pa., celebrated its seventy-fifth anniversary, beginning October 16, and covering last Sunday. We hope to have a fuller report. L. G. Batman is the pastor.

—J. F. Williams, of Wilkinsburg, Pa., is in his second meeting with the new Bethel church at Glen Center, W. Va. He is open for other meetings or to locate as pastor with a good church.

—The church at Harrison, O., gave its minister, M. G. Long, a pleasant surprise, the congregation presenting him with a well-filled purse to pay all his expenses to the Norfolk convention.

—We still receive telegrams intended for our "As We Go To Press" department after the paper has been on the press for many hours. Brethren should get their telegrams to us on Monday.

—During the last week of September the following annuities were received by the Board of Church Extension: Two thousand dollars from a friend in Oklahoma and $100 from a friend in Illinois.

—Evangelist Roger H. Fife and his son Clyde, who is assisting him as leader of song, made us a brief visit Monday, en route from Madisonville, Ky., to Belleville, Kan. The Lord is greatly blessing the ministry of these men.

—W. M. White, of Lexington, Ky., and H. K. Shields, of Rochester, Ind., are helping J. J. Morgan in a meeting at the First Church, Fort Worth, Texas. The meeting starts well. Brother White goes to Liberty, Mo., next.

—A. J. Adams, of Wenatchee, Wash., writes that the church there has finished a house to house canvass of the town, and is getting things in shape for a great meeting this winter. W. T. Adams, of California, will be in charge.

—The church in Grand Island, Neb., is making progress in all lines. They are devoting much attention to the Bible school, in preparation for the meeting which will begin about November 1. James R. McIntire is the minister.

—A very excellent statement of the plea and the work of the Disciples of Christ is printed in "The Wichita Daily Beacon," being one of a series of articles on "What Are the Churches Doing?" Oliver N. Roth is the writer of this particular article.

—Thomas J. Thompson, minister at Pekin, Ill., is in a meeting at the Baptist Church, Glasford, Ill., with George E. Scheerer, the local pastor. The Baptist congregation is receiving his preaching with favor and much good will be the outcome.

GENUINE BARGAINS IN HIGH-GRADE UPRIGHT PIANOS

Slightly used instruments; 12 Steinways from $350 up; 6 Webers from $250 up; 9 Krakauers from $250 up; 7 Knabes from $250 up; 3 Chickerings from $250 up; also ordinary second-hand Uprights, $75 up; also 10 very fine Parlor Grand pianos at about half. New pianos, mahogany, $145 and up. Write for particulars. Cash or easy monthly payments.

LYON & HEALY, 62 Adams St., CHICAGO
We ship pianos everywhere on approval

CHURCH EXTENSION RECEIPTS.

Comparative statement for second week of October, 1906, with second week of October, 1907.

Contributions from churches.		Contributions from individuals.		Number contributing churches.	
1906	$1,331.5	1906	$ 189.90	1906	85
1907	1,194.67	1907	27.16	1907	79
Loss	$ 136.83	Loss	$ 162.74	Loss	6

It will be noticed that the Board of Church Extension has fallen far behind in its receipts compared with this time last year, and it is hoped that churches and individuals that have not sent their offerings will do so at once by remitting to G. W. Muckley, corresponding secretary, 600 Waterworks building., Kansas City, Mo.

—J. W. Elam, of Carthage, Ill., has accepted a call to Litchfield and will enter upon his new field about November 1. During his two years at Carthage more than 100 have been added and the missionary offerings increased greatly.

—The new church at Vallejo, Cal., has just been enclosed and services have been held in the basement. In thirty days more it is hoped to have it completed. A. O. Hushaw, the pastor, reports great interest manifested in the work.

—J. C. Hall is meeting with much encouragement in his work in Kentucky. He has just changed his address to Ferguson. He has had good meetings with in the past few weeks at Polksville, Warren county, and at Smith's Grove, Kentucky.

—Mistakes will occur in the publication of names. An article in our issue of October 3, entitled "What About the Churches?" attributed to W. H. Newell, should have been W. H. Newlin. We regret this mistake, which was due to a printer's error.

—The brethren at Eureka, Kan., have repainted and papered their building and expect to begin a meeting November 3 with Clarence Mitchell. The Endeavor Society of this church has assumed the support of an orphan in India. O. J. Law is the minister.

—M. M. Ammunson writes that a handsome electric motor pipe organ has been installed at St. Thomas, Canada. This, with the new building, gives us one of the best equipped churches of our brethren in Canada. Every department of this church is showing growth and interest.

—L. L. Carpenter, of Wabash, Ind., dedicated the new house of worship at Chandler, Okla., October 20, where Oscar Ingold is pastor. This church is in the midst of a protracted meeting led by Mark Sexson, who is doing a good work for his own church at Stroud.

—B. F. Coulter has built up a great church in Los Angeles with several missions in the city and missionaries abroad. He has, with his associate, J. W. Utter, called O. P. Spiegel, of Birmingham, Ala., to assist in a meeting which is now in progress with bright prospects.

—R. Lin Cave, of Nashville, is in a meeting at Elkton, Ky., with J. T. Hawkins, who recently closed a good meeting for the church in Morganfield, Ky., where Brother Hawkins met many of his childhood friends. He speaks in enthusiastic terms of H. B. Self, the minister.

—George W. Wise has been located at Du Quoin, Ill., since September 1, and reports the outlook for the future of the Main Street Christian Church there as very hopeful. The Sunday-school is being graded and a teachers' training class of over twenty members has been organized.

—Duncan MacFarlane closed his ministry at Thayer, Kan., September 29, with two additions on that occasion. During the fourteen months of his ministry 107 were added to the church, and about $2,000 raised for an addition to the building. The congregation is left in peace and harmony. Brother MacFarlane goes to help H. E. Wilhite in his work.

Three Generations of Healthy Babies

Have been successfully raised on Borden's Eagle Brand Condensed Milk; more each year than on all so-called "infant foods" combined. Thousands of unsolicited testimonials received annually from physicians and grateful parents testify to the merits of Eagle Brand.

—E. R. Moore is now in the field as state Bible school evangelist of Oregon. Schools desiring his services should address him at Albany. He closed his work at Castle Creek, Wash., and had one baptism on his last Sunday there. James Campbell succeeds him at that place.

—A. P. Cobb, of Decatur, Ill., will assist the church at Niantic in a meeting December 1. The congregation, which is led by J. Will Walters, is doubling all of its missionary apportionments this year. Its church extension offering was $50, while $9 also was contributed by the Bible school.

—W. H. Waggoner, of Eureka, Ill., has just closed a very helpful missionary institute at De Land. He expects to remain in Illinois for some time. W. T. McConnell says that "He ought to be kept busy and well supported, both for his own sake and the great work he is attempting to do."

—A royal welcome back to Missouri is being accorded Madison A. Hart, who has returned from California and begun his ministry with the church at Columbia, Mo. T. P. Haley, of Kansas City, was present at the installation service and acted as chairman of the reception on Tuesday evening, October 8.

—William H. Cord has been doing some good evangelistic work. He preaches regularly for the churches at Summerset and Corinth, Ky., which are about five miles from Mt. Sterling where he is the principal of the Collegiate Institute. This school has just opened its second session with an increased enrollment.

—A. W. Kokendoffer says of Frank W. Allen, of Odessa, Mo., who has just been holding him a meeting: "The whole town was charmed with the preaching of this young man. He gave universal satisfaction. The sentiment here is that he is one of the ablest young ministers of our brotherhood."

—As a result of a meeting held by Lee Tinsley, at the Kansas Christian Church, Bartholomew county, Indiana, arrangements are being made for a co-operation with other churches in the county so that a preacher can live in their midst. There is a great opportunity to build up a strong country church.

—Cotner has opened the best session of its history. There is quite an increase of students, especially in the regular college classes and those preparing for the ministry. They come from all surrounding states and several from as far as the coast. The Kansas students have formed a sunflower club.

—Drake University, out of 927 students at the time of the taking of the census, had 419 who were members of the Christian Church, 211 who were non-church members, 116 who stated no preference and had 281 divided among fourteen different religious bodies. Twenty-four of its students are Catholics.

—Zuinglius Moore reports that he is delighted with the progress of the church at Fort Morgan, Colo. He took the work there May 1, and they now have a membership of eighty-seven. Their aim is to have 100 members by January, 1908. Brother Moore says that is a great country and invites all friends coming West to come that way.

—A meeting is in progress at Jamestown, Ind., with L. H. Graham, of Worthington, assisting W. H. Newlin. Improvements have recently been put on the building there. Brother Newlin is to close his ministry of two years and nine months at this place on November 1, and accepts the work at Thorntown.

—At the Sunday morning service Oct. 13, the congregation at Greensburg, Ind., called Elder James Mailley for the year 1908, in face of his resignation. At the evening service he accepted the call and will remain in Greensburg. The church is building a Sunday-school room and expects to be classed among the working churches.

THE CHILDREN OF OUR MISSIONARIES

must be cared for and educated in America. The Foreign Christian Missionary Society has arranged for the G. L. Wharton Memorial Home and scholarship at Hiram, O.

Other missionary societies have such homes. $25,000 is needed.

A great opportunity to put money into *a permanent investment in aid of missions and in the care and education of worthy children.*

Individuals, churches, Sunday-schools and societies are asked to help. Address Wharton Memorial Home, Hiram, O.

—The brethren at North Yakima, Wash., are making a preliminary canvass to determine whether they are able to build the church which the committee has planned. It certainly will be a hand some one if the funds can be provided, but not more handsome than the merits of the case deserve. Morton L. Rose is the minister.

—October 6 was a day of great rejoicing for the church at Hartford, Mich. On that day the last $425 of indebtedness was paid, and a mortgage of almost twenty years' standing was burned. The church has passed through many hardships but is to-day in good condition and expecting to go forward to larger things.

—Mart Gary Smith has been visiting Yukon, Okla., where he found the church ready to receive a minister, and he will place a man there for half time. He reports the work at Ardmore, under Brother Tremble, as succeeding admirably. This city should have a $25,000 building, and this is one of the aims of those who are planning for the work.

—With one exception J. W. Webb has preached longer in California and Oregon than any other Christian preacher. He is secretary of the Stainsland county board of trade at Modesto, Cal. In sending his subscription for another year he says: "The Christian-Evangelist is such a sweet spirited, spiritual, able, sound and newsy paper that I can not well do without it."

—Clarence D. Mitchell, of Lima, O., and E. E. Bilby, of Frankton, Ind., are assisting J. K. Ballou in a meeting with our church at Sioux City, Ia. A new building in a new location has been recently erected and the policy is one of enlargement. Foundation work is necessary and it is good to know that more additions than were expected was the result of the first week's effort.

—L. E. Chase began his second year's work with the congregation at LeRoy, Ill., October 6, with an all-day service. The reports of the various auxiliaries indicate that last year was the best in the history of the church. More money was given for local expenses and for missions than ever before. During the year fifty were added to the church. There was a net gain of thirty-seven, the present membership being 238.

—L. L. Carpenter, of Wabash, Ind., will dedicate the new house of worship at Wauseon, O., on October 27. Fifty years ago Brother Carpenter organized the church at this place. He preached the first sermon in their old house, and a few months ago preached the last one

in it. It is intended to make the occasion of the dedication a great reunion of the Disciples of Northern Ohio. Charles R. Oakley is pastor.

—Louis S. Cupp began his third year with the Hyde Park Church, Kansas City, October 13. In two years 280 have been added to the church, 145 of these at regular services, $2,000 paid on various debts, and all current expenses paid to date. They are expecting to pay off their church extension loan of $4,000 by January 1. Brother Cupp is now preaching a series of expository sermons on the Book of Romans, in which there has been unusual interest.

—James Sharratt, who has just effected an organization at Ashdown, Ark., reports that the brethren there need a good preacher, and those interested may address S. A. Maddox. Brother Sharratt has since been in a short meeting at Rock Valley school house, and, with F. O. McColley, singing evangelist of Latah, Wash., commences in New Mexico with a large tent meeting for the brethren at Lordsburg.

—W. G. Surber, who recently removed to Oklahoma, was much impressed by the convention for the reorganization of the work. He was appointed office secretary with duties not clearly defined, but in a general way he is to represent both districts in aiding to locate preachers, gather statistics of the churches, Bible schools and Christian Endeavor Societies, and to assist in cementing the union of the work.

—Charles E. Smith, who has been with the church at Altoona, Pa., for four months, finds the work very agreeable. A ten-year-old debt has been harassing this congregation, but recently over $800 of the indebtedness has been paid which has had the effect of substituting enthusiasm where there was discouragement. Two young men from this congregation are to attend Bethany College to prepare for the ministry.

—Arthur W. Jones, of Oak Cliff, Tex., has done good work at Douglas, Ariz., in a meeting just held. The pastor's salary was increased and a considerable amount raised for expenses and church debt. N. B. Carpenter is the pastor and is devoted to the work as well as very efficient. The membership under him has been doubled in five months and the future of the cause there seems full of promise.

—Our church at Windsor, Mo., is looking forward to a great meeting to begin about December 1, with J. V. Coombs and Professor Dawdy and wife. W. A. Morrison has, in the meantime, cancelled all engagements for meetings, in order to aid the church in making preparation. The Sunday-school contest with the school at Clinton is progressing finely. Much enthusiasm is being awakened.

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

—Alva W. Taylor has entered upon his sixth year at Eureka, Ill. During his pastorate there 445 have united with the church—about half of them conversions and reclamations. The cause of missions and benevolence was given $13,000, and for all purposes, including the building fund, about $32,000 was raised. Brother Taylor never had larger audiences and the church is now giving for missions more than for all else. This is a fine record, but what we expect of such a consecrated pastor.

—On account of ill health, S. W. Crutcher has resigned at Braymer and Cowgill, Mo., to take effect November 1. He has been actively in the work of the ministry for forty-five years, and has never been out of work for more than a few weeks at a time. He must now have absolute rest, and goes to Pine Bluff, Ark., where his three sons live. His sixty-ninth birthday will be in December. We regret that Brother Crutcher has broken down, and trust that he may speedily be restored to his wonted health.

—The church at Ashland, Ky., of which William Dunn Ryan is pastor, is rejoicing in constant growth, and the provision of larger quarters seems an immediate necessity. A corner lot 100x100 feet, which is regarded as the best in the city, has just been purchased and upon it will be erected, in the near future, a commodious house of worship. This congregation is just completing a beautiful nine-room parsonage with all modern equipments.

—At Mattoon, Ill., our congregation has held a jubilee service to celebrate its freedom from debt, and in honor of the many things accomplished during the pastorate of David N. Wetzel. At the evening service the mortgage which has been against the church property ever since it was constructed, was burned. When Brother Wetzel took the charge in April, 1902, there was $2,000 still unpaid. Many improvements have been made on the property during his pastorate.

—October 6 was a great day for the church at Fitzgerald, Ga., when their new house of worship was dedicated by T. E. Cramblet assisted by the pastor, N. G. Buckley. More than double the amount of money asked for was raised, leaving a property worth $20,000 almost free of debt. It has been just two and one-half years since this church was organized by Brother Buckley, who is leaving Fitzgerald to take work in the West. Brother Maldoon, a graduate of Bethany, will take charge at Fitzgerald.

—William Burleigh began his second year's work with the church at Portsmouth, Va., on October 6. The event was celebrated by worshiping in the new chapel, which has just been erected on the lot recently purchased. The Portsmouth mission is now comfortably housed in a most desirable location, and faces the future with bright prospects of becoming a permanent and flourishing congregation—another monument to the wisdom and value of state and home missions. They are soon to begin a series of special meetings, led by Charles E. Elmore, of Crewe, Va.

—The Board of Church Extension closed its annual report with a gain of twenty-seven in the number of contributing churches and $375 in amounts contributed over last year. This is a victory in view of the fact that the San Francisco reconstruction offering was made in July. It is hoped that the churches will send their church extension offerings in October because the board publishes October receipts in the annual report. All remittances should be made to G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

—N. M. Field, in writing from Spokane, Wash., says: "The fall work of the Dean Avenue Church has begun in all departments, with a greater increase in attendance and interest than at any time in the history of the church. The building is wearing a new dress of paint on the outside, as well as many improvements on the inside. The chorus platform is to be made larger, with elevated seats, to accommodate the large choir which is the pride of the church. J. H. Allen is doing a splendid work, having accessions at almost every Sunday service."

—M. M. Davis, pastor of the Central Church, Dallas, Texas, celebrated his seventeenth anniversary on October 6. During the year he has preached 123 sermons and had 179 additions. These figures, added to those of the preceding sixteen years, give grand totals of 2,335 sermons and 3,322 additions. The church raised over $8,000 during the year. Of this amount nearly $5,300 was for current expenses and $2,752.79 was given to missions, education and benevolences. When Brother Davis began his ministry in Dallas we had but one congregation there. Now we have seven.

—E. P. Wise, whose excellent address to the Ohio convention was recently printed in our columns, has been making a special effort in the direction of spiritual and social development of his congregation. There have been over 170 additions to his church within the past eighteen months and a series of studies from I Thessalonians he finds is increasing the interest and attendance at the midweek service. The Sunday meetings are growing, the Bible school is increasing steadily and Brother Wise rejoices at the manifest deepening of the spiritual life.

—At a public reception tendered Charles E. Freeman and family, who have just moved to Cherokee, Ia., to take the work of that church, about 300 were present. A musical and literary program was rendered and the ministers of the city and superintendent of schools made appreciated addresses of welcome. Cherokee is Brother Freeman's boyhood home and many old acquaintances joined with the church in extending him and his family a cordial welcome. The work is prospering in every department and a new building is being seriously talked.

—H. O. Pritchard, of the First Christian Church, Shelbyville, Ind., has resigned his work there to accept a call to the pastorate of the Cotner University Church, Lincoln, Neb. Brother Pritchard has been a minister of the church at Shelbyville for four years, and during that time the church has enjoyed a period of growth along all lines. About 350 have been added to the church, $4,000 has been paid on the church debt and a large part of the remainder provided for, $1,000 expended on improvements, and the missionary offerings more than doubled. The church has a new $25,000 building and everything is in shape for a great work by the next minister.

—"God has blessed our united efforts beyond measure. Our property has been increased in value thousands of dollars, and a multitude have been added to the Lord. Here and there all over the land are young men and women who thank God for life and joy begun in our midst. God has given us mighty opportunities and heavy responsibilities and great joys in the throngs of young people that have come to us.' This is from a pastoral letter to his congregation at Salina, Kan., written by David H. Shields, who has had ten years of service with our church there. He has accomplished a

great work both for our congregation and his town, for Brother Shields is also the mayor of the city.

—There has recently been a visit of Mormon leaders to El Paso, Ill. Rufus A. Finnell took occasion to speak upon Mormonism from the pulpit and five of the leaders were present to hear him. They all left town after stating that the Christian preacher had prejudiced the people so against them that they could find no sale for their books nor gain entrance to homes. Brother Finnell will go to Sandoval for a meeting in November. Rome G. Jones ministers there. Brother Finnell has been lecturing at Wapello to secure funds for the education of a young Japanese boy for the ministry. W. E. Spicer's church at Pittsfield furnished the scholarship.

—September 29 marked the close of the second year's pastorate of John Ray Ewers with the church at Youngstown, Ohio. During the past year 105 united with the church, 73 by primary obedience. About $7,000 has been raised. The church debt of $2,000 has been paid. The C. W. B. M. has grown from sixty to ninety-one, the Men's club from twenty-one to seventy-two and the Young People's mission has almost doubled. The building has been extensively repaired, individual communion set installed, new range and set of dishes purchased. A choir of fifty voices has been maintained and large audiences have attended all services. Ninety per cent of the 850 members contribute to the current expenses. The pastor always holds his own meetings. This church has a surplus in its treasury.

—Isaac S. Bussing surprised his congregation at Poestenskill, N. Y., by tendering his resignation to take effect at the end of the current year, or sooner if he be called to another field. He has been pastor there for over four years and the clerk of the church, Lucian Wager, reports that he has greatly endeared himself, both to the members and to the community. During his pastorate a debt of $2,500 has been cancelled and money raised for current expenses and missions. He has been the leading worker in the law and order and temperance movements, a faithful pastor and an acceptable preacher. Brother Wager writes on behalf of the church to express its hearty commendation of Brother Bussing, and the regret that he is to leave Poestenskill.

Hamlin-Daugherty Meeting, Winfield, Kansas.

Winfield is a county seat town of more than 8,000 population. It is in one of the richest agricultural counties in the state of Kansas. A Christian Church was organized here in 1880. Through almost unspeakable struggles and painful trials, during these years, it has managed to live. The frequent change of pastors has encouraged the struggles rather than eliminated them. December 1, 1903, Albert Nichols became the minister. There were then 159 names on the church roll. At the first service of the new pastor, fifty-eight members were present. At once plans were laid for a vigorous and systematic campaign for Christ in the town, and the reviving of the forces. The church commenced growing at once. Nearly $1,200 was spent on improvements on the church building. The discouraged began to return, and the careless to renew their fellowship. The Northcutt-Bently meeting was held in 1905, with ninety-two additions, and the Boen-Daugherty meeting in 1906, with thirty additions. These successes inspired the church to renew and increase its determined efforts.

Early in 1907 it was decided to have R. R. Hamlin, of Fort Worth, Texas, and Leonard Daugherty, of Louisville, Ky., to conduct a meeting, to begin September 15. All plans were laid, the dates promptly kept, and for four weeks the tidal wave of religious revival swept over the town. From the number of additions the meeting might not be regarded as a great success, but upon general principles it has been the greatest in ten years, if ever in the history of the church it has been excelled. There were seventy-three additions. Forty-three of these were confessions, twenty-two by statement, and eight from other religious bodies. The meeting puts the church well on its feet, and the struggles to exist seem to be over. The church has an enrollment now of 424 members, and a new and modern building seems inevitable. The Sunday-school is too large for the accommodations, and superintendent Oscar Gafney, who is serving his ninth year in the capacity, is greatly puzzled to know what to do with the school in its present cramped quarters.

A tabernacle to seat 700 people was built, was well seated and well lighted. Faithfully and zealously and with convincing power, R. R. Hamlin did the preaching, and at times to crowds surprisingly large. He left no excuse for man in disobedience. He showed him a fearful scriptural destiny, if he continued in defiance of God's wishes. Hamlin has dignified this great religious cause with his convincing arguments for the church and righteousness; he has left the local church in fine shape, with good feelings one for the other, and loftier estimates of ourselves. More people than ever from the denominations now see things as they are, and have a higher and more correct knowledge of the Christian Church than they ever believed they could have. Hamlin is a safe preacher and a splendid evangelist.

Prof. Leonard Daugherty was with us in the Boen meeting. Then he was liked; now he is liked better. The new "Union Gospel Songs" were used with telling effect. The songs of this new book are carefully selected, well timed and full of the richest melody. It contains hymns from the soft, delicate communion hymn, to the exciting strains of the evangelist's highest exhorting momentum. A choir of over fifty voices made the atmosphere pure with music that swells the soul. Brother Daugherty was never in better shape, and never sang more sweetly than in this meeting. His solos were heard in intense silence. In this meeting, as is true in all modern evangelism, the song service meant fifty per cent of its success. The "Union Gospel Songs" sold well among the music lovers here, and many copies remain in the city as precious reminders of the meeting of 1907.

The Church is in better condition than in many years. It is before the people in a new and favorable light. Its financial record for 1906 was most excellent, the average weekly cash offering amounting to $32.65. This was independent of all missionary offerings, or extra offerings for revival meetings. The year 1907 will show an increase over this. All current expenses are paid with the free-will offerings. No one is run after for a subscription, and no one therefore is run after for the payment of a subscription. Albert Nichols will go out into his fifth year's ministry with the church stronger and abler than ever, with not a voice raised against his work, plans or suggestions and when a new and great religious workshop is dedicated here, a monument to our common Lord, and in keeping with the growth of the town and congregation—a thing for which we are praying, and an end to which we are working for 1908—Winfield will have a generous and commendable report to take down to the Centennial at Pittsburg in 1909.

N. E. Studebaker, Clerk.

As We Go to Press

Special to The Christian-Evangelist.

Chanute, Kan., October 20.—Great day here to-day; 35 added, making 137 in thirteen days. Eighteen hundred people packed in tabernacle, many turned away. Evangelist Sam Small at Methodist church, but primitive gospel at the tabernacle in sermon and song.—Wilhite and Adams.

Special to The Christian-Evangelist.

Lincoln, Neb., October 20.—Eighty-three converts Friday, 144 to-day, 452 this week, 571 in ten days. Invitations great; city auditorium crowded at morning services. Overflow both afternoon and evening; delegations and visitors coming from far and near and whole of Nebraska stirred. Congratulatory messages received from other states. Scoville's sermon this morning on the "Lord's Day and Communion," and this evening on "Christian Union" were invaluable to our cause in this capital city, and will bear fruit for our great plea for years to come.—H. H. Harmon, Z. O. Doward, W. P. Aylsworth, H. G. Wilkinson.

Special to The Christian-Evangelist.

Madisonville, Ky., Oct. 20.—We closed to-night one of the most pleasant meetings we ever held; 92 additions in three weeks. Church rejoicing. S. F. Fowler a grand man of God. We go to Belleville, Kan., next.—Fife and son.

Special to The Christian-Evangelist.

Fairbury, Neb., October 20.—Thirty-seven added here in fifteen days; short meeting. Field thoroughly gleaned in Nebraska. Record-breaking meeting two years ago. Begin at Centralia, Iowa, next Sunday.—Wm. J. Lockhart and Wilkinson.

Special to The Christian-Evangelist.

Sioux City, Iowa, October 18.—Our meeting with Clarence Mitchell and Ernest Bilby closed with 68 additions. To those who know the field, one of the greatest victories in the state. Eureka, Kan., next.—T. H. Johnson, elder.

Special to The Christian-Evangelist.

White Hall, Ill., October 21.—Sixty-two additions in this small church and small town; money raised without trouble for expense of meeting; $300 raised to pay old church debt in ten minutes. Kansas City next.—J. O. Shelburne.

Special to The Christian-Evangelist.

Memphis, Tenn., October 21.—Thirty-three first week, 20 yesterday. Building overflowed at lecture in afternoon and sermon at night. Sheffer, minister, wise and aggressive leader. J. E. Sturges, singer.—R. H. Crossfield, evangelist.

Special to The Christian-Evangelist.

Kansas City, October 21.—Meeting with Independent Boulevard Church begins with good prospects. Combs and Trimble understand how to make ready for a revival. The Netz sisters are assisting.

Ministerial Exchange.

Harry Walston has an open date for a meeting. Address him in care of C. W. Worden, Pattonsburg, Mo.

The churches at Hot Springs and Edgemont, S. D., wish to employ a preacher and can pay $1,000 per year. Living as cheap as elsewhere. Address Joel Brown, Lead, S. D.

C. E. Dunkleberger, Cumberland, Ia., wishes to exchange meetings with some brother of evangelistic ability.

Reynolds E. Hill, Renfrow, Okla., is available for engagement as pastor or evangelist.

A student in the Missionary State University, who is a preacher of seven years' experience, and capable of leading the song service, can be secured by churches in reach of Columbia. Address 1111 Paquin avenue, Columbia, Mo.

The churches of Osage county, Missouri, are co-operating and want a preacher to locate with them. This is a good opening for the right man. Address all communications to Adolphus Pinet, Linn, Mo.

F. E. Butterfield and wife, evangelists, now in a meeting at Elkton, Mo., would like to hear from churches desiring meetings. They may be addressed at Pittsburg, Mo.

The church at Fairfield, Ill., wants a pastor or evangelist to hold a meeting beginning the middle of November. State terms. Address Allen T. Shaw, pastor.

V. E. Ridenour, singing evangelist, now in a meeting at Elgin, Ill., could assist some one beginning the last week in November.

Any minister of good ability and record, desiring a pastorate should address F. B. Iddings, clerk, 319 South State street, Kendallville, Ind.

Among the pastors who will be in a position to hold meetings after January 1, is J. Crockett Mullins, of McAlester, Okla.

James Vernon, whose fourth year with the church at Winchester, Ind., closes April 1, has decided to make a change and wishes to correspond with churches needing a minister. Brethren desiring to know about the work at Winchester may address Willis Potter.

Evangelist J. O. Shelburne has cancelled more than one hundred calls this year, but has just received a message cancelling his November date, and this leaves him without a meeting for that month. Churches desiring his services for that time may wire him at Toledo, O.

The Minor Prophets of Modern Missions.

(Continued from Page 1365.)

be the sign of that stupendous event of which the prophets have been singing, and for which the ages have been waiting? Not a peal of thunder, not a blast of trumpets, not some glittering pageant of worldly magnificence, but, let the shepherds of Bethlehem answer: "And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger." As the wise men of the first century brought their gifts of gold, frankincense and myrrh, let the wise men of the twentieth century bring their gifts of intellect and heart and bow before the glory that came to childhood on the day when the Divine Saviorhood became incarnate in a little babe.

Christ honored childhood not only in his own birth and infancy, but in his treatment of children during his ministry. Wherever he went he loved them, bade them come to him and they followed him. In the temple they hailed him with hosannas amid the indignation of priests and scribes. To those callous formalists, steeped in legalism and materialism, juvenile praises were blasphemy. It was part of the mission of Jesus to rediscover the child and to set him in his rightful place. Therefore he rebuked those who despised the little ones and warned those who would cause them to stumble. He took them in his arms, blessed them and spoke of their angelic ministries in heaven. Nor is there any more dramatic moment in his life than when, his disciples disputing about pre-eminence, he set a little child in their midst and said: "Except ye turn and become as little children ye shall in no wise enter the Kingdom of Heaven." In the midst of his disciples—there the Master placed them. Long has he been overlooked. But there he is to-day.

Perhaps you think I have been talking sentiment and poetry. Well, I am to discuss the importance of the missionary education of the young, and I feel we ought to begin with the biblical view of the child. What we need as a prerequisite in all our work among young people, whether in the Sunday-school, the Mission Band or the home, is really to see the child in our midst as Christ saw him—a personal dynamic, a spiritual force—symbol and prophet of the kingdom of God.

This is the vision that has been coming to art since the days of Joshua Reynolds. Our modern canvasses glow not with medieval saints and angels, but with the faces of children, in the fields, at the fireside, kneeling by the cot at evening prayer—yea, the faces of street urchins and ragamuffins, because, to the discerning, the gleam of the spiritual shines even through dirt and rags.

This is the vision that has been coming to poetry since the days of William Wordsworth who, first among English bards, sang of the heaven that "lies about us in our infancy," and saw as the chief glory of manhood the uncorrupted heart of the boy.

"My heart leaps up when I behold
A rainbow in the sky,
So was it when my life began;
So it is now I am a man;
So be it when I shall grow old,
Or let me die:
The child is father of the man,
And I could wish my days to be
Bound each to each by natural piety."

Modern poets are singing with Longfellow:

"Come to me, O ye children:
And whisper in my ear
What the birds and the winds are saying
In your sunny atmosphere.
Ye are better than all the ballads
That were ever sung or said
For ye are living poems,
And all the rest are dead."

This is the vision that is coming to our modern psychologists as they sound the abyss of being and mark the wakening of the deep truths that slumber in the youthful soul. That vision has come to every Christian worker and every Christian organization capable of fulfilling the Master's command, "Feed my lambs." It inspires the Young People's Department of the C. W. B. M. It broods over the Junior Endeavor Society and over the 150,000 Sunday-schools in this land with 12,000,000 scholars in the midst.

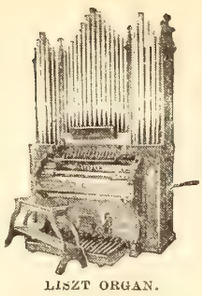
The other day I saw, side by side in a magazine, two pictures of the Colosseum at Rome. One represented that ancient structure in the days of Nero, when the sands of its arena were soaked with the blood of Christians who, for the witness of Christ, were torn to pieces by Numidian lions. The balconies are crowded with spectators, and there, in the sand, the little group of martyrs are kneeling in prayer before the death struggle begins.

In the other picture the galleries have fallen away and the walls have crumbled. The grooves of the chariot and the tracks of the wild beast have disappeared. But there, in the same enclosure, is another prayer-meetig. This time it is a great multitude, and it is in the twentieth century. It is composed of the 1,000 delegates to the recent World's Sunday-school convention, who, from all quarters of the globe, from the farthest-flung battle lines of the Cross, are gathered in the Eternal City under the watchword, "It is the business of the whole Church to give the gospel to the whole world as speedily as possible." I recalled the words of the Roman emperor: "O Galilean, thou hast conquered!" Yes, Christ has conquered through his little ones, for if you seek the genesis of that great missionary convention in the City of Martyrdoms you will find it in the vision that came to Robert Raikes of the spiritual value of the waifs of Gloucester. How wondrously the prophecy of that vision has been fulfilled! Christian worker, has such a vision come to you? How much do you see in a little face? Have you shared in the great soul-discovery? The starting point in the Christian education of the young is to accept Christ's estimate of a child.

Because the child is the symbol and prophet of the Kingdom, related in a vital way to the purposes of God, a potent factor in the world's movements, his education, both in the faith and works of Christianity, is tremendously important. He must know the place of God's word in his life and the relation of his life to God's world. He must not only be taught religious truths, but he must be trained for service. He must be shown how to express his religious life. The popular conception of the religious education of children has been that it consists merely in imparting religious facts. Religion is sometimes conceived of "as a finished product, such and such an amount of which is to be interjected into the young mind." The process might be called religious vaccination. What we are now coming to understand is that a child has a religious nature to be expressed and developed, and that facts are valuable only as they contribute to this result. Development means activity. We have made the mistake of giving the child much to learn and nothing to do. We now see that the kingdom of God, of which the child is a part, is not a passive abstraction, but a living organism, every member of which must work or shrivel.

The active side of the Christian life is a missionary activity. Therefore, biblical and missionary education should go hand in hand. If you ask why it is that such large numbers in the churches to-day have no concern in the world's salvation, the answer is plain. While they have been trained in biblical knowledge, they have never been trained in missionary activity. Dr. Pierson truly says that in the Sunday-school "many children have gone from the primary to the adult classes with no idea of the program of Christ for the Church, or how far it has been carried out." The Sunday-school is redeeming itself, thank God, by providing instruction in missions. The development of the missionary department in the Sunday-school is history's seal on the proposition that in religious education befitting the nature of the child and fulfilling the requirements of God, biblical knowledge and missionary practice must not be sundered. At the convention in Rome, already referred to, the Bible and the world were kept side by side. The first theme on the program was "The Sunday-school and the Great Commission." As regards practice, $75,000 was contributed for work in Africa and elsewhere.

The Young People's Department of the C. W. B. M. is to be congratulated on the soundness of its educational propaganda. In hundreds of mission bands and junior societies all over the land the children are taught not only the Scriptures, but the facts of missions. More than that, they are guided into the practice of what they learn. They come to know the purpose of Christ in this world and taste the joys of being coworkers with him. They take part in missionary meetings, support a missionary magazine, are trained in systematic giving and, with their offerings, build chapels and dispensaries, and support or-


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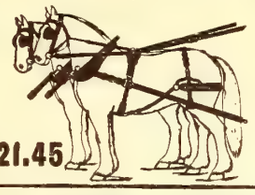
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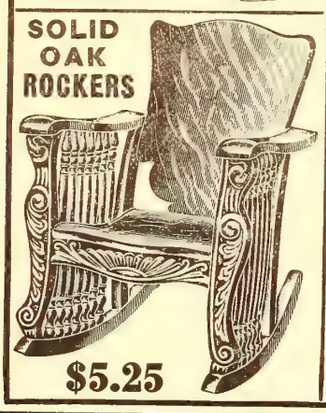
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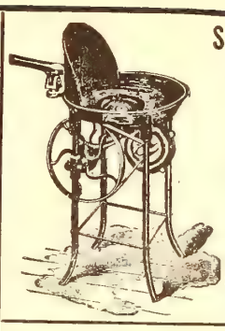
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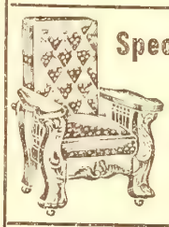


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phans and evangelists in heathen lands.

If we view this movement more closely in its practical results and responsibilities we shall, I think, find reasons not only for emphasizing the value of the work now being done, but also for lending encouragement to its continuance and further development.

First and foremost it is strategic work. In this, religion and science are agreed. While Christ, interpreting the nature of the child, sees in him the symbol and prophet of the spiritual kingdom, our modern paidologists, interpreting the laws of his growth, are telling us the most favorable time for the expression of that nature is during adolescence. The statistics of President Stanley Hall and of Professors Coe and Starbuck, gathered from a wide range of evangelists and teachers, assure us that the majority of conversions occur between the ages of 6 and 18. More life-decisions are made and more characters determined within those years than at any other period of human life.

Leaders of mission bands! Yours is the solemn yet exalted privilege of dealing with young hearts and minds at their most pliable, receptive and expansive stages. Yours the white sheet on which to impress images of the true, the beautiful and the good. Yours the sleeping embers of spiritual chivalry to be fanned into a sacred passion for Jesus Christ and to be released in his blessed service.

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Is it not significant that the formation of the life-purposes of most of the great and good can be traced directly to the impressions of early years? The impulses of adolescence are the mightiest forces in history.

How came Jane Addams to Hull House in Chicago? Because, at the age of six, driving with her father through the slums of another city, her heart was touched with compassion for the poor. Because, when she told her father she wanted some day to live among the alleys and hovels, he did not say her nay. Because, at the age of twelve, she saw her father mourning the death of Giuseppe Mazzini, and from the story of that patriot learned the beauty of a life of service. Hull House with its sheltering ministries was created out of soul-stirrings of a little maid.

And do you know how Mazzini became the fiery patriot and prophet of Italian liberty and unity? Follow him through his tempestuous career, driven from his native land, languishing in the prison at Savona, poring over his Bible, the sob of the sea answering to the tears in his heart. See him banished from France to Switzerland and from Switzerland to England, yet conducting by voice and pen that mighty campaign that eventually shook off the yoke of Hapsburg and made his beloved Italia free. What was the primal impulse of that ardent life? For answer go back to the year of 1821 and stand in the streets of Genoa. Crowds of ill-clad, hungry-faced people, fleeing Austrian oppression, are thronging the vias; and out of the crowd, a tall, gaunt, black-bearded man steps up to a boy walking along quietly with his mother, and, holding out a red handkerchief, merely says, "For the refugees of Italy." That boy is Mazzini. The gaunt stranger represents downtrodden Italy. That moment the fires of liberty leapt in the young soul. On the Strada Nuova not long ago I passed the very spot where this young prophet devoted himself to his country and to God.

In the missionary ranks the principle of the strategic value of early impressions finds abundant confirmation. It explains David Brainerd journeying in the American forests from the Susquehanna to New England; subsisting on cakes of Indian meal warmed in ashes, and declaring he feasted like a king; baptizing his red-skinned converts in the streams beside the wigwams. It explains Carey and Heber and Mills and Judson. It explains Livingstone toiling at the loom, and Moffat and Paton in the Scottish hills dreaming of continents and isles for Christ.

In a Sunday-school in Aberdeen a missionary from the Fiji Islands told of perils and triumphs and closed his address by saying: "I wonder if there is a boy here who will some day be a missionary and bring the gospel to the cannibals." The most restless, mischievous, daring boy in the room said deep down in his heart, "I will." On his way home he knelt beside a stone and prayed God to accept him. That boy was Chalmers, of the South Seas, whom Robert Louis Stevenson called "the great heart of New Guinea."

A little girl 8 years old heard in New York a missionary address and decided she would go some day to the foreign field. Circumstances kept her at home till she was 36, but she went to Ceylon, where for forty years she conducted a school from which she sent out 600 Christian graduates. That girl was Eliza Agnew, who to-day is remembered in Ceylon as "the mother of a thousand daughters."

A few days ago I asked a young lady about to sail for China where her missionary interest was first aroused. Her reply was, "In the Mission Band in Cleveland." This is the sort of strategic work the Young People's Department is doing. In

the hearts of the children it is sowing seeds that will bring forth fruit, not only at home, but in the uttermost parts of the earth. Suppose that from each of the hundreds of mission bands there should go forth at least one worker. What a magnificent contribution would be made to the evangelization of the world!

Your work is not only strategic, but it is constructive. Some grown people seem to be absolutely impervious to the missionary appeal. Their souls are too small to receive the idea of a world-wide gospel. Before you could make missionaries of them you would have to take them apart and make them all over again. There is so much in them to destroy that there is little chance to build. I do not know what to do with them. I can only trust that the Lord has his wise and loving ways of dealing with them. But I know it is not thus with the children. Christ loved them because they were free from bias and prejudice and the crochets of the schools. In the frank simplicity and stainless enthusiasm of their hearts the seed of his Kingdom could germinate. In that Kingdom there are but two cardinal facts: Christ himself and Christ's program—Christian character and Christian work. And these, when rightly presented, rarely fail to win the child's response. I have never met a child who could not be interested in missions. They appeal to his hero-worshiping spirit and to his sympathies unspoiled. They call out all that is divine in his soul.

I heard a returned missionary talking about Africa. In the audience was a little fellow four years old, who understood from the address that African boys did not have many of the things that he enjoyed. Walking up the aisle and looking into the face of the missionary, he inquired: "Mister, has de little African boys any dum to chew?" Receiving a negative answer, he went to his mother and demanded the fifty coppers he had saved up in his little bank. I saw him place them in the missionary's big hand to buy gum for the little Congolese. That is the spontaneous sympathy of childhood, and it is worth more in the redemption of the world than nine-tenths of the crystallized, censorious and niggardly orthodoxy that passes under the name of religion.

I am wondering whether the Christian Woman's Board of Missions is not setting us a lesson, which we would do well to take to heart. While we, the brethren, are busy with our mighty intellect analyzing, criticising, demolishing and annihilating a few opinions; contending for the faith and with each other; slaying men of straw and also wounding men of flesh and blood; hurling epithets, acerbations and recriminations; strengthening ourselves in our faith and causing others to stumble; displaying the discipleship of the big stick and the sword; while the brethren are doing this the sisters are going about their way with a quietude and charity that are beautiful, doing constructive work for God in training the young prophets to sit at their feet for the service of that blessed Master in whose dying love and living power we all should be one.

In the thirteenth century, after the highways to the East had been bestrewn with the wreckage of fruitless crusading expeditions to Palestine, the cry rang out over Europe that only the children—"the pure in heart"—could wrest from the Saracen the tomb of the Lord. From battlemented castle and hamlet hovel, from town and field, from hill and valley, gathered the children's crusade. Thirty thousand from France under the boy Stephen; 20,000 from Germany under the boy Nicholas—50,000 strong—they trooped down the Rhine and the Rhone, and over the Alpine passes, with waving banners and uplifted crosses, until they stood in Marseilles and Genoa and Rome, dreaming of the Holy Land, and waiting for shipment on the sea. Because of their songs, their prayers, their visions, their quenchless zeal and the high hopes set upon them, they were hailed as the "Minor Prophets of the Wars of the Cross."

All the world knows of the disillusionment and disaster that broke their ranks and scattered them in thousands to slavery and death. Theirs was a splendid enthusiasm, a vast fund of life-power that came to naught because they lacked both proper guidance and a proper goal.

In America I see another army of children rising, with banners and crosses above their heads and songs and prayers and visions in their hearts. Sometimes I see them in solid processions going forth to the wars of God. Again I see them sitting down in companies in the Sunday-schools and mission bands, each company under its captain, who, with an open Bible and a map of the world, is instructing them for the world campaign. They will not fail when the Lord of Battles calls. Children of the New Crusade, the Church salutes you as the Minor Prophets of Modern Missions!



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W. D. Cree, Advertising manager.

An Acknowledgment.

I desire to acknowledge, through the columns of The Christian-Evangelist, the receipt of a draft of $1,000, the bequest of Elizabeth A. Dodge, of Randolph, Ohio, to the Ohio Christian Missionary Society.

It is a beautiful thing when a disciple of our Lord, blessed with this world's goods and serving Christ faithfully here, determines that her ministry for the Master shall continue through coming years by an appropriation of a definite amount for spreading the gospel within our state. Money thus given goes on indefinitely multiplying in usefulness as time passes, and through the giver, continuously exalts Jesus Christ. Brethren, if you are blessed with ability thus to give, you will do well to consider this most practical way of serving the Lord and make some provision for such distribution of your money as will help to hasten the ultimate triumph of truth.

I pray that the example of Sister Dodge will prove an inspiration to others, able to do likewise, and that many may learn the joy that is possible through this fellowship, thus providing for the further advancement of primitive Christianity.

H. Newton Miller, Cor. Sec.

Great Day at High Hill.

R. B. Havener, state Bible school evangelist, revived the work at High Hill something more than one year ago, and I was called to the pastorate. In the fall he held another meeting, during which the money was raised for a new house. The house was completed, and furnished at a cost of $2,100, of which $900 was to be raised on the day of dedication. All the membership was in fear as to the results, as the giving up to this time had been exceedingly generous. A fine day, with basket dinner, gave us a splendid audience, and Brother Havener raised $964, so that all the church now think more of him than ever. The State Bible School Board makes no mistake in keeping such men in the field and at such work.

H. F. Davis.

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NEWS FROM MANY FIELDS

Georgia.

Lowell is a beautiful village eight miles south of Carrollton, the county seat of Carroll County. I began a meeting there the first Sunday in September and organized the Church of Christ at Lowell, the fifth Sunday, with 40 charter members. This new congregation is well officered and begins its career with fine prospects. It is the only church in the village, and the good men and women who compose it are happy and hopeful. O. H. Moore, the faithful, popular preacher of Texas, Heard county, is their minister, and a rapid increase is reasonably expected. Brother Mooney, a popular singing teacher of Heard county, was with us a few days in the beginning of the meeting and rendered valuable assistance. He was followed by W. T. Caldwell, of Red Oak, who remained with us till the close. Brother Caldwell captured the community with his singing. The people for miles around attended the meeting and were attentive, courteous and hospitable. Nine of the sisters were added to the W. S. G. M. Altogether it was a glorious meeting, and I am glad to add the church at Lowell to the list of churches I have organized.——The churches of the Central District will hold their annual district convention at Harrison, October 16 to 18——The churches of the Northeast District will hold their convention at Mt. Vernon, Walton County, October 22-24——Every church in Georgia should observe "Georgia Day," the first meeting day in November——Remember our State Convtntion will be held with the First Church, Atlanta, November 18-21—The sweet-spirited CHRISTIAN-EVANGELIST grows more popular all the time with all thoughtful readers. It should be in every Christian home in Georgia. E. L. Shelnutt.

Acworth.

Canada Letter.

The annual meeting of the churches in Nova Scotia and New Brunswick was held in Tiverton, N. S., at the beginning of September. There are fifteen churches listed in Nova Scotia and nine in New Brunswick. The tabulated report shows 1,879 resident members in these churches, and about 1,200 in the Sunday-schools. There were something over 100 baptisms in these churches last year. Church property to the amount of about $60,000 is owned. Over $8,000 was spent on local work, and a total of $929.08 was given to missions. Eleven ministers are devoting their time to the care of these churches. The convention was one of the best in the history of the co-operation. Beside the local ministry there were present William Gates, of Texas; W. R. Warren, of Pittsburg, Pa., and W. J. Wright and A. McLean, of Cincinnati, O.——The cause of union between Baptists and Disciples is receiving earnest consideration throughout the whole extent of Canada. O. B. Stockford, of Okotoks, Alta, reports that at that point a union has been formed under the name of a Church of Christ. The new church remains in fellowship with the Baptist convention of Western Canada, which has given and is continuing financial aid to the work. The Bible is to be the sole rule of faith and practice in the new church and the Lord's, Supper is to be observed every Lord's day.—— J. A. L. Romig reports that he has recently attended the Baptist convention of British Columbia and that the convention registered "a sweeping victory for union on all lines, taking advance ground on the subject beyond the other conventions that will count mightily for the faith once for all delivered to the saints."——At Vermillion, Alta., an important new point on the Canada Northern, a union was formed about a year ago. Since that, a new church has been built in the country, and now a movement is on foot for a new building in the town. Here also the union bears the name "Church of Christ," and adopts New Testament authority and usages.——While in the maritime provinces a joint committee representing both Baptists and Disciples met in St. John on August 17 last among other resolutions passed was the following: "Whereas, the greatly to be desired union of God's people would be advanced, and the power and influence for righteousness and godliness of the Baptists and Disciples of Christ would be more effective and much increased by a union of these bodies, therefore, resolved, that we recommend our respective conventions to appoint a standing committee on union to consist of twelve members from the Baptists and twelve from the Disciples of Christ, etc." These committees have been appointed by the conventions of the two bodies and an early meeting for the consideration of union is expected.——District conventions are on now in Ontario. The convention of the western district is to be held this year with the church at Poplar Hill. This is one of our best churches and the program promises to be an excellent one.—— The convention for the Niagara district is to be held on October 16 and 17, at Winger. E. R. Black, of London, is to be one of the principal speakers at that meeting.——Owen Sound has started a movement for the liquidation of the debt on the parsonage and church building. "Out of debt by 1909" is their slogan. Here's to their entire success in the worthy undertaking.—— The church at West Lake, under Pastor Merry, is planning for an evangelistic campaign this fall, with R. W. Stevenson, provincial evangelist, as assistant. Good progress is reported from Collingwood, where Bro. L. D. Vosburg is in charge. Brother Vosburg is whole-souled and a hustler, and his heart is cheered by the good prospects ahead of him.——W. J. Cadman, of Bowmanville, wil conduct a symposium in the "Christian Messenger," our Ontario paper, on "Our Educational Problem" in Canada. It is a serious problem and deserves the most careful and candid consideration. M. B. Ryan.

Selkirk, Ont.

Cincinnati Letter.

C. M. Fillmore spent a week with the Hill Side Avenue Church of Indianapolis, looking over his new field. He will leave the Carthage church the last of the month. He has been at Carthage for eight years. We are sorry to have him leave our vicinity, but he has the prayers and best wishes of all the brethren here as he goes to take up the work at Indianapolis.——W. T. Moore recently spent a week with the Central church in a short meeting. At the ministers' meeting Oct. 7, he made an appeal for Bethany College endowment, receiving the promise of the hearty support of the brethren. Cincinnati folks are always glad to welcome Brother Moore.———The Northside church observed Rally day Oct. 6, and had more than 500 present at Sunday-school. R. H. Waggoner was the speaker for the occasion. ———The Columbia church celebrated its third anniversary Oct. 6. Bro. A. M. Harvuot was invited to preach. H. C. Bowen, who has been the minister of that church since its establishment, has resigned. He has engaged in business, but will do some supply preaching. He has done a very faithful and profitable work at Columbia.———A good meeting was held at Evanston recently by Brother Stout of Iowa. The pastor, R. E. Deadman reports 22 added. This young church has a bright future before it.——H. C. Runyan, of Latonia, reports things flourishing over there. The old and new rooms of the church are being filled at the church services.——The big thing on here at present is the teacher-training movement. About 125 churches are represented in the campaign. About 1,000 students are enlisted. H. H. Moninger and Justin N. Green are the teachers of the classes. The Christian churches are right at the front in these classes. W. G. Loucks.

Columbia (Mo.) Notes.

Brother M. A. Hart has made an excellent impression in Columbia. His pastorate opens with every promise of a great work. His sermons are full of the person and spirit of Christ. Yesterday morning he spoke on the text, "Other foundation can no man lay than that which is laid, which is Jesus Christ." There were six additions by letter.——The Bible college has opened with a larger attendance than ever. The university credit courses are popular, and we have the best classes in the history of the institution. Our student preachers are caring for above twenty churches, and are doing excellent work. Last year above 200 were added by their ministry.——C. H. Swift was yesterday recalled for a year to serve the church in Auxvasse. He is a good student and very earnest. His churches appreciate him.——R. J. Pirkey, of Louisville, Ky., has been taken home, suffering from fever. Our prayers follow him.——C. F. McCall, who graduated last June, is studying in New York preparatory to missionary work in Africa.—— Brother and Sister Robinson, students of last year, are now in Japan.——Miss Nannie Hopper, a student of last year, is in Mexico, working under the C. W. B. M. It is reported that she is suffering from fever. May she be blessed and restored. W. J. Lhamon, dean.

Oregon Echoes.

It gives me pleasure to speak of the good work that is being done by the Oregon field workers under the O. C. M. C. Brother McConnell has organized two churches since Turner and held a very successful meeting with the church at Myrtle Point. The new congregations are at Oakland and Bandon. The proper thing is being done for these fields by calling ministers at once and arranging for the permanency of the work done by the evangelist. A third church has been organized at Wallowa by the Ritchey brothers, and the work at Union revived. We hope to have men for these fields soon. The work now being done reveals the fact that Oregon is a field ripe unto the harvest; but efficient laborers are few and means very deficient. Nothing has so impressed this fact on my mind as my recent visit with the "scattered Disciples" of Central Oregon. Sherman and Crook counties have a combined area equal to that of New Jersey and a population of about 12,000. In the two counties there are four small congregations and not a preacher for any one of them. The two in Crook country are too far apart for one man to serve both. They are at present unable to support themselves in aggressive work. Here is a field for six months of strenuous evangelism, after which each of these churches can support full time service by an able minister. We should send into these fields the very best men we have. The people ar tired of the poor diet furnished by incompetent preachers sent to them by other religious bodies. Give us a reasonable fund and competent men and we can take Oregon for Christ. "If Jehovah delight in us, then will he bring us into this land and give it unto us."—— Brother Handsaker is making things prosper at Corvallis. They have a large tabernacle ready for a great meeting with Brother Martin. It is hoped that Brother Martin will be able to begin soon. Brother Wood is pushing the new building at Hood River and Brother Thompson is getting ready for a big work at Enterprise. Watch these mission fields.——Watch for the announcement of your district convention and don't fail to be there. Don't forget that your help is needed to make November 3 a great day. Look up the day and take your pocketbook to church with you. If you should happen to leave it and its contents on the plate it will do you good.

Albany, Ore. F. E. Billington, Cor. Sec.

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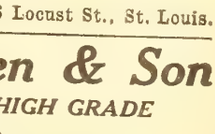
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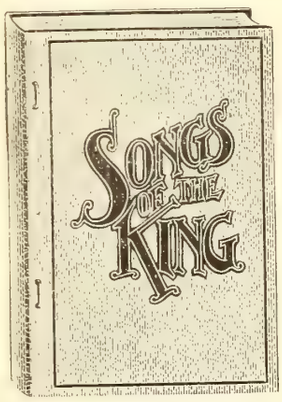
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ukiah, Oct. 8.—Five additions the past two weeks.—Otha Wilkison.

San Francisco, Oct. 7.—We had a great day yesterday. First Church met for the first time in the new building. By the kindness of the contractor we are permitted to meet in the lower story until the building is completed and accepted. We had 26 additions, 23 confessions and three letters.—Frank S. Ford, pastor.

Dinuba, Oct. 9.—Since last report we have had six additions to our congregation, making a total of 26 up to the present. Brother Ogburn, of Bakersfield, will assist us in a meeting beginning October 29.—J. J. Limerick.

Ventura, Oct. 14.—One addition from another religious body.—Dan Trundle.

Canada.

Milestone, Sask., Oct. 11.—One addition from another religious body at our prayer-meeting last evening.—A. R. Adams.

Colorado.

Canon City, Oct. 5.—We are in a glorious meeting not quite two weeks old, with Dr. Breeden. Thirty additions to date; splendid interest; Breeden a power. Will dedicate our new temple of worship on the 13th. Meeting will continue until the 18th.—J. B. Hunley.

Trinidad.—Four new names added to our roll October 13—one confession, two by statement and one from another church. Two by letter on October 6.—David C. Peters.

Illinois.

Rock Falls, Oct. 14.—One added by letter at our morning service yesterday.—C. F. Ladd.

Toledo, Oct. 14.—Twenty-nine accessions here. After lecturing at Janesville and Neoga, I will begin a two weeks' meeting at Barnett.—Wm. A. Ward, evangelist.

Mackinaw, Oct. 14.—Closed a four weeks' meeting here last night with 46 accessions—38 of this number by baptism and four by letter. This is a splendid church. J. W. Street is the beloved minister.—F. A. Sword and Charles McVay.

Washburn, Oct. 14.—Five additions to this church recently.—Rochester Irwin.

Kansas, Oct. 15.—Our two weeks' meeting, conducted by home forces, closed with 55 additions—49 confessions. Have had 81 additions in first seven months of my ministry here. There is splendid opportunity for greater victories.—F. B. Thomas, pastor.

Streator, Oct. 16.—Two added to the Central Church since last report—one by confession and baptism, the other by letter.—Charles D. Hougham.

Indiana.

Marion, Oct. 12.—We closed a successful meeting at the Third Christian Church, October 10. A. W. McKown, of Hamilton, Ind., had charge. The church was greatly strengthened by his work and our plea advanced in this community. Ten were added to the membership by confession and eleven by statement.—Mrs. Tinnie Shields Brown.

Alexandria, Oct. 14.—A man over 80 years old made the confession yesterday, making five added since last report. All departments are thriving and the outlook is hopeful.—Wm. Grant Smith.

Indian Territory.

Haileyville, Oct. 15.—The following additions for the year have not been previously reported: Twenty-eight at Hartshorne; 31 at Haileyville; 43 at Dow.—George Wolfe.

Kansas.

Downs.—The work here is prospering. Twelve additions last Lord's day, and two the Sunday before. We will start a revival with Richard Martin in a few weeks.—F. T. Ray.

Hartford, Oct. 12.—Began a meeting here last Lord's day with good prospects. P. E. Hawkins is the minister.—M. B. Ingle, evangelist; A. M. Zimmerman, singer.

Eureka, Oct. 14.—Two added yesterday by letter.—O. J. Law, minister.

Manhattan, Oct. 14.—Four added yesterday—one confession, one by letter and two by statement.—W. F. McLain.

Medicine Lodge, Oct. 14.—Twelve additions—six by confession and six by letter. One added Sunday afternoon at Mingona schoolhouse. Begin a meeting October 20 with J. F. Hay, of Canton.—Lee H. Barnum.

Chanute, Oct. 15.—Meeting is starting nicely. The crowds are great. Meeting is nine days old with 81 additions.—H. E. Wilhite.

Courtland, Oct. 8.—Three added to the church at Formosa at the evening service last Lord's day. The M. E. people met with us in both services. The work starts off well and gives promise of reviving the scattered forces who have been without preaching since February.—W. W. Blanchard.

Lafontaine, Oct. 17.—Meeting nine days old; seven additions.—Edward Clutter, evangelist.

Kentucky.

Burkesville, Oct. 14.—One confession and baptism here yesterday.—J. M. Weddle.

Ludlow, Oct. 7.—Meeting one week old yesterday. Last night the house was crowded to overflowing and many could not gain entrance. David Millar is doing the preaching. Good attendance from the beginning and interest still increasing. Thirteen confessions to date.—Wiley Miller.

Missouri.

Shelbina, Oct. 12.—Just closed a three weeks' meeting at Mount Joy, Monroe county, with 41 added. E. W. Killion is pastor.—J. Morgan Harris and wife.

Canton, Oct. 14.—Two additions to the church at Pleasant Hill, Ill., and one at Mozier, Ill., since last report. Work at both points moving along nicely.—J. W. Pearson, minister.

Smithton, Oct. 15.—Closed a meeting with the church at East Lynne last Sunday night with three baptisms—one of them from another church.—A. Sterling.

Highland.—A short meeting here resulted in four additions—three by baptism. Brother Nicholson, of Chillicothe, did the preaching.—J. W. Monser.

Windsor.—One addition here October 13.—W. A. Morrison.

Belle, Oct. 15.—Closed a twelve days' meeting with the Fairview congregation Sunday night with seven additions—two by letter and five baptisms.—James M. Brewster.

Calhoun, Oct. 11.—Meeting here with home forces one week old with four additions—three by statement and one from another church.—S. E. Hendrickson.

Columbia.—Madison A. Hart and wife, with four others, became members of this congregation by letter October 13.—Henry B. Lonsdale.

Fayette, Oct. 14.—Four accessions by letter and statement yesterday. We begin a meeting tonight at Ashland church where Charles M. Sharpe is the minister.—R. B. Helser.

Lock Springs, Oct. 12.—Closed last night with 45 additions.—Harry Walston.

Elkston, Oct. 14.—We have just closed a meeting at Green Grove, Mo., which resulted in 27 confessions and a number added from other churches. At the close we organized a church of about 50 members. We are now in a meeting here where Brother Babb preaches. One confession to date.—F. E. Butterfield and wife, evangelists.

Ludlow, Oct. 18.—A two weeks' meeting here resulted in 26 additions—21 by baptism and five by statement. The church is starting off with new vigor and all are happy.—David Millar.

Mound City.—The writer recently held a short meeting here with Brother Allison and his church, resulting in 23 additions. Good church and good preacher.—S. D. Dutcher, Oxama, Neb.

Chillicothe, Oct. 18.—Just closed an eighteen days' meeting at Dawn with six additions—four by baptism, one by relation and one from another church.—O. L. Sumner, minister.

Nebraska.

Miller, Oct. 9.—We are in a meeting with E. Von Forell as evangelist. Meeting ten days old with two accessions. Best interest Miller has had for years.—J. W. Walker.

Ohio.

Willoughby, Oct. 15.—The first Sunday in October was observed as home-coming day. Two added by letter. One by letter on a previous Sunday.—Charles E. Geis.

Oklahoma.

Frick, Oct. 14.—We are in a fine meeting here with 30 additions to date.—John A. Stevens.

Chickasha, Oct. 15.—Five more added Sunday, making 146 for my first year here. We now have over 700 members, having gained 57 since September 1. Something doing in all departments.—J. E. Dinger, minister.

Tennessee.

Knoxville, Oct. 15.—Five additions last two Sundays. The outlook is very promising for a great work in this growing city.—Percy T. Carnes.

Nashville, Oct. 11.—Small and St. John in a meeting with the Seventeenth Street Church. Three added last night.—W. G. Mershon.

Texas.

El Paso.—Six added by letter at my opening service.—Henry B. Robison.

Hico, Oct. 12.—During my first Sunday's work here there were six additions by confession and baptism and on the second Sunday one by letter.—J. F. Montgomery.

Van Alstyne, Oct. 14.—Rally day yesterday. A consecrated people here. Four added—two by letter, one by statement and one by confession. This is a good field.—G. F. Bradford.

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

CHURCH OFFICERS AND THE BIBLE SCHOOL.

A great change is going on in the minds of the elders and deacons of our churches in regard to their relation to the Bible school and their duties therein. Not many years ago many of them ignored it. Those who attended it did so as individual workers and not in any sense as representing any sympathy nor leadership officially as officers of the church. This is too much the case now, altogether too much; but a change for the better is setting in. As illustrative of this change note the following resolution passed by the officers of the Carthage, Mo., church during a rally we recently held there for the increase and betterment of the work in that city:

"The official board of the Carthage church, regrets that in the past it has not kept in closer touch with the Bible school; and the board now resolves that in future, it will, as the official head of the church, assist in organizing, directing, maintaining and pushing the great work of the Bible school."

The voluntary passage and communication of this resolution had a very inspiring effect on the church. On the Sunday of the rally, under the influence of the leadership of these brethren and the efforts of the minister and his canvassing committees, a large section of the church which is not ordinarily in the Bible school was enlisted, and a large Home Department organized besides. It will not be many months until the school will be one of the largest in the state. To this end Bro. N. L. Sims is working persistently, patiently and effectively.

THE COMBINED SERVICE.

On the Sunday referred to a part of the program was in pursuance of the following notice widely advertised several weeks before the rally:

SUNDAY MORNING.

"Combined Bible school and church service, J. H. Hardin assisted by the officers of the Carthage church. The aim in this service is to have all the church in the Bible school and all the Bible school in the church service Let every one co-operate, making this a great Rally Day."

The following order of services was pursued:

1. Bible school bell tap at 10 o'clock a. m. (the Bible school superintendent in charge).
2. Two songs.
3. Responsive reading.
4. Song.
5. Prayer.
6. Song.
7. Bible study, 35 minutes.
8. Reports summary on blackboard. Primary pupils allowed to go informally.
9. Voluntary during which chorus choir take places on the platform.
10. Communion hymn.
11. Lord's supper, conducted by the officers of the church in the ordinary way.
12. The offering.
13. Announcements.
14. Anthem.
15. Sermon, with invocation and hymn.
16. Benediction.

The whole service was closed by 11:45, and the members of the church were at home thirty or forty minutes earlier than usual. So pleased were the people with this arrangement that the officers at their regular meeting in the afternoon determined to continue this order indefinitely. Some modifications in minor details will be made, perhaps, but the church will continue to worship in this way, for the reason that it closes up the wide chasm which has so long yawned between church and school.

I am convinced that hundreds of churches would worship thus permanently if they were led to try it once. It is scriptural common sense, edifying and convenient.

How about that pledge? That pledge you made at Sedalia, to state Bible school work? Have you paid the first and second quarters? If you have not done so, send in the money right away.

As these notes are written, the state superintendent is giving a course in Bible school pedagogy in Missouri Christian College at Camden Point, and speaking to large audiences in the church each evening.

REUBEN

Speaking of REUBEN, Hon. Champ Clark declares he has not laughed so much since he read Mark Twain's "Roughing It" as he did in reading REUBEN. Postpaid, $1.00.

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Sunday-School

November 3, 1907.

The Cities of Refuge.—Josh 20:1-9.

Memory verses, 2, 3.

GOLDEN TEXT.—My refuge is in God.—Psa. 62:7.

In a primitive state of society it is conceived that a crime is an injury only, or chiefly, to the person who is the direct victim, and not to society as a whole. It was therefore considered not only the right but the duty of an injured person to seek vengeance for himself or for an injured member of his family. In a more highly organized state of society it is understood that any crime is an injury to the whole body politic. If A steals from B, or assaults him, the courts take cognizance of it as a case of "The State against A, not as "B against A." The whole process of advancing civilization depends upon the recognition of this principle. Without it, government can not advance beyond the tribal stage.

The Hebrews at this time had reached the stage of development where it was felt that an injury to an individual was an injury to his immediate family. The next of kin had certain duties to perform in a variety of cases. It was the duty of the next of kin to marry a childless widow and raise up heirs to the deceased, as in the case of Ruth and Boaz. It was the duty of the next of kin to buy up land which was in danger of passing out of the family through accident or misfortune, thus to keep the estate of the family intact. It was the duty of the next of kin to avenge a murder or any other injury which left the victim incapable of avenging himself. Thus Job, realizing his own helplessness under circumstances which seemed to conspire against him, cried out, "I know that my avenger liveth." The word "avenger" or "redeemer" there is the word for next of kin considered as the heir to these various duties which have been referred to. Job, of course, uses the expression figuratively to express the belief that he would in some way secure vindication from the accusations which were being unjustly laid upon him.

As Israel was passing out of the pastoral state into the agricultural stage of her national existence, it was necessary that there should be some means of checking the old practice of family revenge, in order that the new legal and judicial institutions of the nation might develop; just as it is necessary to suppress the old system of personal and family feuds in some of our mountain districts to-day in order that there may be a growth in respect for law. The device adopted in Israel was the cities of refuge. They were not places to which criminals might go and be safe from the just punishment of their crimes. They were places to which a certain class of accidental offenders might go in order to escape private vengeance and secure a legal trial.

The establishment of this institution, the cities of refuge, illustrates one point in God's method of dealing with men. He lays his requirements upon them gradually, as they are able to bear them. He takes them where they are and gently leads them up to where they should be. The old system of private vengeance was a bad system. But it was not instantly prohibited. It was first limited and controlled and later was done away entirely. Similarly, many things were permitted to the patriarchs which would not be permitted to-day. David, whose devotional lyrics have been the comfort and uplift of millions, would be excluded from any well-ordered church of to-day for immoral conduct. God does not change, but men's knowledge of him and of his will has been increasing. The word of the Lord has come with increasing clearness to successive generations from the beginning of human history down to the full revelation in Christ. The law of the cities of refuge, which prohibited vengeance in certain places and for certain offenses, was as much of the will of God as that generation could receive and put into practice.

Teacher-Training Class

In answer to inquiries concerning the character and scope of the teacher-training lessons prepared by Marion Stevenson and appearing each week in OUR YOUNG FOLKS, we publish the following prospectus.

The author's skill and success as a teacher of the Word is well known by all who read our church papers. He has also earned a wide reputation as a Bible lecturer in many a church and Chautauqua in recent years. This training he has enjoyed eminently fits him for the preparation of the outlined lessons on the study of the Bible.

In addition to this he has served the Bible school in a practical way as state superintendent of Bible schools in Illinois and is giving much of his present time to Bible school institute work in connection with his Bible lectures. He thus has a happy combination of faculties and experience in preparing a book for the training of those who are to be the future teachers of our Bible schools.

PROSPECTUS.

PART I—THE BOOK.

Lesson 1—The Old Testament Books.
Lesson 2—The New Testament Books.

PART II—OLD TESTAMENT HISTORY.

Lesson 3—The Chosen Family.
Lesson 4—The Chosen People.
Lesson 5—The Chosen Kingdom.
Lesson 6—The Divided Kingdom—Israel.
Lesson 7—The Divided Kingdom—Judah.
Lesson 8—The Jewish Province.
Lesson 9—Review of Old Testament History.

There will be given in each of these lessons the duration of the period, the books of the Old Testament in which the history is given, the principal persons, the principal events, and the progress of the great purpose of Jehovah's promise of redemption.

PART III—NEW TESTAMENT HISTORY.

Lesson 10—Matthew—Jesus, the Wonderful Counsellor.
Lesson 11—Mark—Jesus, the Mighty God.
Lesson 12—Luke—Jesus, the Everlasting Father.
Lesson 13—John—Jesus, the Prince of Peace.
Lesson 14—Acts of Apostles, the Planting of the Church.
Lesson 15—Epistles and Revelation—The Development of the Church and the Coming Kingdom.
Lesson 16—Review of New Testament History, or an Optional Lesson on the Harmony of the Gospels and the Life of Paul.

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to us that it is more important to know who the Son of Man is, than simply to know what he did. Each gospel will be analyzed, its principal facts and persons noted, and also the principal events in the life of Jesus, that we know what each gospel teaches us as to who He is. The lessons on Acts, Epistles and Revelations will study the Church, its planting, its training, its future triumph in a Kingdom which is to fill the whole world.

Part IV—Bible Geography.

Lesson 17—The Old Testament World.
Lesson 18—Old Testament Palestine—Topography.
Lesson 19—Old Testament Palestine—Political Divisions.
Lesson 20—The New Testament World.
Lesson 21—Palestine in the Time of Jesus.
Lesson 22—Review of Bible Geography.

Part V—Bible Institutions.

Lesson 23—The Tabernacle.
Lesson 24—The Priesthood.
Lesson 25—The Offerings.
Lesson 26—The Feasts.
Lesson 27—The Temple.
Lesson 28—Baptism.
Lesson 29—The Lord's Supper.
Lesson 30—Review of Bible Institutions.

Part VI—The Bible School.

Lesson 31—Historical Development of the Bible School.
Lesson 32—The Primary Department.
Lesson 33—The Junior Department.
Lesson 34—The Intermediate Department.
Lesson 35—The Adult Department.
Lesson 36—The Home Department.
Lesson 37—Review of The Bible School.

The lessons in Part VI present not only the organization of the school but also treat of the nature of the pupil in each department and the problems of the developing child. The lessons thus offer a course in the study of child nature as well as in organization. Lessons 32 includes a study of the Cradle Roll and Beginner's Department.

Part VII—The Bible Teacher.

Lesson 38—The New Testament Teacher.
Lesson 39—The Teacher's Preparation.
Lesson 40—Transforming Truth into Life.
Lesson 41—The Teacher Before the Class.
Lesson 42—Review of Part VII.

Lesson 38 is a study of the New Testament office of the teacher. Lesson 39 is based upon the study of Jesus as a teacher. Lesson 40 is a study in the elements of psychology and pedagogy.

Christian Endeavor

November 3, 1907.

Acquainted With God.—Job. 22:21, 22.

DAILY READINGS.

M. Seeing God for Ourselves.	Job 19:23-27.
T. Knowing His Greatness.	Ps. 135:1-6.
W. Knowing His Justice.	Ps. 140:1-13.
T. God's Faithfulness.	Eccl. 8:11, 12.
F. Jesus Reveals Him.	John 10:30-38.
S. Mature Acquaintance.	1 Cor. 13:9-13.
S. Topic.	

There was a time in the beginning of the human race that man was acquainted with God in the familiar sense in which a man may be acquainted with his neighbor. The story of Eden represents the closest intimacy between man and God, his creator. What a delightful companionship the first human pair enjoyed with God when he would come into the garden in the cool of the evening for familiar conversation. There was no fear or restraint on man's part. This intimacy with God was quite natural. While it is only mentioned we can easily imagine what it must have offered to man and what help he would receive from it.

This story of the original order of creation should convince us that acquaintance with God is our natural right. It also is our highest privilege and its lack our most painful deprivation. The desire for it is not a mark of a morbid spiritual condition but a healthful indication that the man's true nature is asserting itself and demanding its rights that it may be satisfied.

Sin interrupted this familiar fellowship and ever since the entrance of sin man has been estranged from God. His heart has been filled with fear at the thought of God. His estrangement has driven him away so that he is in lesser or greater ignorance of God and on this account he lives apart from his natural rights and consequently lacks most of what otherwise might come into his life.

It certainly follows that the supremest endeavor of our life should be to renew this acquaintance with God and to so fully cultivate it that we may enjoy all it can afford us. How can we come to know God?

In his word we have the story of lives lived in acquaintance with him. We may discover from the record the secret of their lives and may imitate them.

Abraham is universally known as the friend of God. God became more and more his familiar friend. What was the reason for it? When God spoke to him he believed and obeyed and walked in God's ways. Can we not do the same? We can believe upon broader and deeper grounds than were offered to Abraham. We can obey as unhesitatingly. The result will be the same in our lives, we shall come to know God.

Moses is another life that came to know God "face to face." We sing the beautiful song, "Face to Face"; Moses acquired this intimacy with God at a great cost. If we are willing to pay the price we may enjoy its blessedness. Consider the faith of Moses, and especially his renunciation of Egypt, his patient obedience and continuance in the disappointments of his choice for forty years until God had tested him, his other forty years of obedience in tribulation—a great price he paid for the privilege of "seeing him who is invisible"—are you willing to pay it? It is worth while.

We might mention a long list of Old Testament worthies and note that through faith, renunciation, obedience, patience they came to know God.

Suppose we think a little while of Jesus as the revelation of God. He told those who listened to him that he came to them that they might know God. To Philip he said, "He that hath seen me hath seen the Father." If we study Jesus we shall become acquainted with God. If we walk with Jesus as he walked with God, we shall have a deeper and finer acquaintance.

But this means for us faith, repentance, death to the world and the old life, obedience, patience. It is a great price, but Oh, to know God!

Midweek Prayer-Meeting

By Charles Blanchard.

The Comfort and the Comforter.

Topic October 30. John 14:1-4; 25-31.

It is the old, sweet promise of the Master's abiding presence with his disciples. He was going away; but he would send another Comforter to abide with them forever, even the Spirit of truth, whom the world could not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.

And I have wondered sometimes if many of us, like the big, busy world, wrapped up in the pursuit of material things—the things that we can see—were not robbing ourselves of the presence of that Comforter which the Master promised to abide with his disciples forever? We are trying to walk by sight, for the most part, I fear. I confess that the call of the world is strong in my own heart and life, and sometimes seems almost irresistible. My sympathies are with the busy and bothered men and women who are struggling with the pressing problems of the work-a-day world. But I feel all the more keenly my own loss and the loss that multitudes are suffering from allowing the call and claims of the world to absorb their energies and spoil them of the "Peace of God that passeth all understanding"—that peace which the Master promised, which the world can not give, neither take away.

What we need in this world of intense activities is the sense of the unseen and the eternal, pulling us upward and leading us outward and onward, away from self and sin to something better and abiding and blessed. I confess this need in my own bothered life, full of vexing cares of this world of work and worry. The very best men and women, I doubt not, have felt this pull of the world downward. Shall we whose faces were made to turn upward walk ever in the world with faces to the ground? O for the Comforter, the teacher, the constrainer, the Spirit of truth to guide us!

We need to claim the promise of the divine presence, to cultivate the sense of spiritual things, in the midst of the multitude of material claims that press upon us. It is one of the perplexing problems how thus to preserve our mental and spiritual balance, while doing our duty as men and women in the world. It was to help us in the stress of this conflict that the Master left us these precious and exceeding great promises. The spiritual must be cultivated or we will get hopelessly lost in the mazes of materialism.

"I will not leave you comfortless: I will come unto you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." The promise is to all his own. He came that we might have life and have it more abundantly. And that we might have this more abundant life he promised the Comforter, the Holy Spirit, unto all that obey him. Our spiritual life is dependent on our receiving the Holy Spirit. Of this there can be no doubt in the minds of those who read the scriptures carefully. The Gospels and the epistles are full of promises and assurances of the gifts of the Holy Spirit. Nor can we receive the spiritual gifts save as we receive the Spirit, bearing witness with our spirits that we are the children of God. There are mysteries about it all, as there are mysteries all about us, even with the finer forces of nature.

> Forever deeper and deeper lies
> The mystery of life among the hidden,
> Holy things, left unrevealed.

But shall we refuse the gifts of the Spirit in refusing to receive the Spirit, because we can not understand all about the mystery of spiritual influences? To me it does not seem strange that God, as our Father, that Christ, as our Master, should send the Comforter, the Holy Spirit, to abide with us forever. Love prompted the gift. Love claims the promise, with humility yet with great rejoicing. The extravagant claims that have been made by some, who are loud in their professions of spiritual possessions, ought not to lead humble disciples everywhere to deny themselves the best of all the gifts of the risen Lord. For this promise of the gift of the Holy Spirit is the especial promise of the Master to his disciples, just before his death and repeated with tender assurance just before his return to the Father. Putting away, therefore, all pride and selfishness and self-seeking, let us receive with meekness the engrafted word and the infilling Spirit. It is our high privilege. It is our birthright as children. "Because ye are sons he hath sent forth the Spirit of his son into your hearts crying Abba, Father." And the promise of peace is linked with the promise of the Comforter. How much we all need this blessed Comforter let your own tired and troubled hearts answer. O my Master, I want to be comforted, for I am often sore distressed and I have no one else to whom I can go but unto Thee.

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The Home Department

TIRED? LONELY?

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day!
Coward, arise! go forth upon the way!

Lonely? And what of that?
Some must be lonely, 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into his own.
Work may be done in loneliness. Work on.

Dark? Well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard? Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned! Learn it then patiently.

"Not as the World."

By E. A. Child.

Chapter XVIII.—A View from a Higher Standpoint.

"Noble deeds are held in honor;
But the wide world sadly needs
Hearts of patience to unravel
The true worth of common deeds."

✣ ✣ ✣

There are ways in which even silent people can belong to God and be a blessing to the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to man. A flower can not sing bird-songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like the flower in your pure beauty and in the influence of your unselfish spirit and you may do more to bless the world than many who talk incessantly.—*J. R. Miller.*

✣ ✣ ✣

Build thee more noble mansions, O my soul!
As the swift seasons roll.
Leave thy low-valuted past; Let each new
temple, nobler than the last,
Shut thee from Heaven with a dome more
vast,
Till thou at last art free, leaving thine outgrown shell
By life's unresting sea.
—*Oliver Wendell Holmes.*

✣ ✣ ✣

The president drove around to the Gordon cottage the next day and took James out for another drive through the city and far out toward the mountains, whose snow-capped peaks stood out against the sky in stately splendor. The green fields stretched far up the slopes, and the balsam, fir, spruce and pine forests joined the distance to the snow line along the rugged heights. From these sparkled and babbled beautiful brooks, fresh from the melting snow and distilled rain that ever watered the foothills and kept coursing into the valleys below. James sat in spellbound rapture as his eyes followed these scenes for two hours as they drove far up the slopes or stopped to catch some of the views to the right and left, or drank from the swift-flowing brooklets to slake their thirst. Beautiful speckled trout shied past or peered out from some sequestered glen beneath the rocks as they drove through the streams or crossed bridges leading up the mountain. Finally they reached a height where they could see far down the valleys and out for miles and miles over the beautiful country, cities and towns, and the great Pacific Ocean could be descried in the distance by the aid of field glasses which they brought along. Great volumes of smoke indicated where the steamships were plying to and fro with their cargoes of wheat, wool, fruits and precious ores; or freight of humanity bound for the coast towns or the Orient. One very large transport, closely guarded by a massive man-of-war and some cruisers, could be distinctly seen from where they stood, steaming out to sea, manifestly bound for the Philippines.

"Would to God that those were missionaries instead of soldiers!" said the president, as he heaved a sigh toward the receding flotilla. "The time is coming, James, when the nations shall learn war no more." Turning toward Middleton, they talked of the future project which the president had called James to assist in carrying out.

They were at work upon a college building to take the large class of young people that were graduating from the grammar schools and who, if such advantages were not provided, would either have to go without further preparation, or go to other schools that were not so advantageously located with respect to influence and society as could be had right in Middleton. For even tobacco and profanity were absent there. Not even their workmen cared to continue these habits, since the influence was such as to make a man who indulged in them very unpopular and the butt of all kinds of ridicule, and if persisted in dismissal eventually followed, although there was no law positively forbidding, except the law as written in the Word of God. In fact, the laws of Middleton were few and little used, since the people were a law unto themselves, as all truly redeemed people are. Such a community was, indeed, a good one for rearing children, and a better could not be found for a college town.

As they drove back they visited the location, and James was highly pleased with the plans of the buildings, which were fast nearing completion. They were built from the salmon-red brick that were manufactured upon their own yards and the gold pyrite sandstone that they quarried from their own quarries on the river bank not far away, and they were an imposing sight indeed.

"We purpose to put in courses here, James," said the president, "that shall fit our children for all the activities of life, including foreign and home missions. In fact, we shall make missions our central object, as it is humanity we are aiming to touch for betterment in all our activities. And I trust that God shall lay it upon your heart to abide with us for a time and assist in putting this project into force. I have in mind several of the Eaton students, with whom I am corresponding with a view to bringing them here to assist and prepare a colony which we expect to start in China upon the plan we have here at Middleton. We hope to train our own missionaries and send out colonies upon this basis to all the wide world. And I believe it is God's plan to evangelize the earth. We have no less than three score men and as many women applying for foreign missionary work. Most of them, like yourself, have been rejected on credal difficulties by the denominations, or because of a lack of funds or possibly mismanagement. A number of very bright and good men come to us, having been rejected on the report of church committees where they have preached the Word faithfully, but with too much fervor and insistence of its being practiced to-day. We shall doubtless bring the whole 'Homiletic Team,' of which you were the organizer, to us shortly, as they have all been rejected from various fields where they have gone preaching the doctrine of healing and holy living as it was held in our opera house congregations that year before the persecution. Now we shall admit these people to our community and permit them to live as the people here do. In the meantime they can have access to our missionary course and we can have an opportunity to test them and to know if they are worthy and capable; also to find out what part of the work they are best adapted for. So from time to time we can select our bands of missionary workers and send them forth. Thus by precept and object lesson, through such communities, we hope to teach the nations a living, practical gospel. It is a great mistake to cast these men off for slight and supposed offenses without giving them a chance under most favorable circumstances to redeem their record and adjust themselves to he work and place they are adapted for. Many have spent a great part of their lives in trying to fit themselves for some kind of benevolent work, and to cast them off under a cloud of suspicion for offending a sin-loving and worldly community is unfair and unchristian, to say the least. They may have the very elements of great and useful persons, and here we shall have the opportunity of developing them and testing their proper worth. They have the right to live at least, but in the world there seems to be

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no opening for these who have been rejected by committees and boards of the churches; they are tabooed and suspected and thrust into menial toil, where they can scarcely eke out a livelihood, even suspected by the class they associate with. This tends to make their lives sore and bitter. It is not so here. We all were in the same condemnation and know what it means to be falsely accused and hated for the truth's sake. It was the Master's own position in the world where he was hated and cast out, and he warns us that we too shall be hated of the world and of all men not in him, if we preach the truth and if we follow him. I am more convinced than ever, James, that this very policy of the boards and the churches will lead to an abandonment of the ministry of the denominations by the honest and the upright, who seek to serve their Lord and Master according to the teachings of his word. For let them follow that as their guide in doctrine and practice and there is not a church in ten to-day that will support them. They may get a call and work for a time, but the inevitable will follow. They will give offense by their faithful course. Then that report will be distorted and they will not be likely to get another call, since the churches look for a man with a "record," and the superintendents say they have no time to pick up men and carry them unless they have a "record." The result is that these faithful men are dropped and the subtle, unconscientious and popular fellows will be installed. Such a course puts a premium upon what is coming to be known as "progressiveness," and it is fast transforming our humble ministers into unbelievers and ear-ticklers. "Progression," so called, is nothing more than following the lines of higher criticism and pandering to the tastes of perverted consciences, worldly-mindedness and mammon.

Just at this point a dashing span of horses horses drew a fine carriage up to the steps and some well-dressed people alighted and introduced themselves to the president. He immediately recognized the man as one of his correspondents, who had written him of his own accord upon hearing about the projected college and its object, from Mr. MacDonald. His correspondence had been conducted with reference to making a princely gift to the institution, in which he had a good degree of confidence. But now seeing with his eyes and hearing with his ears he was fully convinced that his confidence had not been misplaced, and before he left he handed President Brown a bond for one million dollars, to be paid in installments covering a period of years and to be used as the directors of the Foreign and Home Mission Board, connected with the college, chose. "This is the second such gift to this work this month," said the president, as he showed James into the bank and deposited the bond. "We have no lack of funds nor men and women and opportunity, may God give us grace and wisdom to use them aright. It is not the great trifles that count so much as it is the smaller ones. For instances, we have 2,000 households whose average income is $2,000 per year. That is an aggregate income of four million dollars. One-tenth of that means forty thousand dollars this year, with an increase this year according to the prosperity of our colony. Then the freewill and thank offerings aggregate double that, aside from such princely gifts as this. But these two gifts aggregating two million dollars this month are to be paid in installments, so that they will not count as much as the regular tithe and offering, you see.

"You may think it strange that our households average so high in incomes as two thousands dollars per year, but when you consider that such men as MacDonald and McMillen and Geer and some others who have factories, mines, great wheat and cattle ranches, or millions of sheep, or vast herds of horses that produce thousands of dollars each month, clear of expense, it will average a great many smaller incomes up to the $2,000 each.

"There are very few of our people who do not get an income, from which after the tithe is taken out, they lay up a snug sum each year in the bank for emergencies. And then we have an investment and loan branch that assists these people in putting their money out in good investments, so that they can constantly earn more with their incomes. The fruit and garden business is a very good and sure yielding investment, since we have a good market for all our produce. Many strawberry men have taken as high as $500 per year from an acre of such fruit, and other fruit is quite as certain, since we are not dependent upon rain, you see, for we have a fine irrigation system. The dairymen raise from three to seven crops of alfalfa from the same piece of ground. One man with twenty cows over on that dry knoll yonder made from ten acres of ground something over two thousand dollars clear. He got water up there by a series of windmill pumps, and he raises an amazing crop of hay.

"Then, there are the mercantile men, who all club together and buy their stuff in great quantities, so that owing to the cheapness of insurance and rents and no liability of loss because of poor debts, they can afford to sell at rates that attract trade from hundreds of miles away. Their mail system has vastly outgrown their local trade already, and people come in on the trains from other towns to trade, saying that they can afford to pay fare for one hundred miles or more and return on a hundred dollars' worth of trade, and then more than earn their day's wages and get a better grade of goods," said Mr. Brown, as they walked down the avenue toward his home.

(To be Continued.)

Avoid Secret Stomach Remedies

Because Most of Them Contain Dangerous Ingredients, Which Produce the Drug Habit.

Thousands of people, having dyspepsia or stomach troubles in some form, continually "dope" themselves with all sorts of secret tonics, drugs, pills, cathartics, etc., which not only inflame and irritate the stomach and intestines, but in many cases cause the opium, morphine and cocaine habits.

You have a right and should demand to know what any medicine contains before you take it, unless it is put up or recommended by some reputable physician. Fakes and quacks will put most anything into their secret preparations, to make you like their useless stuff so as to want more of it, until it makes you the victim of some drug habit, which will ruin your health in a short time.

Stuart's Dyspepsia Tablets are not a secret remedy, they do not contain injurious drugs, and they are recommended by thousands of physicians in the United States and Canada to their patients for dyspepsia, catarrh of the stomach, and all other stomach troubles resulting from improper digestion of food.

These wonderful tablets actually digest food because they contain the very elements that are required of a healthy stomach to properly digest food, thus acting as a substitute and giving the overworked digestive organs a rest and a chance to regain their former health, strength and vigor.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of hydrastis, and golden seal, which tone up and strengthen the mucous coats of the stomach and increase the flow of gastric and other digestive juices; lactose (extracted from milk); nux, to strengthen the nerves controlling the action of the stomach; bismuth to absorb gases and prevent fermentation, and pure aseptic pepsin (gov. test) of the highest digestive power. All of these are scientifically incorporated in these tablets or lozenges and constitute a complete, natural, speedy cure for any stomach trouble.

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Evidence of Blind Faith.

President Patton of Princeton University once delivered a sermon, his subject being "Faith."

He spoke of the blind faith of the client who puts himself at the mercy of a lawyer in preparing an action for trial, and of the confidence of the sick in entrusting themselves to the physician.

"A case of blind faith," said the clergyman. "The doctor writes out a prescription. Oftener than not you can not read it; you don't know what it is. He tells you to take it. 'Yours not to reason why, yours but to do and die.'"

Whether or not Dr. Patton meant it, there was a distinct ripple throughout the congregation.

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My Task.

To love some one more dearly ev'ry day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile when evening falls.

To follow Truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls.

Make the Children Happy.

A little while ago, I was guest in the home of a large family where the mother was of the nervous, fretful, trouble-borrowing kind of woman, who neither enjoys herself nor will let others enjoy themselves. There was scarcely five minutes during my stay that she was not correcting, repressing, scolding, or nagging one of the children. It did not seem to make any difference what they were doing, she would tell them not to do it. If a child stood in an open doorway or near an open window, she was sure he would "get his death of cold." He must not eat this, he must not make a noise, he must not play, he must not do this, and he must not do that.

She kept on repressing her children in this manner throughout the evening, until they were very nervous and fretful. The result of this constant repression is that there is not a really normal child in the family. There is a sort of hungry, unsatisfied look in the faces of every one of them. They give one the impression that they long to get away from their mother and to let themselves out in laughter and play to their hearts' content.

It is worse than cruel, it is a crime to crush the childhood out of any life, to suppress the fun-loving instinct, which is as natural as breathing, for no wealth or luxuries in later life can compensate for the loss of one's childhood.

We have all seen children who have had no childhood. The fun-loving element has been crushed out of them. They have been repressed and forbidden to do this and that so long that they have lost the faculty of having a good time. We see these little old men and women everywhere.

Children should be kept children just as long as possible. What has responsibility, seriousness, or sadness to do with childhood? We always feel indignant, as well as sad, when we see evidences of maturity, over-seriousness, care, or anxiety, in a child's face, for we know some one has sinned somewhere.

The little ones should be kept strangers to anxious care, reflective thoughts, and subjective moods. Their lives should be kept light, bright, buoyant, cheerful, full of sunshine, joy and gladness. They should be encouraged to laugh and to play and to romp to their hearts' content. The serious side of life will come only too quickly, do what we may to prolong childhood.

One of the most unfortunate things I know of is the home that is not illuminated by at least one cheerful, bright, sunny young face, that does not ring with the persistent laughter and merry voice of a child.

No man or woman is perfectly normal who is distressed or vexed by the playing of children. There was something wrong in your bringing up if it annoys you to see children romping, playing, and having a good time.

If there is a pitiable sight in the world, it is that of parents always suppressing their children, telling them not to laugh, or not to do this or that, until the little things actually lose the power of natural expression. Joy will go out of the life when continually suppressed.

The first duty we owe a child is to teach it to express itself, to fling out its inborn gladness and joy with as much freedom as the bobolink when it makes the whole meadow glad with its song. Laughter, absolute abandon, freedom, and happiness are essential to its health and success. These are a part of its nature. It can not be normal without them.

Suppression of the fun-loving nature of a child means the suppression of its mental faculties. The mind will not develop normally under abnormal conditions. There is every evidence in a child's nature that play is as necessary to its normal, complete development as food, and if the fun-loving faculties are suppressed the whole nature will be strangled, its expression stifled. Play is as necessary to the perfect development of a child as sunshine is to the perfect development of a plant. The childhood that has no budding and flowering, or only a partial unfolding of its petals, will have nothing but gnarled and pinched fruitage. The necessity for play in the very beginning of a child's development is shown by the fact that the instinct to play is so strong in all young life, including the entire animal kingdom.—*Success.*

Are Tears Justifiable?

How early babies learn the tyranny of weakness! Nobody can bear to see the little velvet face of a pretty baby puckered up for a cry. Even the most hard-hearted will rush to give a baby what he is crying for. And what is the result? A race of children who cry for everything they want.

Let not the woman who, at a moment's notice, can drop tears as Silas Wegg dropped into poetry be confounded with the woman who enjoys what we call "a good cry." Even the strongest women sometimes need the safety-valve of tears. These women, however, cry for the sake of their health and not for graft, and never, never do it in public.

A woman who needs and who takes a good cry is always a little ashamed of it and generally sneaks off by herself where she can even sob out loud without disturbing the neighbors, and where the luxury of two pocket handkerchiefs and red eyes and a storm-devastated countenance will not affect either the price of stocks or the happiness of the family.

In an hour, such a woman emerges radiant, smiling, refreshed and strong enough to take up the burden of life and stand straight under it.

With a weak and selfish woman, tears in public are a weapon for graft. With a strong-souled and unselfish woman, tears in private are a tonic, a safety-valve and a refuge.

Take your choice, you men who are thinking of marriage.—*Delineator.*

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"I had been drinking from three to four pints of whisky each day. I am cured, and recommend all liquor addicts to go to the New Hope."—*M. Bass, Bass, Mo.*
Correspondence solicited.

Lives That Are Poems.

"I believe—yes, I am sure," and as his eyes swept over the faces of the members of his Bible class, Judge Smith's own countenance glowed, "that each true life, no matter how lowly, is a poem."

Just then a bell gave the signal for the return of the class to the main room. So the judge was obliged to leave the thought with no farther explanation.

I nodded my head as I walked homeward. He was right. His own life is an epic—the story of a hero, to be known and loved of all men. Then I turned my eyes inward. Well, if my life is a poem, it must be a nursery jingle to which only the children love to listen.

I began to look about. With all my love for the poetic, I had never before understood that I was surrounded by living poems of various kinds.

There is dear old Deacon Wise—a calm, slow-moving, but stately psalm. His life has been one of hard work and of responsibility, but it is and always has been one of glad thanksgiving to God for benefits received and opportunities for service.

Ellen Graham's life is a ballad, a little old-fashioned, as if she belonged to a past generation. Yet the strains tell of honor and truth, of battles fought for the right, and of simple, wholesome pleasures. It is a quiet, uneventful existence, a song of the hearthstone, yet the world would be better were there more like it.

Her young niece, Lillian, is a song. It is one as sweet and pure and with the same glad lilt as that of the meadowlark. She lives as the wild bird sings, for pure joy, and in her life are expressed the trust and dependence of the bird's melody. May God bless the glad girl whose life is a song!

Then there is Mr. Long—a tragedy. Sorrow and disaster have come to him, and he has borne them with a grim dignity. His face, even the cadences of his voice are grave. He is, not sad and sorrowful, but tragical, and the notes of his life ring out, low and deep.

Mrs. Summers is a sonnet. She is beautiful and has the grace of high polish. In all things she conforms to fashion's law; when she shakes your hand it is done according to the last rule of society. You may call her somewhat artificial, but there are people who apply that term to the sonnet, at the same time admiring its beauty.

The life of the statesman, Martin Gray, is an ode. It may be a little stilted, but it is exalted in motive and stately in measure. You listen, and your pulses beat more steadily, and your heart grows stronger. Odes are rare, in this work-a-day world, but their music gives us new power for life's greater conflicts.

John Carson is an elegy. Gloom sits upon his brow, and he dwells in the shadow. Many years ago the grave closed over his heart, and it is only the exceptionally strong who can go on in the old way when the heart is gone. This elegy tells of the sweetness of a lost love, but in its message are no strains of the joy of victory over self.

It is said that hymns are sung more than any form of musical expression. So you will not smile when I tell you that my mother's life was a hymn, and that its memory comes to me, laden with the hymn's sweetness and power of consolation. "Nearer my God to Thee"—that was her life's message. Through days of trial and nights of pain the strains kept on, sometimes trembling a little but never breaking. And now it rings in my ears, faint because of the width of the River of Time, on the farther side of which she waits for me.—*Epworth Herald.*



The Hollyhock Ladies.

BY EMILY WILLIAMS.

Polly went upstairs to her mother's room and got four pins. They were two inches long and had big, white china heads. Then she went into the garden to pick hollyhocks and sweet peas. The tops of the pins made the flower dolls' heads. Polly put a sweet pea blossom on the pin and pushed it up close to the top; that made a lovely waist. Next she put on a hollyhock upside down; that made the skirt.

Soon she had four beautiful ladies all dressed in their party frocks. There was Mrs. Holly, who wore a red hollyhock skirt and a purple sweet pea waist. There was Miss Blanche Holly, in a white hollyhock skirt and a white waist. There was her sister, Pinkie Holly, all in pink, and last of all came Violet Holly, who had on a yellow skirt and a pale lavender waist.

Polly took them to the front steps and stuck the pins into the wood so that the ladies stood up very straight. There she left them while she went to prepare the banquet. A big nasturtium leaf was the tablecloth, and the napkins were little squares of grass. For dishes she picked the red poppy petals. One of these held the tiny white "cheeses" that grow behind the woodshed, in the other were the ends of nasturtium flowers, full of honey.

Just as it was all ready Polly's mamma called her in to supper, so Polly had to leave the hollyhock ladies to eat alone.—*Exchange.*



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School Has Begun.

They cut the pants of Brother Jim
To fit the legs of Little Tim.
Ah me! 't was years ago when Bill
And I would chase and race and run
To reach the schoolhouse 'neath the hill
To pick out seats ere school begun.

Poor Little Tim! he had to pose
Upon the low front seat; his toes
Were then two inches from the floor.
His Brother Jim and Bill and I
Picked out our seats behind the door—
For reasons that were smooth and sly.

I see her yet, a prim, sedate,
Staid personage, who sat in state
Upon the little platform where
She ruled with ruler, and with grim
Determination she would stare
Into the eyes of Little Tim.

Poor Little Tim! he seemed to grow
In wisdom on the front seat row;
But us big fellows by the door
Were satisfied to peg away
And learn a little, or no more
Than just enough to keep from play.

Upon the farm is Brother Jim—
He wears the cast-off pants of Tim.
Bill runs a rural barter store,
Yours truly 's on a sal'ry small—
The chap who couldn't reach the floor
Will run for county judge this fall.
—*Horace Seymour Keller, New York Sun.*

Little "Cayuse."

In the first days of opening the route across the continent there flourished an old trapper called "Whipsaw." One day a Sioux Indian came to his cabin, carrying a Pawnee papoose which he had captured. The little thing was about two years old, and was half-starved and frozen. What became of the child is told by Mr. Henry Inman and Col. William F. Cody in their book, "The Great Salt Lake Trail."

The Sioux was anxious to trade his capture, and Whipsaw, who was as tender-hearted as he was rough-looking, gave a jackknife for the boy. Once in possession of the baby, he put soft moccasins on its little feet and a warm doeskin jacket on its back. Under the trapper's kindly care the little fellow throve and grew rapidly into a strong and handsome child.

Soon after his adoption the trapper took charge of an overland station on the line of the pony express, that famous means of carrying the Western mail. By the time the little Pawnee was five years old he was of great service to the old agent.

With an intense hatred of his own race, the boy inherited many of the red man's remarkable traits. His sense of hearing was marvelous. He could distinguish the distant footsteps of a bear or the thud of a horse's hoofs on the soft sod long before the trapper could make out a sound. He always gave warning when the pony express was coming either by day or night, and the men named him "Little Cayuse," because his ears were the first to catch the sound of the horse's approach.

In the middle of the night the little Pawnee would waken the trapper. "Cayuse, cayuse!" he would say. The rider who was to take the place of the one who was coming would jump up, saddle his horse, and be ready to relieve the express the moment it arrived. Little Cayuse's warning never failed.

The pony express was not the only approach of which the boy gave news. The Indian horse thieves soon found out they never met with success at the station where Little Cayuse lived. He was better than an electric battery. One cold night he woke Whipsaw at 12 o'clock.

"Is the express coming?" asked the trapper.

"No," answered the Pawnee lad.

"Well, go to sleep, then," said the trapper, but the little Indian shook his head.

"Long time no cayuse," he said.

Sure enough, the pony express was two hours overdue. Whipsaw woke up the men. Little Cayuse slipped out of the door and laid his ear to the ground.

"Heap cayuses," he announced. The men got ready their guns and waited. Before long a band of Sioux crept up to surprise the sleeping station. But the station was not sleeping, and the thieves were soon put to flight. Later, a mile from the cabin, the express rider was found dead.

The president of the company heard of Little Cayuse's action and sent him a beautiful rifle, built for his small hands. The boy was only six years old, but he had not had his gun long before he shot with it a great gray wolf.

How to Chat Well.

How comparatively few there are who can chat well, who can practice the art pleasantly, easily and entertainingly.

Chatting is not conversation—it is not mere talking. It is not speaking to a person on any special subject, it is not talking with a purpose, and yet it is not purposeless.

It is simply acquiring the art of touching lightly on a variety of everyday topics.

There must be an element of the unexpected in chatting, a slight uncertainty as to what will come next, and not a firm conviction that before the speaker quits there will be a dissertation on health or a special hobby.

Those who would chat well must have a sense of proportion; they must learn not to spend too much time over a mass of details that are really unimportant, and yet they must not ignore those details, however small, which serve to give realistic touches.

The essense of chatting, the most delightful form of conversation, is to pass lightly and naturally from one subject to another.—*St. Louis Republic.*

"Are you chief engineer of this concern?" asked an excited individual of the sub-editor. "No, sir, I'm not the engineer. I'm the boiler." And he proceeded to "boil down" six sheets of matter into a note of six lines.

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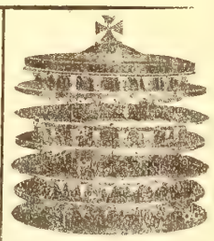
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CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

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Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.

Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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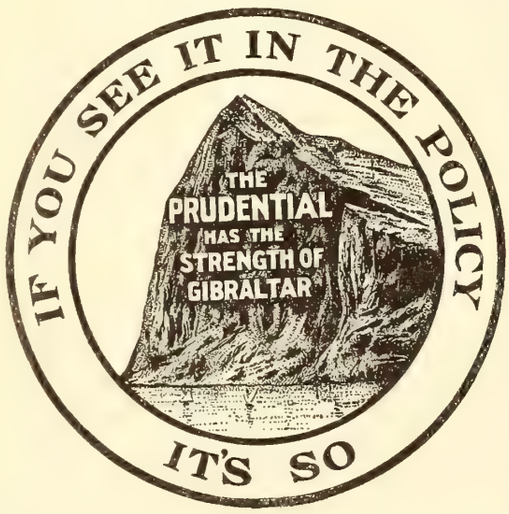
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23	15 99	16 41	17 18	
24	16 37	16 80	17 56	
25	16 77	17 19	17 97	
26	17 18	17 62	18 41	
27	17 62	18 07	18 87	
28	18 08	18 53	19 35	
29	18 57	19 04	19 85	
30	19 08	19 57	20 38	$21 97
31	19 62	20 14	20 95	22 59
32	20 19	20 70	21 53	23 26
33	20 79	21 33	22 15	23 94
34	21 43	21 96	22 80	24 65
35	22 10	22 65	23 47	25 41
36	22 81	23 37	24 22	26 23
37	23 56	24 13	24 99	27 06
38	24 35	24 95	25 80	27 98
39	25 19	25 81	26 65	28 91
40	26 09	26 73	27 56	29 90
41	27 04	27 69	28 50	30 95
42	28 04	28 72	29 48	32 10
43	29 11	29 83	30 53	33 32
44	30 25	30 99	31 63	34 61
45	31 47	32 24	32 80	35 99
46	32 76	33 56	34 02	
47	34 13	34 96	35 34	
48	35 60	36 46	36 73	
49	37 17	38 06	38 21	
50	38 83	39 79	39 79	
51	40 61	41 57	41 47	
52	42 51	43 36	43 27	
53	44 53	45 57	45 18	
54	46 68	47 76	47 21	
55	48 98	50 10	49 38	
56	51 44	52 64	51 68	
57	54 06	55 33	54 13	
58	56 87	58 18	56 75	
59	59 87	61 22	59 50	
60	63 08	64 43	62 37	
Average,	$30 74	$31 48	$31 77	

*European rates available only for ages 30-45.

DO YOU WANT TO MAKE MONEY? Splendid Opportunities in Selling this Popular New Ordinary Policy. Write direct to us today. Address Department 43.

A Guessing Game.

The Robbins children always had a game before they went to bed. The one which the children liked best of all just at present was "guessing things." Sometimes the article selected was cloth; then they would name all the things they could think of that were made of cloth. Then there would be a "gold" night, a "silver" night, a "brass" night, and now they were having a "wood" night. The game was at its height. Nearly everything wooden from a table to a toothpick had been mentioned, and still they did not want to give up; they never wanted to. There was always the plea: "Just one more, mother: O, please!"

Baby Rosalea was asleep in mother's arms. Genevieve's blue eyes were slowly closing, and Arthur's were roving anxiously around the room, trying to spy some wooden object which had not yet been mentioned.

"This must surely be the last one," mother was saying just as Uncle Dick popped his head in at the door.

"Come in, Uncle Dick!" invited Marion and Grace and Harold.

"Tell us something very strange that is made of wood, Uncle Dick; we've used up all the usual things," said Harold.

"Perhaps you have not thought to mention this," remarked Uncle Dick, as he took the evening paper out of his pocket and unfolded it!"

"I will venture to say that no one has touched the inner pages of this paper since the material of which it is made was a tree standing in some Canadian forest," Uncle Dick went on, as he spread the open paper upon his knee.

Then the children gathered around him, eager to hear what more could be said about a "newspaper tree."

Uncle Dick told them how the great logs are cut into small pieces by machinery, then dumped into another machine containing chemicals which convert them into pulp, and from there into great tubs in the paper mill, and then into several other machines which transform the pulp into huge rolls of paper. When these rolls are placed on presses and printed, the newspaper is made.

"We never should have thought of that by ourselves, should we, mother? Harold exclaimed when the game was over.

"No," answered his mother. "I think we shall have to ask Uncle Dick to join our games group."

"Will you, Uncle Dick? Will you?" chorused four eager voices. And Uncle Dick has promised to do so.



Hamburg Children.

A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms, and, plucking branches of fruit from the neighboring orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white, and carrying branches of the cherry tree.

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CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

CONVENTION NUMBER

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIV. | ST. LOUIS, OCTOBER 31, 1907. | Number 44.



SOME CONVENTION SNAPSHOTS.

See page 1404.

The Christian-Evangelist

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—Bible schools contemplating the establishment of a library should write for our catalogue. Therein we have the very best books for this purpose listed and classified according to the ages of the pupils the library is designed to serve.

—Our Bible school has more than doubled its membership since we have been using the Cross and Crown system—only six weeks.—G. D. King, Porterville, Cal.

We are selling these Cross and Crown souvenirs by the thousands. Descriptive circulars will be sent on application.

—It is well to delay no longer sending your order for 1908 Bible school literature. There is going to be a great rush of new business, and we will appreciate any help in distributing orders more evenly through November than to have the usual December crush. Samples and order blanks set on request.

—Any man knowing himself indebted to this House (or having a well-grounded suspicion to that effect) is requested to make immediate settlement. We wish to inaugurate a great clearance of all accounts of more than 90 days' standing that we may begin the new year prepared to more nearly "forget the things that are behind."

—With the help of Pastors Moffett, Ragland and Walters, of Springfield, Mo., our Brother G. H. Morrison recently introduced The Christian-Evangelist into 194 new homes in that city. Brethren wishing the assistance of this consecrated representative in making this paper a ministerial assistant in the homes of their people may write him at 3003 Pine Street, St. Louis, or care this office.

—More bracing weather is accelerating the speed with which Disciples all over the land are joining The Christian-Evangelist family. They are not coming singly, either, as the following weekly club list will show:

Cleveland, O.	3
Peoria, Ill., H. F. Burns, pastor	3
Carterville, Mo.	4
Galena, Kan., D. M. Harris, pastor	5
Washington, C. H., O., J. J. Cole, pastor	9
Webb City, Mo.	10
Columbus, O., W. S. Priest, pastor	14
Columbus, Kan., O. P. Cook, pastor	15
Chanute, Kan., G. W. Kitchen, pastor	20
Carthage, Mo., Newell L. Simms, pastor	26

—Just as our preachers exchange services for protracted meetings, they may exchange help in placing "The Christian-Evangelist" in the homes of all Disciples. This House will meet the expense of the visiting pastor. To illustrate, let B. T. Wharton go to Sedalia, Mo., and, accompanied by Pastor J. M. Rudy, canvass every Sedalia Disciple for his subscription to "The Christian-Evangelist." Then let Brother Rudy go to Marshall, Mo., and Brother Wharton will accompany him as he visits the Marshall Disciples with this same good proposition in view. Preachers all over the United States may form these combinations and very soon 100,000 Disciple homes will be helped into larger Christian usefulness by the visitations of this paper.

—We sell W. T. Moore's Preacher Problems for $1.50, and Man Preparing for Other Worlds for $2.00. We also have his latest book, of which G. A. Faris thus speaks in a recent issue of *The Christian Courier* of Dallas, Texas:

At Seventy-five and Other Poems.—Such is the title of a book of poems by the venerable and scholarly W. T. Moore, of Columbia, Mo., and printed by the Christian Publishing Company, of St. Louis. Many of Brother Moore's intimate friends were aware that he sometimes wrote poetry, but few knew the amount of it, and not all of the real merit of it. Several of these poems are of a very high order and would do credit to a man who was chiefly known as a poet. It is a book of 175 pages, and one of the most beautiful volumes we have seen in many a day. The printer and binder seemed imbued with the same high, refined sentiments that characterize the contents of the book. This book is a souvenir of Brother Moore's seventh-fifth birthday and in beauty is represents the spirit of its author. Many of these poems are helpful, uplifting, inspiring. It has a preface, written by Paul Moore, son of the author, and in every sentence there is the blending of filial love and gentlemanly modesty. The book does credit to every one who had to do with bringing it out. We learn that it cost $3 per volume to manufacture the book, but a special arrangement is made by which it will be sold for $2.

—For two new subscribers to The Christian-Evangelist we will give a ladies' imitation alligator-skin handbag, 5x 11 inches.

MOHAWK BRUSHES.

For one new subscriber to The Christian-Evangelist we will send two ebony-finish military hair brushes for gentlemen.

For two new subscribers, a 3-piece gentleman's set, consisting of two ebony-finish hair brushes and one cloth brush.

For two new subscribers, a 3-piece ladies' set, consisting of one ebony-finish hair brush, one cloth brush and one curl or child brush.

These will make excellent Christmas presents and should be secured at once.

—**Social Evenings.** By Amos R. Wells. 35 cents. The most widely used collection of games and social entertainments ever made.

—**Husband, Wife and Home.** By Chas. Frederick Goss. $1., net. Glum and grumpy people will feel like going out of business after reading this book.

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Christian Publishing Company
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—**Eighty Pleasant Evenings.** 35 cents. A book of social entertainments intended for young people's societies, church workers, temperance unions and individuals.

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—**Spurgeon's Sermon Notes.** The range of these is through the entire Bible. The list price of this set of four volumes is $4. We have secured a lot of them we are selling for $2.50. It will be well to order them at once, as our supply is limited.

—**Five Minute Object Sermons.** By Sylvanus Stall. $1 net. The author would go through eye-gate and ear-gate into the city of child-soul. It will be a great help to Bible school superintendents and teachers and to those preachers who have to make occasional talks to children.

—**MacLaren's Sermons.** We carry in stock three different volumes of the sermons of this pre-eminent English preacher. We send them postpaid for $1.50 each. They are entitled, respectively, Leaves from the Tree of Life, After the Resurrection and Lost Sheaves. Hugh Price Hughes says of MacLaren: "He is supreme as the highest exponent from the pulpit of the spoken word."

—**The Twentieth Century Sunday-school Teachers' Library.** This consists of 18 volumes of the best Bible school books published. It includes such volumes as Marion Lawrance's How to Conduct a Sunday-school, H. B. Haslett's The Pedagogical Bible School, and works by Brown, Amos R. Wells and others. The price was $21. We have a few sets we can sell for $12.

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Our New High Grade

Church Hymnal

More than 800 Hymns, Spiritual Songs and Anthems.

Write to us about it.

Christian Publishing Co., St. Louis

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, OCTOBER 31, 1907. Number 44.

The Centennial Committee's Report

One of the most interesting reports presented at Norfolk was that of the Centennial Committee, read by the National Secretary, W. R. Warren. We print some of its salient points herewith:

The marvelous achievements of the Nineteenth Century must not be allowed to charm us into inaction. Two-thirds of the world is still unevangelized. Where one strong Church of Christ should embrace all the people and send forth the Gospel to the uttermost parts of the earth, three, four and a dozen are doing nothing, but neutralize one another's labors. The bitter partisanism of past generations has in many places yielded to indifference that is scarcely less deadly. The curse of the lukewarm and the barren has fallen upon most of the country churches. There is no remedy this side of unity.

The definite plea for liberty and union, restoration and loyalty, evangelism and education, most perfectly presented of old in the Declaration and Address, is unknown to most Christians and misunderstood by nearly all the rest. Ask the next man you meet. The majority are ignorant of all churches. Most of the rest live in the forty states where our strength is slight and more than half of them never heard that an effort has been made to restore the Christianity of Christ. Even our best informed and most kindly disposed neighbors have failed to grasp our purpose and plan. If they knew the plea they would accept it.

Meanwhile the finality of this plea's principles and the certainty of its methods have been clearly vindicated among its own adherents. Zealous efforts to make particular men popes, special interpretations authoritative, indifferent practices tests of fellowship and superficial distinctions ground for division have signally failed.

We celebrate the Centennial by restoring the Restoration. We must renew and redouble our threefold witness to the sufficiency and the necessity of Apostolic Christianity. By our words, our works and our lives we must testify.

Early and frequently every preacher should speak on the history, the principles and the progress of the movement back to Christ. Not only public sermon, but private conversation should return with primitive earnestness and constancy to the Gospel. Let the Centennial bring a restoration of the enthusiasm that reckoned the faith not a matter of taste or convenience, like architecture or dress, but the supreme concern of immortal souls. Tracts, books and newspapers should be circulated with tenfold zeal. What matter if an occasional page is lost? How many acorns fall from every oak that matures?

Mightier still than our words, our works must not only advance the cause of Christ, but testify to the truth. We shall not be heard at Pittsburg or elsewhere unless unmistakably we are doing the work of the Christ. Success in reaching the Centennial Aims for Bible Schools, Evangelism and Tithing; Missions, Education and Benevolence will not only directly accomplish our Redeemer's will and glorify His name, but it will command attention for the truth we preach and publish.

We have undertaken to organize normal Churches of Christ. We have striven to maintain a full, pure and symmetrical Christianity. Now we shall be worse than ridiculous unless we are among the foremost in every good work. What more natural than that the judge who first declared the liquor business unconstitutional should be simply a Christian? Of course, the territory in which Disciples are numerous comes into the union of states clear of legal partnership in the drink traffic. Well might we have been branded with insincerity or stupidity, or both, if we had not gone to the front in Christian Endeavor.

We confess that we have awakened tardily to the vital importance of both the Bible school and the union Bible school movement. We have given a few conspicuous leaders to the Sunday-School Association, but our representation in country, state and international conventions has been pitifully small. Here is the mightiest agency yet brought into the field for the accomplishment of the task at which we were set a hundred years ago. Here we can train all our people for efficient service. Here we can promote Christian union by its practice. Here we can transform bitter opponents and tolerant neighbors into devoted allies. Let us throw ourselves into the great Bible school revival without reserve. We have nothing to teach but the Bible and nothing to do but teach the Bible.

There must be definite, direct and aggressive organization, persistent, unanimous and enthusiastic labor for the accomplishment of the appointed aims. Organize your work. Work your organization.

The activities of the Centennial Bureau have included addresses in 23 states and national convention, 46 district conventions and rallies, 79 churches and 13 colleges. The enlistment of tithers has reached 91. The circulation of leaflets was 215,000 and 45,000 circular letters were sent out. Numerous articles were sent to our newspapers. The secretary traveled 33,734 miles.

At our request the brethren in Canada elected J. M. Van Horn of Toronto to serve on the General Centennial Committee. The Churches of Christ in Greater Pittsburg have appointed a large committee of representative men which has been organized in many subcommittees. Thorough preparation is being made for all the local interests of the Centennial Convention. Fifty thousand delegates are expected.

Splendid progress is being made in building and paying for church houses. We have learned that comfort and beauty are not incompatible with spirituality, and that the best tool is not too good for God's work. In another hundred years we may develop enough sense of solidarity to enable the gathering of reliable statistics.

Four Bible schools, North Tonawanda, N. Y., Santa Barbara, Cal., Bellefontaine, Ohio, and Bolengi, Africa, have reached the Centennial Aim of "All the Church and as Many More in the Bible School." As all the Bible school comes into the Church this aim advances before it. It can never be outgrown. Five thousand full course graduates in teacher-training were asked this summer for 1909. Almost the whole number has already been definitely promised.

CENTENNIAL AIMS.

$10,000,000 Increase in Assets.
Each One Win One this Year.
Daily Worship in Every Home.
All the Church and as many More in the Bible School.
Two Christian Papers, State and National, in Every Home.
Every Preacher his Timothy.
Every Church its Mission.
Every Preacher Preaching.
God my Benefactor and my Heir.
Not Less than my Income's Tithe to God.
An Offering from every Disciple to some Christian College.
Every Church in the State Co-operation.
50,000 Pittsburg 1909.
$500,000 for Foreign Missions in 1909.
Mission Buildings, $250,000.
$250,000 for Home Missions.
C. W. B. M.—100,000 Women in Auxiliaries and Circles; 100,000 New Stations.
A Million in the Church Extension Fund.
The Restoration of the Apostolic Ministry of Mercy.
The College for the Church, the Church for the College—Both for Christ.

Current Events

Close of Hague Conference.

The second Peace Conference at The Hague closed its four months' session on Friday, October 18. There is a general feeling that the session was a failure and that it accomplished nothing. It is true that it did not do all that it might have done, but progress in the settlement of a vast problem like this must always be slow. If governments learn within the next hundred years how to dispense with war, they will be doing very well. The conference, simply because it was a conference and not a legislative assembly, or even a court, could do nothing but talk. Even in the matter of talk about international peace it is prepared to report progress rather than to announce results. The establishment of an international high court of justice was recommended, and the plan will doubtless be put into effect as soon as the nations involved can agree upon some satisfactory method of appointing judges. The general principle of compulsory arbitration was approved, especially with reference to disputes growing out of differences of interpretation of treaty agreements. There was almost unanimous agreement to the proposition that no nation should attempt to collect debts by force until the claim had been submitted to arbitration. A number of resolutions were adopted looking to the more humane conduct of necessary wars and the prevention of injury to commerce and to neutral nations. No government is bound by the resolutions of the peace conference except in so far as it may hereafter accept the principles and rules which it has adopted. But the fact of the adoption of such resolutions by a representative body of statesmen from forty-four nations, renders it highly probable that they will be generally accepted and will become a part of the law of nations. On the day of the final session of the conference a resolution was adopted authorizing the sending of the following telegram to the President of the United States: "The delegates to the second Peace Conference, having finished their work and remembering with gratitude the initial proposition made for its convocation by the President of the United States, present to him their respectful homage."

The President at Vicksburg.

The President has finished his inspection of the lower Mississippi and his bear hunt and has returned to Washington. On the way home he delivered an important address at Vicksburg. Departing from his usual custom, he made a definite promise as to what he would recommend to Congress in his next message. He proclaimed himself an advocate of the plan for a comprehensive scheme of improvement of the Mississippi River by the federal government. There must be a substantial system of dykes and levees which will protect the alluvial lands adjacent to the river as thoroughly as Holland is protected by her dykes. "In my next message to Congress," he said, "I shall advocate as heartily as I know how that the Congress now elected shall take the first step to bring about that deep channel-way and the attendant high and broad levee system, which will make of these alluvial bottoms the richest and most populous and most prosperous agricultural land, not only in this nation, but on the face of the globe." The great danger, as he truly said, is that the plan will be allowed to degenerate into a scramble for little improvements for particular sections. The zeal of congressmen to secure appropriations to be spent in their respective districts must not be allowed to interfere with the effective treatment of the problem as a whole. It is not a question of improving a harbor here and a bit of river there, still less of spending money in this or that congressman's district for the sake of temporarily putting a little more currency in circulation among his constituents, but of planning and executing a comprehensive system of works which will result in making the river the great interior waterway which it ought to be, and in freeing the people who live near it from the fear and danger of annual inundations.

Arguments for Third Term.

A thousand-dollar prize has been offered by Senator Bourne, of Oregon, for the best written argument to prove that Roosevelt ought to be nominated for a third term. Senator Bourne does not call it a third term, but a "second elective term," but we all know what he means. The question is whether he should retire after seven and a half years in the presidential office, or should extend his period of service to eleven and a half years. Eleven and a half years is so little short of twelve that perhaps one does not err seriously in considering that it amounts to three terms. Senator Bourne wishes the contestants to set themselves to the demonstration of the following propositions: First, that the sovereign people, and not Mr. Roosevelt, should and will decide who his successor shall be; second, that Mr. Roosevelt can not decline to serve without making his own private and selfish preferences paramount to the will of the public and the wisdom of the party; third, that, in view of the fact that the business interests of the country will be damaged to the extent of hundreds of millions of dollars by the loss of confidence which would follow his retirement from the presidency, Theodore Roosevelt must and shall be elected for another term. The award is to be made on March 15, 1908. It may be taken for granted that no essay will be seriously considered in the competition if its author is so impertinent as to refer to the fact that Mr. Roosevelt has some dozens of times declared that he would not again be a candidate to succeed himself. The last point in the above outline will be a difficult one to prove. It is hard to prove that any man is the only man who can do a given thing. It is hard to prove because it is almost never true. It is always possible to find a successor to the indispensable. The "Self-Made Merchant" was not far wrong when he said: "I never had an indispensable man in my establishment. If I had, I would discharge him."

Educational Endowments.

An endowment of $5,000,000 has been left by the will of the late Robert N. Carson, of Philadelphia, for the establishment of a school for girls. The plan of the proposed school closely follows the lines of Girard College for boys, except that the teaching of religion, instead of being prohibited, is explicitly provided for. The school will receive only white girls both of whose parents are dead. The age of admission will be from six to ten, and they will be kept until they are eighteen. The fundamental doctrines of Christianity are to be taught, but the school is to be under the control of no denomination. The bequest becomes available on the death of the widow. A bequest amounting to about three million dollars has been left to Swarthmore College, a prominent institution near Philadelphia, controlled by the Friends, on the condition that the college abandon all participation in intercollegiate athletics. There seems to be no way to curtail the liberty of testators to make foolish bequests and foolish conditions. The abolition of intercollegiate athletic contests may be a very good thing. We are much inclined to think it is. In many colleges we are sure it would be a good thing. But it is none the less a foolish condition to put in a will. With all due respect to the testators in this case, it is obviously true that a maiden lady of advanced years and no very intimate knowledge of the inner workings of educational institutions cannot prepare plans and specifications for running a college without great risks of running it wrong. Many an institution has been similarly hampered by the weight of a dead hand. If, as has been facetiously suggested, a school for testators should be established, a good part of the curriculum ought to be devoted to teaching confidence in carefully chosen boards of trustees.

AFTER THE CONVENTION

[Editorial.]

Prophecy has been turned into history. The Christian-Evangelist, in the midst of war and rumors of war, prophesied a great, harmonious and epoch-making convention at Norfolk. It was all that. It was great in numbers when the location is considered. The enrollment reached 2,250, and a great many failed to register. It was great in the reports of work accomplished, and in its aims and plans for work to be done the coming year. It was great in the character of the regular addresses on the program, none of which was commonplace. As a series of addresses they have never been excelled, if equalled. Some of the voluntary speeches rose to the height of real oratory. It was great in its enthusiasm and its all-pervading optimism, which, after all, is only another name for faith in God and confidence in the truth of our position and its adaptation to the needs of the world to-day. When a religious body ceases to believe that it has a divine mission in the world, and turns away from its original purpose, it ceases to be an aggressive power for human good. Dr. Henry Barrows said to one of our brethren that the Disciples of Christ were the only religious body in this country known to him which was satisfied with its position. He did not mean, of course, that we are satisfied with our attainments or achievements, which would have been a severe and unjust criticism, but that we are satisfied with the ideals for which we are contending. This must be reckoned among our most valuable assets.

The harmony of the convention was not the result of side-tracking questions which have been the subjects of discussion among us. It was the harmony of deep convictions, strengthened by much thought and illumined by the light of recent experiences. There was no desire to side-step to avoid facing a vital issue concerning which there might be differences of opinion. It was felt that the time had fully come when the brethren must voice their sentiments on certain controverted points which affect our work in a practical way. It was a surprise to many that there was such unanimity of sentiment among those who are leaders in our work, and who are making our history. But this was exactly what was expected, and it was on this belief in the practical unanimity of thought among the men and women who are facing the future that we based our prophecy of a harmonious convention.

But we have said it was an epoch-making convention. Perhaps some would prefer to call it an epoch-*marking* convention, on the ground that conventions only register decisions and judgments which have been previously wrought out in discussion and in the silent processes of prayer and meditation. Waiving that distinction, it must be confessed by all careful observers, that at Norfolk, not of course without previous preparation, but as the result of much prayer and serious thought, it was given to us, in convention assembled, to see some things with a clearness of vision which must necessarily influence our future course. In other words, if things should go on among us in the future just as in the past, we would not be obedient to the heavenly vision as it was given to us to see it, at the Norfolk convention. May we venture to mention some of these things which stand out with increased distinctness in the light of the Norfolk convention?

1. The claim that it is morally wrong to receive and devote to religious uses money from individuals identified with corporations whose business methods are believed to be unlawful and unjust, was distinctly and unanimously repudiated. This was due to the fact that the proposition to refuse such gifts and to return those already received involves a very serious moral responsibility, namely, that of preventing a man who feels he ought to devote a part of his fortune to missions, from doing so, and thereby compelling him, so far as we can do so, to devote his wealth to selfish and unworthy ends. A man who does not see the unwarranted responsibility involved in such action has not looked below the surface of the question. The concession, on grounds of expediency, to brethren who object to the *solicitation* of gifts from this source, to make no further solicitation, was a beautiful exhibition of Christian charity on the part of the brethren, but it remains to be seen in what spirit this settlement of the matter will be met. But in any event there will be no further effort made to compel the executive committee to return Mr. Rockefeller's gifts, nor will the executive committee solicit further gifts from him unless instructed so to do. "It seemed good to the Holy Spirit," and to the brethren assembled in convention, that this basis of agreement be affirmed.

2. Newspaper popes are discredited and repudiated, no matter through what journal they may seek to exercise their papal function of deciding questions of faith and morals, making and unmaking preachers, dictating the appointment and dismissal of college professors, controlling missionary societies, and otherwise regulating the operations of the brotherhood. Preachers, colleges, missionary secretaries and other officials have issued their declaration of independence from all newspaper tyranny, and they are, and of right ought to be, free and independent agents, under Christ, for the advancement of his kingdom. It would be difficult to exaggerate the importance of this change. The Norfolk convention said to our missionary, educational and benevolent boards, and their officers, "Go ahead, and prosecute the work committed to your hands, as Christ's freemen, and we will stand by you, and not a hair of your head shall be singed by newspaper opposition." What right have we to put padlocks on the mouths of our missionary and other secretaries, so that they are not supposed to have any opinion on any living question of the day?

This is the meaning of the action in relation to the committee of twenty-five to consider the propriety of a publication society. What that committee will recommend we do not know, nor does anybody else, but we are sure that their action will look to the larger freedom and greater efficiency of our missionary societies, and the greater unity of the brotherhood.

3. The basic principles of our plea for unity received great emphasis at Norfolk, and the two great key-words that rang out in addresses and sermons were Liberty and Loyalty in order to unity. The response to the overture to a closer union from the interchurch conference was itself the most important union note sounded in any of our conventions, as we never before had the opportunity of placing ourselves on record in relation to so wide a movement toward unity. While this was not the action of any missionary society, it was the action of the people making up all our missionary societies in so far as they were represented at Norfolk, and it was a magnificent representation.

4. As a result of this superb emphasis on the fundamental principles of Christian union, and especially of the endorsement of the plan of working together with other religious bodies as far as it is practicable now to do so, for the accomplishment of common ends and aims, there is certain to be more *practicing* of Christian union than we have hitherto had. The splendid address of Dr. Stackhouse, from the great Canadian Northwest, pleading for reinforcements from the Disciples of Christ to co-operate with the Baptists in winning that vast region to Christ, together with the speech of his co-worker, our Brother Romig, made a thrilling episode in the convention and made us all feel that not simply in some far distant time, but even *to-day,* we may begin to put into actual practice the plea for unity which we are making. We can not doubt that this union movement in Northwestern Canada is going to powerfully affect the work of union in the United States and elsewhere. In view of these facts, we feel justified in saying that the Norfolk convention marks a distinct step forward toward the realization of the great animating purpose of this reformation—the unity of the people of God.

5. Finally we have entered upon an era, not only of larger liberty in Christ, but of larger works in his name. Old standards of giving and of living will not suffice to meet present and future demands. "New occasions teach new duties." The "new occasions" loomed up before us at Norfolk, like mountain peaks, and we came down from the holy heights of that convention girded anew for the larger tasks that lie before us.

Convention Notes and Comments

All honor to the plucky little church at Norfolk and to its plucky pastor, J. T. T. Hundley, for their faith and courage in tackling the task of playing the role of hosts to one of our national conventions, and for the satisfactory manner in which they discharged their onerous duties. Every possible provision was made for the comfort of delegates by the various committees, and Brother Hundley was always in evidence at critical moments, with a quieting or assuring word, or a necessary announcement, and he was always heard and heeded.

The music of the convention has seldom, if ever, been excelled. Hackleman and his great chorus was supplemented by the Netz sisters, and by a few solos from Miss Una Dell Berry, of Lafayette, Ind., who charmed us with her fine voice. Brother Hackleman makes a fine chorus leader.

The convention was dignified by the presence of such veterans as Prof. C. L. Loos, W. T. Moore, J. B. Briney, D. R. Dungan [disguised in a smooth face], B. M. Blount, Prof. Jabez Hall, D. R. Lucas, Dr. R. T. Walker and a number of others less venerable in years, but wearing their crown of gray. May the older men among us never lose their interest in our conventions, nor cease to attend them while health and strength permit. These men rendered valuable service to the convention, not by their presence alone, but several of them by their action as well.

Referring to the meeting of the Board of Managers of the Foreign Society, and the peaceable adjustment of the Rockefeller question, it is reported that Brother Phillips remarked, after the meeting was over, that he knew when Bro. W. T. Moore proposed a season of prayer, following the reports, that it was all up with his resolution to return the Rockefeller money, saying: "You can't reason with a prayer-meeting. There is no logic in it!" It must be confessed that the prayers which were offered by the brethren in that meeting would be pretty hard to overcome. The logic of the heart is mightier than the logic of the head, but when the two are united they are truly invincible.

There are brethren who insist that the most humorous thing in the convention, though it was wholly unconscious humor, was the statement of a brother at the federation meeting, that we should cease this advocacy of closer unity and fraternity with our brethren in other religious bodies on the ground that it would be an "apple of discord" among us! That a plea for a closer union with other Christians should become an "apple of discord" among those whose specialty is to plead for such union, was indeed a fine specimen of unconscious humor, and the brother perpetrating it never cracked a smile!

Every convention reminds us that a little instruction is needed on the ethics or at least the aesthetics of applause. It is a good thing, no doubt, for a convention to have some way of expressing its approval of any sentiment uttered by a speaker. It helps to put the speaker and his audience *en rapport*, and makes the sentiments of the speaker the sentiments of the convention. There ought to be some discrimination, however, between what is funny or ludicrous, and what is regarded as worthy of endorsement. But the chief offense against good taste, as it seems to us, is the applause following a tender, devotional solo or quartette. It is this that shocks the sensibilities of those who think of such songs as worship and consecration, and not as exhibitions of vocal excellence.

The supreme moment of devotion, when all hearts seemed to flow together in tenderest emotion, was at the great communion service in the hall, on Sunday afternoon, when Miss Una Dell Berry sang so impressively that sweet and touching solo, entitled "Crucified." The whole service was admirably planned and carried out, and the absence of any sermon was no defect in a meeting whose chief attraction was the Lord's Supper, in which the Christ himself would speak to our hearts through this institution of his own appointment. It is always an inspiring scene to witness when brethren and sisters from all parts of the Union and from lands beyond the sea sit down together in the presence of the uplifted Christ to have fellowship with one another and with him in this sweet memorial service. People go away from such a meeting with a new and deeper meaning of "the communion of saints," and feeling that they have had a foretaste of what it will be when all the saints of God get home and sit down together at the marriage supper of the Lamb and under his banner of love.

The Norfolk churches gave our ministers great audiences and a most appreciative hearing on Lord's day, and we do not doubt that they received impressions of the religious movement which the convention there represented, which were entirely new to many of them and which will give our cause a standing and influence not only in Norfolk but in all the region round about that it never had before.

It was a matter of general regret in the convention that our beloved Brother E. L. Powell, after delivering a powerful sermon in the forenoon to a great audience, in the Armory Hall, was taken ill with a severe pain in his side, which rendered him unable to attend any further meetings of the conventions. He was soon made comfortable in his hotel, however, where many of his brethren visited him. We hope he will soon recover his usual health. At the same place in the evening another great sermon was delivered by C. S. Medbury, of Des Moines, Ia. Brother Medbury was appointed to this duty after his arrival on the ground, but did not fail to meet the high expectations of those who heard him. There were good reports of the sermons from all the churches.

In a series of addresses of so much excellence, it might seem invidious to give any one a special meed of praise, but if seems proper to refer to one whose unique purpose was to do honor to our heroic dead. Never in our knowledge was this done more admirably than in the splendid address of J. H. MacNeill of Winchester, Ky. He made us all feel what a sublime thing it is to live and labor under the inspiration of faith for the extension of God's kingdom, and to die at one's post. The names of G. L. Wharton, who died in India, and Miss Ella Ewing, who gave up her life in Africa, were listed with the great missionary heroes and heroines, who have not counted their lives too great an offering to make for the redemption of the heathen world.

Some of the mottoes which looked down upon us from the walls of the hall in which the convention met, were: "A gift this year from every Disciple"; "Every preacher preaching"; "50,000 Pittsburg 1909"; "Not less than my income's tithe to God"; "Each one win one this year"; "All the church and as many more in the Bible school"; "Daily worship in every home"; "Mission buildings $250,000"; "$10,000,000 increase in assets." These and others, with the missionary maps, were constantly preaching to the people through their eyes.

The spirited and good-natured contest between New Orleans and Topeka for the next convention was largely spoiled by being introduced at the hour of adjournment. It should have gone over. As it was, Brother Briney got "the drop" on the Sunflower brethren in a ten-minute speech for New Orleans, which carried everything before it, and Brother Taylor, of New Orleans, nailed it down. Brother Finch made a brave attempt to save the day, but it was too late. An adjournment was the only hope, and that was spurned by both parties. It was a graceful thing in Finch to move to make it unanimous for New Orleans. Now, let us all join hands to make the New Orleans convention a banner gathering.

One of the most notable addresses at the convention was that of Dr. Stackhouse, superintendent of Baptist missions in Northwestern Canada. He believes in Christian union, not as a theory merely, but in practicing it just as far as possible. He reports that the Baptists and Disciples of Christ in Northwestern Canada are actually uniting in Christian work, and where there are groups of Disciples and Baptists in the same community, they are uniting in forming local Churches of Christ, and that they will continue to do so regardless of what the mission boards say or do on the subject. Keep your eye on the Canadian Northwest.

George H. Combs was a good presiding officer. He took that action which we hoped other presidents would take—he insisted on the doors of the convention hall being closed while speaking was going on. This prevented a great deal of the usual visiting and conflicting hub-bub. Brother Combs believes in doing all things decently and in order, and the convention is much indebted for his firm stand in controlling the situation. A large audience listened to his fine presidential address. His theme was one for the hour, and he fearlessly proclaimed his thought, not only upon the calling of the minister but also upon some of the things that have been troubling the brotherhood. We present his speech in this issue of THE CHRISTIAN-EVANGELIST.

Brother Combs received a telegram just before the session for the delivery of the presidential address, announcing the death of a close friend of the family. This occasioned the speedy return of Mr. and Mrs. Combs and Mr. and Mrs. R. A. Long to their home city—Kansas City, Mo.

(Continued on Page 1396.)

Editor's Easy Chair.

The Easy Chair's record of the itinerary of our special party returning from Norfolk ended, last week, at Washington—the national Mecca for all politicians, and the goal of ambition for so many thousands of young Americans who hope some day to sit in one of the halls of Congress, or perhaps be a resident of the White House at the other end of the avenue. We had one day and evening for sightseeing in and about our national capital. A party of us chartered a special automobile, and under the direction of a guide and of Bro. J. A. Scott, a resident member, and agent of The Christian-Evangelist, took in the principal sights and historic buildings of the city, in the forenoon, including the Corcoran Art Gallery, where we spent an hour enjoying some of the great paintings by some of the world's famous artists. As the President was out bear-hunting, we made no formal call at the White House, but passed through the grounds and through the rooms of the lower story, where policemen are stationed to see that no harm is done to the premises. We were impressed, as never before, with the greatness and with the beauty of our national capital. It is called, by many, the most beautiful city in the world, and this praise is, perhaps, no exaggeration. But what massive structures are these great national buildings! What magnificent streets, with their double rows of shade trees and their palatial residences! The Congressional Library, which we visited at night when it was lighted up, is a marvel of architectural genius and of decorative skill. Architects, painters, sculptors, designers and decorators, all seem to have been given a free hand to embody their most beautiful conceptions. Other great buildings of scarcely less beauty and magnificence are in process of erection near the Capitol for the accommodation of our senators and representatives, and these are being connected with the Capitol by subways. How the Father of his Country, who selected this sight for the capital of the nation, would open his eyes in wonder if he were permitted now to revisit the city which he founded!

In the afternoon of Saturday our party visited Mount Vernon, going the quicker route by trolley car down the south bank of the Potomac through Alexandria, rather than by the more picturesque but slower route— by the little steamer on the Potomac. It was a glorious autumn afternoon to saunter through the grounds and among the great trees which make up the estate of Mount Vernon, the home of Washington. One can not but admire the taste which selected this spot on the banks of the broad Potomac, amid the lordly trees of the forest, with a commanding view up and down the river, and across into Maryland, for a home. How sweet it must have seemed to the great general and statesman, after he had led the American army to victory, had organized the government and had served eight years as president, to retire from the strife and turbulence of public life to the quiet and restfulness of such a home as this here on the river-side! Although Washington is said to have been the richest man in the United States at the time of his death, this old-fashioned building, in spite of its ideal location, would hardly be occupied by a man of wealth to-day, with its little, quaint, cramped rooms and windows; and yet there are not wanting the evidences of wealth and culture in the furniture and belongings of the place. We noted much change since a former visit, which we made during the Centennial Exposition at Philadelphia, in 1876. The Mount Vernon Association, which has been formed since, is keeping the place in better repair. One can not but feel more vividly, as he walks over these consecrated grounds and looks upon these historic buildings, the greatness and lasting power of a noble character. Washington himself has passed on, but, after all, how much of him remains with the country he loved and served! Not only is here the home in which he lived, the bed in which he died, the tomb in which his body rests, and close by the capital which bears his name, and the towering monument, "simple, silent and severe," which perpetuates his memory, but what is vastly more, here is this great, free, independent Republic, which, under God, owes its existence more to Washington than to any other human agency. And all this he wrought, not so much by his genius and brilliancy, as by the true nobility of his character.

Of course, Lord's day morning found us in our Washington churches. Several of us attended the Garfield Memorial Church, where, for a generation, Bro. F. D. Power has ministered. We might pause here again to remark on the greatness of character, but we shall not embarrass our modest staff correspondent by any eulogy, for he is known and loved by us all. The morning sermon was delivered by Bro. W. T. Moore, one of our party, who, though suffering from a cold, preached to us a helpful sermon from Isaiah, without stopping to tell us whether there were one or two Isaiahs. Younger ministers will please take notice. There were in the audience that morning visitors from various parts of the country, and it was a delightful communion service which followed the sermon, bringing us all into closer fellowship at the foot of the cross. After dismission, the visitors were shown the pew which the lamented Garfield, with his family, used to occupy during his presidency, and in the years preceding while he was serving his country in the House of Representatives. This church has been a mother church, sending out daughters, one of which, the Ninth Street Church, has perhaps outgrown the mother. George A. Miller ministers there now, and was just beginning a series of evangelistic services. At 4 o'clock in the evening our train left the city for St. Louis, and we were glad to find that we still had a sleeper filled with the delegates of our special party. In the evening we had our service of sacred song, thus bringing the convention spirit back with us across the Alleghenies. The daylight ride from Cincinnati to St. Louis showed a marked change in the forests since we went over the same road on our way to Norfolk, for Jack Frost, the autumnal artist, had been at work meantime painting all the trees and shrubs in the gorgeous colors of which he is master.

Thus ended one of the most pleasant, interesting and inspiring trips we have ever made. In beauty and magnificence of scenery, in historic associations, in congenial company and ideal weather, it would be difficult to duplicate it anywhere on this continent. Nor was there an accident or incident on the entire journey to mar the pleasure of the trip. And certainly no convention we have ever attended has sent its delegates and visitors home with higher hopes for the future of our religious movement. Never have we witnessed greater enthusiasm on the part of our young men, many of whom said to us: "We can now go home and work for the Master with a hope for the larger success of our reformatory movement in the future which we have never felt before." Older men shared in this feeling of optimism as they were assured by the action of this convention that our movement is not to be sidetracked from its original purpose, but is to remain true to the spirit of the fathers whose all-controlling desire and purpose was to promote the unity of the people of God. To lose the *spirit* of unity and hold only to a mere formula of words, out of which have gone all life and meaning, would be a calamity incalculable. This would be even worse than to maintain the spirit of unity without due regard to its essential conditions. We thank God for the evidence that we are to maintain both the spirit of unity, and the New Testament conditions of unity, sacrificing neither the one nor the other, while we trust God to bring to pass, in his own time and way, his great purposes concerning his Church and kingdom.

Now that we have come down from the mountain top, where we caught a vision of the transfigured Christ, shall we not in his name and strength move forward confidently and courageously along the lines of progress which seem to stand out so distinctly before us? Our missionary, educational and benevolent work should be enlarged, our non-co-operative forces enlisted, our evangelistic work deepened and widened, our Bible schools enlarged and improved, our ministry recruited and reconsecrated, the spiritual life of the churches deepened, so that under Christ's leadership we may go forward to a year of unexampled progress in the work of the kingdom of God.

THE PRESIDENT'S ADDRESS AT THE NORFOLK CONVENTION

We are in convention assembled to consider the greatest problem that has ever pressed upon the Christian heart. The evangelization of America is at once the most stupendous task and the most thrilling opportunity that has ever been thrust upon the Church of God. If our convention deliverances for half a century have been more than the mere jingle of pious words; if our speeches have clinked not with the weightless coin of shallow rhetoric but with bone-bare truths; if, as we have said, our country is to dominate the nations and to Christianize America is to Christianize the world; then, at whatever cost, we must set ourselves to this mighty program of Christian endeavor. This is the supreme mission of the Church. For this in God it lives and moves and has its being. Impressiveness of material equipment, appealingness of colorful service, correctness of theological thinking—all this is but the prologue to the imperial missionary theme.

Here is the sovereign test of values whether of organization, sermon, Christian program; that which ministers to evangelism is of worth, that which fails in this ministry fails in all.

This, too, is the measure of accomplishment. With whatever else that church or sermon or seminary or biblical criticism or theological system that gives no mighty inspirations to missionary activity shall come to naught; but if it quicken the missionary spirit it will win, and to essay to check its progress were as futile as the child's protesting palms to stay the advancing tides.

Let us not, however, be the dupe of a word. There is evangelism and evangelism. The term in popular use stretches all the way from the quickening of Felix Adler-moralities to the spasm and hysteria of a camp meeting. What then precisely do we mean by the word? In large and in brief, the bearing to the world of the story of Jesus with the stout insistence that men must live his life. This is avowedly a plea for "applied Christianity," a Christianity of conduct, a Christianity of the every days. The main trouble with Christians is that they are not Christians. Our religion hangs like Mahomet's coffin—in the air. The sobering truth confronts us that there will never be any mighty effort to take our Christianity to others until we have a better brand to take. It is the supreme weakness of the Church that its Christianity is conceived primarily in the terms of doctrine or emotion and only secondarily in the terms of life. For one I am not afraid of the phrase "ethical revival," for it is just this we need—a revival of business and political and social moralities inspired by Gospel story—a revival that shall make of the very name Christian a synonym of honor, of straight-going, of fair dealing, of justice of man toward man.

To Christianize America we have got first to Christianize Christians. We must get religion out of intellectual cold-storage, out of the thin-misted swaths of the emotional, out of the far-wreathed cloud of the unreal, out of the mummied bandage of the dogmatist, out of the brain-benumbing atmosphere of the ecclesiastical, out of the simpering masquerade of Sundayishness, and *into* the bone and blood of a real man in a real world. Christianity is both creed and deed but the creed is the root and the deed is the flower and the value of the root is in the beauty of the flower. Christianity is both conduct and emotion, but the conduct is the port and the emotions the winds and tides that sweep the good ship in. Our need then, in a word, is an evangelism that shall go not only wider but deeper; that shall not only count but weigh its converts; that shall produce a type of Christian life so entrancingly beautiful that under its relentless spell the world shall press forward to Christian altars seeking the secret of Jesus.

America waits for such an evangelization. But the way? In all modesty of deliverance I think we have missed the way. We have blundered in that we have put the emphasis upon money rather than the man. We have forgotten the divine order, "Pray ye the Lord of the Harvest that he send laborers"—reapers, mark ye, and not the reapers' hire. Money is not primary, but man; the worker, and not the wage. Yet confessedly our convention emphasis is upon dollars. The constituency of our societies is determined by dollars. The success of a secretary is measured in dollars. The appeal to our enthusiasm is dollars. The chief wrestlings of our boards are with dollars. Our very convention mottoes have to do with dollars. Year after year our assembly slogans are so many dollars for the missionary cause. Dollar marks are on our speeches and our programs and our prayers.



George H. Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., and President of the American Christian Missionary Society, 1906-1907.

Our aims are high, but our blunders are well-nigh tragical. So much have we dwelt upon the "means" of gospel support that we have forgotten that men themselves are "means." We need—above all else we need—a new emphasis, an emphasis upon the preacher and not the preacher's pay. Let us come together five thousand strong, not chiefly to consider dollars and their getting, but to lift up our hands to heaven with the heart's yearning prayer, "God send us men." In the stead of fast-wearing mottoes, "$1,000,000 for missions," let us sound a definite call for a definite number of evangelists in a definite time. Fling out a mere money motto and you have but set to grinding a great machine; sound the trumpet call, "Ten thousand of our young men for the ministry of Jesus Christ," and you have stirred the sleeping pulses of a brotherhood and ushered in a new crusade. Let us work and pray for money, but, above all else, let us work and pray for reapers in the whitening harvest fields.

This should be the burning question before the churches represented in this convention. Busying themselves as they must about the matter of revenues, they must not forget their divine calling to become the spiritual mothers of missionary sons. Let them know that the missionary spirit of a church is to be determined not only by its gifts of dollars, but by its gifts of men. Let them know that their "offering" is not chiefly the offering of money, but the offering of their sons and daughters upon the altar of the missionary cause. Let the telegrams to our papers tell no longer solely of money, but let them read like this: "Yesterday the churches of Louisville made their offering to missions. Fifty of our young men consecrated themselves to the ministry of Jesus Christ, and to-day are trustingly singing, 'We'll go where you want us to go, dear Lord; we'll say what you want us to say.'" Ah, that were almost to usher in the millennial days!

And this is the way to enlarge our missionary treasuries. When our churches give their men they will give their money. Let the evangelist come forth a real preacher of the cross of Christ and the dollars will pour into the treasury for his support. Given the enthusiasm that creates an army and you have the enthusiasm that will create the commissary department. Given a consecration that will send sons to the battle's front and you have a consecration that will also give the staff of bread and weave in trembling looms garments of wear and sheltering tent. For as surely as the night follows in the footsteps of the day, so surely will a church that sends forth its sons to missionary service provide the means for their support.

But in the divine as in the human warfare, mere bulk will not suffice. The effectiveness of an army is in its quality—no less than in its numbers. We need more preachers—of a kind. God's army must be of selectest men. What then are the distinguishing marks of the ministry we need? Only in partial and outline way can there be an answer to this question. Some things are taken for granted—unlike the western church that in newspaper advertisement for a preacher after lengthily setting forth the qualifications all seekers for the place must have, gratuitously added, "he must be a man of good morals." In this address it is taken for granted that the preacher must at least be civilized and decent—it is presumed that he does not get drunk, that he reads his Bible, that he prays.

But the ideal preacher—the ideal at once an inspiration and a goal—What is he like? I have seen an ideal preacher. Physically he was a perfect specimen of manhood, blemishless as the priests before the altars of old. Mentally he was richly dowered, every faculty full-orbed and vital with almost cosmical range. Spiritually he was gifted with rich insights and above all had bested the beast within, having wrought into his own life all the power and all the beauty that burned and sang in his heaven-sent speech. His voice was God's perfect instrument, full with the rich massings of the organ, sweet with all the softness of a thousand summers, and when he spoke, that voice that held all the laughter and all the tears of men, went to my soul's soul. He was an incomparable orator—no vulgar trickster beating words into froth of rhetoric, but moving men to action by the dynamic of a passionate plea. How masterful he was, how sun-like, how clothed in all purple royalties of speech, how throned his word and life in the heart of the people. Alas, that he lived only in dreams! But though the

real will never blossom into the ideal, for the poorest and weakest of us all there shall stand some excellencies we may hope to put into our lives.

What then are some of the marks of the ministry we need? To begin: A ministry called of God. Spite of all past perversions this truth remains unshakable, that no man is fit for the ministry who has not received to that ministry the sovereign call of heaven. For who are we that without credentials shall stand as the embassadors of the King? Who are we that without the divine mandate shall carry the message of the cross? Who are we that without a call shall stand in that sacred place above which rainbows flame and the heavenly hosts one chorus sing—a Christian pulpit? Who are we, aye, who are we, that would snatch with our own fingers the living coals from the altars of God? Back of all, first of all, there must be the imperial sanction of Heaven. From out the heart of the unseen, clear, clamant, compelling, must come the voice that bids me preach. In the still large hours, when the Eternal Spirit broods as a felt thing over a pulseless world there must come in the dream that is truer than thought the vision of the Ineffable Beauty, and in that hour of vision the divine anointment and the consciousness that the soul is chosen of Heaven to declare the gospel of the grace of God.

This call of God is the call of power. Go forth to preach without the divine sanction and for Titan tasks there is only baby strength. Go forth to a task of divine appointment, then the very stars shall help you on and through the tiniest inlet of human endeavor shall beat the resistless ocean tides. A self-constituted ministry is the devil's supreme impertinence.

If only God may call the preacher, then how, you ask, may our churches enlarge that ministry? We may pray God to send forth reapers, but above all may bring our sons *to listen to the call that is for them.* Fear not the limitations of the divine purpose shall be less wide than human wish and prayer. This, then, shall be the beginning of all holy ministry, the sovereign call of God. Now all the distinguishing marks of the preacher are but the corollaries of this truth.

A ministry called of God is a prepared ministry. The divine call is no consecration of callowness. The ready-made preacher is an anomaly in the divine economy. The sun calls the harvest, but it calls through the media of fertilized field and labor of the husbandman. God called Moses, but ere he might speak he must know the brooding silences of two score years, the rich tuitionings of desert lands and wildling places, and, above all, the felt-communion of the ever-revealing God. He called the Tarsian tentmaker, but though there was granted to Saul the vision of the glorified Lord, and though the flame-like words of that unforgettable hour were etched into his very soul, not even he might preach until, in travail of soul, through ministering thirty years, he learned more perfectly the way of the Lord. The carpenter, the dentist, must serve an apprenticeship, and if one may not pull a tooth or drive a nail without this training, shall a man, all unschooled, attempt the heavy tasks of preacher life?

To disbelieve in a trained ministry were to pour contempt upon the divine method. The preacher should be man at his fullest, man at his highest, man at his best. That trained men should sometimes succeed reflects not the argument. The exceptional proves nothing. The plain truth remains that the Christian minister should be a learned, rounded man. For all our cheap jibes at culture, it is a grace of grace. Culture has changed a small and seedy thing into the large and luscious blackberry, and what culture has done for a blackberry it can do for a man. It may fall out that our old psychological similes were faulty, and that education does not pull out the mind somewhat after the manner of an accordion, as we used to think, but at least it gives a finer edge to native faculty and so makes work easier of accomplishment. Culture is strength, scholarship is power. The preacher should be a prepared man, trained in books, in schools, in knowledge of the ways of men.

It follows then, compellingly, that the educational problem is one of the gravest that confronts us as a people. A prepared ministry is at the very threshold of all Christian programs, yet the inadequacy of our equipment for the training of the preacher is equalled only by the weakness of our faith. If God, through some miracle of grace, were to answer our prayers tonight for ten thousand recruits to the ranks of the ministry, we are totally lacking in that largeness of equipment that would fit them for their work. Foolish almost to idiocy have we been in our stolid ignoring of the primary need of missionary ministers and their proper training for Christian service. The educational problem to the front!

Another corollary is clear: A ministry called of God is a ministry of authority. There can be no hesitancy, no timorousness, no weakness in the message, seeing it is from God. The preacher is not so much a reasoner as a revealer. The evangelist is no huckster of opinions; he is the voice of Heaven-sent truths. Not to be positive is to be pernicious. The divine injunction, "Go, tell the world what your eyes have seen and what your ears have heard of the wonderful works of God," can never be paraphrased into the dilettante inanity, "proceed at your convenience and hesitantly announce to those who politely listen that you beg to disturb the serene stillness with the babble of an infantile guess." No, the preacher is not sent to propound a hypothesis, but to declare a truth. No ladder woven of mist and cloud can ever lean against the stars. The preacher that apologizes is damned—and damns. Authority is power. Wear with conscious dignity the mantle of the prophet; sound with no uncertainty the oracles of God, and all the clamors of trade and cries of pain and sobs of grief and awful yells of sin can not drown your message. Let but the live bolt of truth leap from the clouds and a drowsing world will wake to watch it rive the tree of ancient wrong. Yet that same old world will hold but as raindrop patter the message conceived in speculation, born of the weak, wan mother, doubt. Let the evangelist speak timorously, and though his speech be woven sunbeams, he will find himself the preacher to a disappearing audience. Let him speak with the accent of authority, and though his pulpit be the uninviting wilderness, like John the Baptist he will be heard. God grant us preachers all the unction of the imperative. God grant that at the cross-roads of human destiny we be no weather-vanes to mark the drift of speculative winds, but steady fingers to point out the ways for men.

Another corollary: If the preacher be called of God, to God only does he hold himself responsible for the ministry that is not his own. Receiving his commission to preach from no synod, convention, denomination, leader, but from God himself, to no convention, to no creed, to no book, to no leader does he hold himself in orders. He knows no fetters of human opinion or precedent. He is a free man. Pity for that preacher whose lips are padlocked by a creed that is not his own. Pity for that evangelist upon whose sermon the dead hand of the past lays its loathly weight. Pity for him who so misuses the past, eating for bread of to-day the rotting manna of yesterday, and no less pity for him who, fearing the clamor-censure of the new, trims his bark to the breezes of a present orthodoxy and sails not ever straight on! Pity, yea and shame! A real preacher has nothing to do with either heterodoxy or orthodoxy; he has only to do with truth, and that truth as conceived in his own heart.

There be whisperings that we are not all out of bondage, and that there be some among us who hold an esoteric doctrine, fearing to speak right out. If so, then there is need of a new Declaration and Address—the declaration of personal independence. If a preacher's lips be muzzled, if he fear a cudgel, whether swung at Nashville, at Cincinnati, or Chicago, he is unworthy a place in freemen's ranks. In the beginning our movement was marked by the fearless, magnificent plea for personal freedom, and to miss that freedom is to miss the special glory of our heritage. Blessed among all others is the minister among the Disciples—he is free, and that freedom we shall not let go. It was purchased with a great price, and in the oaken words of the royal motto, "we will maintain." For myself, the words "progressive," "conservative," have no terror. I refuse to be labeled. My commission to preach came neither from Drake nor the University of Chicago, neither from Cincinnati or St. Louis, but from God, and to God alone will I render an account of my stewardship.

In all religious movements there is ever a necessity for great rebirths of freedom. All unconsciously the past hems us in; all unconsciously are our horizons fixed by that which has been spoken, that which has been done; all unconsciously do we sail toward the mystic pillar with the *ne plus ultra* that is not for an immortal soul; all unconsciously do we grasp the skirts of the seeming ultimate and the comfortable conclusion that the deification of the yesterday is the duty of to-day. Against this tendency our ministry must set itself. Let there be no panic over the advent of a new thought, nor aught of malice toward those who hold it. Gamaliel's wisdom yet holds. Errors go, truth remains. Time sifts all things, and the Christian pulpit would be as wide as the charity of God. We dare not make it smaller. In this pulpit there is room for all our brethren with differing opinions, yet with a common faith and love—room for our Lipscombs and Sewells and Hardings, opponents of missionary societies; room for our Rains and Muckleys and Wrights; room for the scholarly Grubbs and all who, like him, oppose the use of the organ in our worship; room for B. B. Tyler and his orchestra; room for the brilliant Willett; room for that patient student and grand old man whom all delight to honor, J. W. McGarvey; room, room alike for those of our brethren who fear the contamination of Standard Oil and that earnest apostle of world-wide missions, Archibald McLean.

(To Be Continued.)

DAY BY DAY.

When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You will find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier to bear.

—Mrs. F. S. Lovejoy.

THE IMPERIALISM OF CHRIST

An Address before the Foreign Christian Missionary Society at Norfolk

By Peter Ainslie

I care not what men may think of political imperialism, but the imperialism of Jesus Christ holds precedence over every other theme. The annexation of lands and peoples may arouse the enthusiasm of politicians and citizens of monarchies and republics, but the annexation of soul soil to the kingdom of God is the most fascinating task in the pale of human activities. Nebuchadrezzar ruled the mighty empire of Babylon, Alexander the Great that of Greece, Augustus Caesar that of Rome and Napoleon Bonaparte that of France, but Jesus Christ is the mighty emperor of life and the whole soul field is his rightful realm.

His appeals are couched in inexpressible pathos and his mandates are marshalled with heavenly majesty. He makes no apologies for his demands, but straightway enters upon the field of bloodless victories. The proud, the revengeful, the passionate of all races and in all ages have bowed submissively before the Prince of Peace. He does not touch the sword of human passion and sin of those whom he conquers, as Grant courteously did to Lee at Appomatox, but he says to the whole mad world, as he said to Peter in the garden of Gethsemane—"Put up thy sword," suppress thy evil passions, put down thy sin, take my recipe for living and you shall find peace.

Pre-eminent among all the instances of human greatness stands Jesus Christ as the most imperialistic personage of all ages. Of divine origin and of royal lineage, yet born in poverty, reared amid toil, rejected of men, nailed to the cross as a common outcast of the depraved race, and buried in a borrowed grave, yet God broke the seal of death and raised him from the dead, making him both Lord and Christ. He now sits upon the throne with his Father, waiting until he shall return, "when he shall show who is the blessed and only Potentate, the King of Kings and Lord of Lords." This world for which he died, this world which so grievously misunderstood him when he walked among men, misunderstands him now, for it has failed to estimate the grandeur of his character, to see the blessedness of his atonement and to heed the absolute mandates of his will, but this world has been marked for conquest. While once they spurned him as he sat among them in modest garb and they spat upon his holy face, they will yet see him when he comes in glory with his holy angels and then they may well exclaim with Heber:

> "Is this the man who once did stray
> A pilgrim on the world's highway,
> By power oppressed and mocked by pride—
> O God, is this the Crucified?"

Then "the kingdoms of the world shall become the kingdom of our Lord and his Christ," for "his kingdom is an everlasting kingdom and all dominions shall serve and obey him," and "He shall reign forever and ever."

In the interim, between the time that he gave his commandments as he walked among men to the time of his conquest, when his feet shall stand upon the Mount of Olives, are the days of absolute obedience of every believer to the royal orders of Christ and unflinching fidelity to every task. There is no time for quibbling nor sulking—the king's business requires haste—and



Peter Ainslie.

brothers have no right to look into the face of brothers with any other than the look of love. The badge of our heavenly created citizenship is kindness and courtesy, forbearance and forgiveness and oneness of mind and heart. Personal feelings and opinions are subservient to the divine thinker, whose thought must give complexion to all human thought, if out of these poor blurred specimens of our present day lives is to come the fullness of God's power and glory. "He most lives, who thinks most, feels the noblest and acts the best."

Obstacles and disappointments are nothing other than lessons for the soul. If a door closes to-day, it must not be forgotten that another door will open to-morrow; if one fails to-day, remember that there is power for to-morrow's victory; if one's vision be short to-day, ask for the light of heaven to illuminate the pathway to the far-off goal, where sacrifice will mark the crown of service.

Human guides are incompetent in the battle of life. *Vox populi, vox dei* is no criterion for the world's conduct. I care not what men may say, whether they be few or many, but in the babel of human voices I ask, "What does God say?" Except the accumulations of scholarship in literature, art, science or philosophy receive their moulds from the sacred heart of Christ, they are but dust in the hands of a dying genius. Christ is supreme and the church is his servant, his bond servant, if you please, but men talk to-day a good deal more about what the church demands than about what Christ demands. More deadly than the heresy of doctrinal formulas is the heresy of unholy living and because of this heresy of worldliness the visible servant has displaced the invisible head.

The church, which Christ founded upon himself and which was designed to prepare the way for his universal kingdom and against which the power of evil shall not entirely prevail, has removed Christ from its front and amid its divisions it has itself become filled with the rubbish of ecclesiastical traditions, written and unwritten creeds and

TAKE THEM OUT

Or Feed Them Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked care worn. She has gained her normal strength and looks and sleeps well nights." "There's a Reason." Read "The Road to Wellville" in pkgs.

pagan and semi-pagan sacraments. In struggling feebly against these conditions, I have felt as did the late Prof. A. B. Bruce, of Scotland, who said that the church is now the greatest hindrance to the coming kingdom of Christ. Were the Holy Spirit to be freed from human limitations and armed with the enunciations of the principles of Christ, a heart-sick world might turn more willingly to him who is their Lord and redeemer.

Armies in the trenches have faced no greater problems than we face to-day. It is not the question, will Christ conquer? For he has been for nearly two thousand years marvelously remaking mankind in these daily shops of human experience, and Isaiah boldly declared that "He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law"; but the supreme question is, Whether the individual believer is doing his best in obeying the divine orders—not one command nor two, but every command in his sovereign mandates. Religion is not a document; it is a life and that life born from above and then setting itself passionately to reproducing Christ on earth, for said the Apostle Paul—"for me to live is Christ"—for me to live is to reproduce Christ, and that reproduction to be so evident that men shall say of this man and that man, he has been with Jesus, as one knows by the dust upon the clothes of the miller that he has been in a mill, or by the fragrance in the garments of the florist that he has been among the flowers.

The religion of Christ is being put to a tremendous test in this day. By the side of his unalterable mandates, which have remained as living tongues through the centuries, the world for which he died and to which we are messengers, is demanding that life shall displace profession and that worship shall be substituted for hollow forms. Said an English bishop: " . . generation which is about to take . place, will certainly judge the church by her works. I see them rising to their feet, the greatest host that time has ever known, and hear the murmur of millions speaking to millions across the sea in many languages. What there is in the gospel to rectify the relation to human life, to elevate the selfishness of capital and chasten the selfishness of labor, to carry to the homes of the poor improvement in the present and hope in the future, that will find eager listeners. But to the men of the near future, religion will appear a barren and worthless stem, unless it be taught to clothe itself with the blossoms of worship and bear the fruits of human love."

Emerson said, "America is another name for opportunity," and God appears to have planted the Anglo-Saxon over the wide plains and along the picturesque water courses of this great continent to do a service in holiness, second only to that which he appointed Israel, but our national escutcheon is stained with a thousand blots—drunkenness, extravagance, easy divorce, irreverence, sensuality, pride, greed for gold, love of pleasure—sins political, social, economic, religious and personal—these and their companions lie upon the door steps of our nation like lepers among the rocky caves of Syria, and, as Palestine was called the land of milk and honey, America may appropriately be called the land of ink and money. Our great cities are the colossal bulwarks of sin. Wealth and poverty, although separated by that mighty chasm of money, nevertheless tread shoulder to shoulder the same boulevard of unholy passion and godlessness.

"In the glooming alleys, progress halts on palsied feet;
Crime and hunger, cast out maidens by the thousands on the street.

There the master scrimps the haggard seamstress of her daily bread;
There a single sordid attic holds the living and the dead.

There the smouldering fire of fever creeps across the rotted floor,
And the crowded couches fester in the warrens of the poor."

The church, though scarred, divided, lame, imperfect, nevertheless has a holy task—the holiest ever given to mortal man, and it is sad that this church made so sacred by the sacrifice of Christ has come to have more conscience for fashion, power and pelf than it has for grace, giving and righteous living, but the time is coming when it is going to supplant worldly pleasure and the greed for gold, and then riches will cease to be the end and aim of life and the gratification of human passions and human desires will be regarded as the heirlooms of demons. When every man has thus comprehended life, with its objects and its aims, the doors of the universe are not strong enough to hold back the chariot wheels of God's power.

All races are our kin and there are no national boundaries. God hath made of one every nation that dwells upon the face of the earth and in our refusal to carry the gospel into Europe, Asia, Africa and the Islands of the Sea, God has sent the Europeans, the Asiatics, the Africans and the Islanders to our gates and they are so rapidly populating our land that already two-thirds of the American population is non-Christian, against only one-third non-Christian in the first decade of our Republic. As the magi crossed the hot sands of Persia and the waters of the Euphrates in search of the Child of the Star, so these streams of immigration in crossing the seas in search of bread will find in this land of our adoption both our Redeemer and theirs if we be faithful with what has been committed to us. There is no such word as foreign in the language of the Christian, as applied to other nations, only all believers are at once foreigners and pilgrims in this world.

Whether these multitudes crowd the centers of our cities or live upon the plains, or half live in their native countries, to them we owe a debt, and he who pays his financial obligations in the markets of the world and his performance to every humanly appointed task and yet leaves unpaid his debt to the unsaved millions is both dishonest to his highest obligations and unfaithful to the most divine trust. Debts for bricks and mortar, for food and clothes are no more sacred than the inalienable debt to bear Christ to the un-Christed masses.

Over half of the world never heard of Christ; over half that have heard are not Christians; over half that call themselves Christians are only nominally so, and still the living Christ is speaking as of old from this unfettered Bible, commanding and encouraging his followers to advance while the great lost world is dying all around us. The scandal of the trial of Christ is still gossip upon the lips of the citizens of Jerusalem; the tragedy of the cross is still fresh in the human mind; the broken tomb still stands there in the garden of Arimathaea and all the trowels of earthly masonry can not mend it. Yesterday and to-day have blended into one. The morning of this dispensation is mingling its golden light with the saffron and crimson of sunset. A single day spans the time. In the morning he suffered; at noon he leads his forces for the earth's redemption, and in the evening he shall come with myriads and the glory of the world will hang upon his chariot. Christ is crowding in with his

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TROUBLE FROM COFFEE

People Beginning to Learn About the Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am 45 years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well.

"There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee."

It's worth while to read "The Road to Wellville" in pkgs.



THE CONVENTION—Notes and Comments Continued

Quite a number of prominent business men were present. Among them: R. A. Long, of Kansas City, Mo.; A. R. Teachout, of Cleveland, O.; J. H. Allen, Palmer Clarkson and Lee Grant, of St. Louis, Mo.; R. M. Denholme, of New Orleans, La. Among the prominent business men who have been habitual convention goers, we noticed F. E. Udell, W. S. Dickinson, S. M. Cooper, Chas. B. Sala, S. G. Boyd and B. R. Davidson.

There was a brief meeting under the auspices of the Business Men's Association, but no regular program. After a statement by the president, it was voted to continue the association and seek to get a better organization.

The Foreign Society is looking toward enlisting the men. The committee on the business men's missionary movement reported in favor of creating an order with dues of $10, ten years' contributions entitling to life-membership with a gold badge.

Archibald McLean has served the F. C. M. S. twenty-five years, seven of these as president. He was, of course, elected again to the presidency. The newspaper man, who a few weeks ago suggested that Brother McLean had accomplished his work and should be retired, entirely mistook the temper of the convention. President McLean was greeted with a storm of clapping and waving of handkerchiefs. Despite this expression of the confidence of his brethren, there were many indications that our foreign missionary leader has been much saddened by the ordeal through which he was recently compelled to go. Many times was seen the look on his face depicted in a snapshot secured by one of our staff.

One thousand station ropeholders by 1909 is one of the aims of the F. C. M. S.

The symposiums, conducted by the secretaries of the F. C. M. S. and the A. C. M. S. were, as usual, among the best things on the program.

More time must be found on the program for the missionaries. The people are interested in them more than in set speakers, and it is a pity to give only five, or at most only fifteen, minutes to one who has been for twenty years representing us in China. Fewer set addresses and more time for the business and spirit of the moment must be in our plans.

It was thought by some that in blending the convention with the Jamestown Exposition, the attendance at the regular sessions of the convention would be reduced. This, however, was not the case. Very few of the delegates made the Exposition their chief concern. Many, no doubt, gave some time to it, but they did so when their attendance at the convention was not specially needed. One or two exceptions ought to be made when there was concerted action to give the Exposition or some other attraction the preference.

For instance, one leader of a party is known to have encouraged those wearing his button to have an extra day in Washington rather than attend the exercises on Disciples' Day at the Exposition grounds. The Norfolk brethren were very much provoked that their efforts not only to give us a good time but to make a great impression on the city and the Exposition goers was, to some extent, minimized by the large number of absentees that might have swelled the crowd we did take. The length of line extended several squares as we marched from headquarters to the boat, and there were about 2,000 people present at the exercises in the auditorium. But Brother Hundley and his people wanted an overflow crowd.

The fellowship of the convention was delightful. This was not confined to the Lord's day service. It pervaded the entire week. The Monticello Hotel, where the headquarters of the convention were located, lent itself to an expression of this fellowship. The large corridors of the hotel were frequently crowded with delegates when an interchange of opinions was freely given and many important matters were discussed. This was done in a lovable spirit and often prepared the way for harmony in the convention.

The character of the speeches has already been noted, but there were a few features which need to be emphasized. Perhaps no greater growth is shown anywhere among our people than in the speeches which have been delivered in conventions in recent years. It was a remark of a gentleman accustomed to attend religious conventions in England that the speeches at Norfolk averaged well with those delivered at the best religious conventions in the old country, but he could not have said this of our speeches even ten years ago.

It is worth while to mention the fact that while our convention was in session the Episcopal conference was also in session at Richmond. The contrast between these two assemblies must have been very striking to the people of Virginia. These people are generally familiar with the Episcopal way of doing things. But from what we heard on all hands, the convention of the Disciples was a revelation. There was a freedom and ease about our methods which astonished some and commanded the admiration of many. Some of the delegates were present at both of these assemblies, and, from what they report, nothing could have presented a greater contrast than these two conventions. One was a convention that was truly conventional and the other was a convention without conventionality.

Some have criticised the college men for crowding their banquets into the time of the convention. This ought not to be carried too far. But these banquets furnish an occasion for old college friends to meet together as only college friends know how to do. The Bethany banquet had a very serious object in view. Its aim was to emphasize the importance of raising the Centennial offering of the brotherhood to endow the college. Judging from the effect, something was accomplished in this respect. One brother, at least, announced that he would give $10,000 to this endowment fund, if necessary, while many others pledged their churches for at least $1 subscriptions from each member.

While the subject of federation was not discussed in the convention proper, it received earnest attention in a mass-meeting called for its consideration. We are calling attention to it here for the purpose of remarking upon the inconsistency of those who oppose federation. It is a well-known fact that in an important sense we have been federating for many years with many of the churches that are represented in the federation conference. There were several persons at the Norfolk convention who have frequently served as delegates sent from our own conventions to attend the conventions of other people, and yet no one has ever questioned the propriety of this fraternal intercourse. Is it proper to federate just a little, but, when we have a chance to federate a little more, to hark back and refuse to do the very thing which we have always desired to do, but lacked opportunity? Surely the legs of the lame are not equal in the kind of logic used by those who oppose federation.

One of the conspicuous figures in the convention was the Hon. T. W. Phillips. At the Monticello Hotel he was among the last to retire. He was indefatigable in defending his view of the Rockefeller money. His position became very lonesome, as even some of his most trusted friends forsook him at the critical moment. This, however, made no difference to Brother Phillips. He stuck to his guns and from early morn till midnight he sought to impress his ideas upon those who would give him a hearing. His courtesy and kindness were always marked features of his advocacy. He was the personification of a Christian gentleman, though very few were ready to accept his conclusions. In some respects he excited the sympathy of even those who strongly opposed his view of the question. Notwithstanding the earnestness of his advocacy the overwhelming conviction was that his was the case of a good man advocating an impractical cause.

There were some people who could not be repressed from saying that Brother Phillips' chaperones forsook him at the crucial test. When it became evident that the Foreign Board was practically unanimous in its support of the executive committee the sinking ship of opposition was soon deserted, and it was really a touching sight to witness Brother Phillips on the floor begging for some one to second his motion to instruct the committee to return the Rockefeller money. So pitiable was the sight that one brother agreed to second the motion in order that it might be discussed with the understanding that personally he was not to be counted with the opposition. When it was intimated that he might be regarded as with the mover, he declined to second. There was at least one other present who was a member of the board who had loudly proclaimed in the public press that Brother Phillips' position was right, but for some reason this brother was silent when Brother Phillips needed him the most.

When J. H. Allen, president of the Business Men's Association, made his report, he said his society did not ask for money, but that the organization be continued as local chapters formed in the churches. The motion was made to continue the same officers for the coming year. Dr. W. T. Moore, who seconded the motion, said he did so the more heartily because it was the first and only society he had heard of that did not ask for money. The motion was unanimously adopted.

"Please let your readers know why the national convention decided to take no more money from J. D. Rockefeller for foreign missions when there was only one lone man to champion that impracticable idea."

Salina, Kan. J. C. McArthur

No such decision was made. In the report of the executive committee, it was proposed in view of the objections urged by some good brethren against the donations received from Mr. Rockefeller, not to *solicit* any further contributions from that source. This concession was based on expediency and was made in deference to brethren who object to such solicitation. It was the proposition to *return* the money received from Mr. Rockefeller that was championed only by "one lone man." There would have been the same unanimity, however, in rejecting any res-

tion condemning the acceptance of unconditioned gifts from such source, as wrong in principle. It should be distinctly understood that the proposition not to solicit further gifts from Mr. Rockefeller carries with it no admission that such solicitation was *wrong*, but that the concession was stated to be a matter of expediency in the interest of unity.

The committee appointed a year ago to report on the readjustment of days for special offerings, submitted its report to the general board, but at too late an hour to receive the attention it demanded. The discussion which took place centered about the proposed merging of the Ministerial Relief Fund with the Benevolent Association—a proposition which, while finding considerable favor among the brotherhood, is opposed by the Board of Ministerial Relief and by many of its earnest supporters. That matter might be eliminated from the report of the committee, with such change as this elimination would involve as to days. If that were done, and the matter of the unification of our state missionary societies with the American Christian Missionary Society as auxiliaries, could be arranged on satisfactory terms, it would seem possible to bring about a needed re-adjustment of set days for the various offerings. There is general agreement, we believe, that the work of state missions and that of the general Home society, is one work, and that this fact should be recognized in the organization of our home forces. It is only a question as to the division of funds between the General Home board and those of the several states, which awaits some satisfactory solution. We can hardly doubt that such solution will be found, and that all the states will fall into line as integral parts of one great Home missionary society, and that each several part will be strengthened by this closer unification in organization and interest. The committee was continued to report next year.

The Foreign Society's Sessions

The general session of the Foreign Christian Missionary Society began on Monday morning with W. H. Allen, of Muncie, Ind., conducting the devotional service. W. E. Ellis, of Cynthiana, Ky., read the Scriptures and offered prayer. President McLean announced the committees. After a short prayer by J. W. Carpenter, Secretary Stephen Corey read the abstract of the report which appeared in our columns last week. After a call for fifty new missionaries, the audience rose and sang, "I Love to Tell the Story." Secretary F. M. Rains made a brief official statement.

In referring to the Sunday-schools, he said this was the first year we had ever got more than we asked for, and this was due to the zeal of Brother Corey. When he mentioned the fact that the number of living links was now ninety-four, W. H. Allen immediately said he would make it ninety-five next year. The watchword for the coming year's work was declared to be $350,000 and fifty new missionaries.

Here it was that Brother McLean received an ovation, the mention of his name being greeted with cheers and the waving of handkerchiefs by the standing audience. After "Blest Be the Tie that Binds" had been sung Brother Rains announced that Brother McLean had served the society for twenty-five years—the longest service rendered to any of our societies.

The treasurer's report was made by S. M. Cooper, and the auditor's by Brother Rains, both being adopted. Brother McLean emphasized the latter by stating that 50,000 people audit the books every year and if there should be a mistake the society would hear from it at once. "Now, friends, we are going to have some roast beef," he said, preliminary to the introduction of the missionaries. F. E. Meigs, who has for twenty years represented us in Nanking, China, was the first presented, bringing the greetings of forty of our missionaries in that empire, the center, as he declared, of the world and of political interest. When it is brought to Christ, all the world will be, he said. He hinted at the great changes which had taken place even during the time of his residence there. Every hamlet is now open to the message of the cross. Yet with only one missionary for 40,000 people we have hardly touched the fringe of this great empire. As to our own particular relationship as a religious people he said we were responsible for twelve millions of these and we have only one missionary for every 300,000 people. The only hope is to create a Chinese ministry who shall be readers and teachers, hence he made a plea for schools. Brother Meigs is president of the union college which has been formed of three colleges formerly conducted by different denominations. Miss Emma Lyon, who has been in China for fifteen years as head of a girls' school in Nanking, spoke of her work, and Fred Hagin, of Japan, told of the first baptisms in that idolatrous city. There are, he said, 52,000 Buddhist priests in the country and we have but thirty-two missionaries. There are 5,000 shrines and temples, but only 400 churches. Speaking of the union sentiment on the foreign field, he said that they used a union hymnal. Mrs. Hagin was introduced and said a few words. C. S. Weaver, of Osaka, Japan, had a great deal of humor, telling about some one who thought that place was in Missouri. It is a city of one million inhabitants and a city of idolatry. For eight years he and his wife have labored there with little equipment. We have one church with between eighty and one hundred members, and last November they dedicated their house of worship. Speaking of the converts, he said that nine Japanese men took part in the last prayer-meeting he attended, that they all contributed and none would come to the house of God without bringing his offering. Mrs. Weaver gave a short and interesting account of her work, and Miss Josephine Franklin, a granddaughter of Ben Franklin, and a daughter of Joseph Franklin, who is now the foster mother of 700 famine children, told how these are trained and what they do in seeking the salvation of their fellows. They contributed $60 last year for the F. C. M. S. and she brought with her an armful of letters from the orphans written to the Christian Endeavor societies in the home land. She read one written by a little boy to the Endeavor Society at Norfolk, which greatly touched the hearts of those who listened. Melvin C. Menges, of Cuba, who went forth from the



Archibald McLean, who has served the F. C. M. S. twenty-five years.

Cincinnati convention, spoke of the great changes that had lately taken place in this land nominally Christian yet absolutely idolatrous. Mrs. Menges, who is the daughter of J. G. Waggoner (by the way, six of the missionaries presented were Eureka students) said she wanted to pity the home folk rather than have them pity the missionary for it was on the foreign field that could be seen best some of the great things accomplished by the gospel. Dr. Royal Dye received an ovation when he was presented. He spoke but briefly, and the substance of his remarks has appeared in THE CHRISTIAN-EVANGELIST during the past few weeks, in the letter which we have been printing.

Among the missionaries going to the foreign field were presented J. C. Archer, A. W. Place, P. A. Sherman, while Dr. Kevorkian, who has been in Turkey since 1884 was also introduced. Following this always interesting occasion came a solemn few minutes as J. H. MacNeill spoke of those who had given up their lives on the foreign field for their love of Christ. A man must not die to be immortal, he argued, and his was a word of encouragement to those on the field and inspiration to those going. He pictured Miss Ella Ewing as devoted to the mission field before her birth, while missions was the dominating passion of G. L. Wharton's life. This session was adjourned after the singing, by the Netz sisters, of "Far O'er the Waters Burns the Crimson After Glow," and a prayer by J. B. Briney.

Earle M. Todd read the Scriptures and led in prayer at the opening of the afternoon session when R. H. Thrapp read the report of the station plan which called for a forward movement, the motto being 1,000 station rope holders by 1909. This plan, he says, gives the small church the same opportunity and privilege of a larger church, the expense of a mission station being divided among shareholders. Further, it gives a definite field of study and a definite field for which to pray. The report of the business men's movement was read by J. J. Haley though it had been prepared by C. W. Throckmorton, of Richmond. The committee did not think that an independent movement was advisable nor that it was advisable to establish a separate department in the society. It suggested, however, that an order should be created with a definite purpose and with rules and regulations hereafter to be adopted within the organization and the business men of the brotherhood invited to join. It was suggested that annual dues be fixed at $10 to be paid directly to the society, or through the Christian Endeavor, Sunday-school or church, and that ten years' membership should entitle to life membership with a gold badge. The committee thought a large revenue would come from this and that at least 100,000 men ought to be enrolled.

C. S. Medbury presented the report of the committee on nominations, the following being elected: President, A. McLean; vice-presidents, B. C. Dewease, W. S. Dickinson, I. J. Spencer, J. L. Hill, J. D. Armistead, A. B. Philputt and S. M. Jefferson; recording secretary, Justin Green; treasurer, M. Y. Cooper; secretaries, F. M. Rains and S. J. Corey; auditor, G. Green; medical examiner, P. T. Kilgour. Brother McLean again received an ovation as he rose to read a telegram from Leonard Thompson, expressing the good wishes of the Colorado convention. It was voted to send a reply.

There followed the excellent address on "The Living Link Idea," by L. E. Sellers, which will appear in THE CHRISTIAN-EVANGELIST, and the somewhat unique address by Ira Boswell on "Missions the Heart of our Plea," which we published in our last issue.

After F. W. Norton had been granted a few words to explain the purpose of the Wharton memorial, F. M. Rains conducted a symposium, the chief subject of which was "How to Bring About a Forward Movement," "The Making of the Missionary in the Home" was the theme assigned to Ida. W. Harrison, and the fundamental thing, she said, is the attitude of the home-maker. The heads of the homes must be fully persuaded that the cause of missions is the cause of the church. J. D. Armistead, in speaking of missionary education in the home, suggested that missionary biography should be substituted there for foolish books. S. J. Corey spoke of the larger use of the missionary papers, urging that we ought to know our stations. He announced that the society was having a thousand sets of four maps made, each set to be had, in cloth, for $1, postpaid. L. G. Batman said that as a result of the missionary atmosphere of the church there was missionary activity. We have, he said, 7,695 churches in which there is not a missionary atmosphere, and unless this state of affairs is changed they are doomed to die. Wider circulation of "The Missionary Intelligencer" received a strong boost from H. C. Kendrick, while P. A. Cave in pleading for more prayer for the missionaries claimed that this subject touched the heart of the whole missionary enterprise. The missionaries' cry was "Pray for us," and we have, he said, no right to send them out unless we do. "Missionary Study in Every Church," was the theme of J. L. Hill. This, he said, would produce offerings and people would

come to the conventions with intelligence. Pierce Atkins, in considering how we could have 5,000 contributing churches this year, said it is the whole business of the church to give the whole gospel to the whole world, as soon as possible. We should have 5,000 churches, he said, just as soon as we really deplore the anti-missionary spirit as we now deplore the denominational. "Heroic Giving" was presented by B. S. Ferrall in a bright little speech, and C. A. Finch followed with a glowing picture of the new watchward—$350,000. His speech will appear later.

A great audience assembled on Monday evening to hear Herbert Moninger and Peter Ainslie. It was the windup session of the Foreign Society. Mrs. Shirley Harvuot, of Cincinnati, sang a special solo and A. I. Myhr led in prayer. Brother McLean was bothered by the usual request and he handled it in the following fashion: "I need not read it. The ladies whose hats are paid for can take them off." Brother Moninger, whose speech was on "Children's Day," said the Bible school presents the normal evangelism. It is the richest, the ripest, the most representative service in the church to-day. In its scope it is definite. He thought we ought to take this great department of our church life into the foreign field, and he went on to consider how we might teach missions in the schools. Some of these ways are to give some treatment in the international lesson that will instruct in missionary truth, by creating a missionary atmosphere and by having missionary petitions and songs. In order to have a successful children's day he suggested the use of a missionary reading course ladder in which there should be a missionary suggestion on each round, a missionary scrapbook, a missionary target, the badge plan, the lecture plan, a "tell others circle" and a "sunrise call" which means the waking up of a town so that the people will have time to come to Sunday-school.

We will not attempt to give any outline of the fine address by Peter Ainslee on "The Imperialism of Christ," seeing that we print it in full on other pages of this issue. No one can afford to miss this polished and thoughtful deliverance. Brother Ainslie made a deep impression on his audience. He spoke without a note and in the style of the best oratory.

F. E. Meigs was, on this occasion, given another opportunity to present the work he is now engaged in in China. He first referred to the Christian union sentiment amongst the missionaries there and quoted a remark Bishop Bashford made to 1,500 missionaries to the effect that however much of love they might have each for his own particular organization, they must sooner or later come to know that it will be an impossibility to propagate these differences in China. Brother Meigs had attended another meeting and heard a sermon which he declared was as orthodox from our own standpoint on the subject of Christian union as he had ever heard. One of the recommendations that had to be voted upon was the name for the Chinese church. One prominent delegate moved that it should be called the Methodist Church of Christ, another that it be called the Presbyterian Church of Christ. Finally one proposed the Church of Jesus Christ, and this was carried without a dissenting voice. Brother Meigs is in this country in the interest of raising some money towards properly endowing the Christian University, of which he is president.

Permission was given to R. A. Long to make a statement to the convention, and in doing so he said he spoke only because every member of our church ought to be interested in the subject he had on his mind. This was the endowment of Bethany College. "Would it be consistent for us to go to Pittsburg in 1909," asked Brother Long, "and find Bethany, the college founded by Alexander Campbell and such a great factor in our reformatory movement, suffering from lack of support?" He pleaded that every member of our churches would make $1 subscriptions on behalf of this fund. He himself would give $10,000, if necessary, he said, to see this cause succeed, but he hoped that he would only have to give his $1 as he wanted his church and other members in our movement for once to be on a par with him and other reputed well-to-do men, and he promised to give the $10,000 to some other Centennial cause if the Bethany endowment could be secured without calling for his special help. Quite a number of pledges were made by ministers present to enlist their churches.

F. M. Rains in a brief word on the program for the new year concluded the session, the benediction being pronounced by A. D. Harmon.

The Interests of the Home Fields

The sessions of the American Christian Missionary Society opened on Tuesday morning though there had been a very lively board meeting on the Saturday before, when some of the questions that were to come before the general convention were discussed. President George H. Combs was in the chair and W. M. Taylor read the scripture, while J. A. Lord, in the audience, was called upon to lead in prayer. The chairman, in reading a telegram from C. R. Scoville, who was released from the program because of his meeting, said that it was fortunate that the initial note of the convention was not only a head note but a heart note as well, and introduced Miner Lee Bates, pastor of the Fifty-sixth Street Church, New York City, and president-elect of Hiram College, who preached the convention sermon. We can not attempt to summarize so fine a discourse, but hope we may be able to present it to THE CHRISTIAN-EVANGELIST readers in somewhat the style it deserves to be presented. It was a message for the hour, scholarly yet heart-searching. It was the outgrowth of the twelfth, thirteenth and fourteenth chapters of Corinthians, the chapters of Christian union, love and edification. A text was taken from the last verses of the twelfth and thirteenth chapters. A reference to current discussions might be found in his assertion that liberty of opinion is as vital to the church as unity of faith and that unity of faith is absolutely imperative. To preach the duty of Christian union is not, he said, to bring it about, and if we would see the power of united churches we must go where the churches struggle to live. When we come to love men for the sake of Jesus Christ we will have Christian union.

Following such an address was a fitting moment for the introduction of a representative of the resident ministry of Norfolk, and Dr. Booker, pastor of the Epworth Methodist Church, kindly put at our disposal for the C. W. B. M. sessions, was welcomed by the convention.

After the announcement of committees, Secretary W. J. Wright presented the annual report. This, the fifty-seventh, showed that there were no large gifts during the past year, but the receipts indicate that the cause of home missions has taken firmer hold upon the hearts of the people. The amount realized was $123,597.15, as against $103,647.34 in 1906, the best former year, which is in round numbers a gain of 20 per cent. Churches contributed $65,092, a gain of $10,846, and Sunday-schools $10,904, and in bequests $5,572. Annuity money to the amount of $7,400 was received. In permanent memorial funds there is now $59,000. A summary of the work shows: Missionaries employed, 418, eighty-two of whom were supported by direct appropriations from the treasury, and 336 by appropriations to the various state boards of missions; 124 churches were organized and 14,469 persons brought into the church, of whom 7,283 were by baptism and 7,186 by commendation or statement. A summary of the work of all state boards shows: Missionaries employed, 580; baptisms, 13,170; other, 10,625; unclassified, 1,175. Total, 24,970. Churches organized, 156; places visited and assisted, 2,150; amount raised for state missions, $199,935.80.

Brother Wright dwelt upon the recommendations of the Buffalo convention. These, the report stated, had been acted upon. The work in Canada had been taken in hand and the prospects there for our cause were said to be exceedingly bright, the chief difficulty being to obtain workers of the right kind. M. F. Harmon was employed as living link evangelist in Mississippi and C. S. Osterhus assisted in his work among the Scandinavians. The acting board believes this work should be enlarged as rapidly as possible. The report of P. C. Macfarlane on the San Francisco reconstruction fund was incorporated to show that the board had made a serious effort also to carry out the recommendations of the Buffalo convention. The fifth recommendation was that a secretary should be secured to forward the centennial aims of the A. C. M. S. H. A. Denton has taken up this work with enthusiasm.

Brother Wright did not make a speech but contented himself with pointing out some of the salient features of the report and calling attention to some of the banners and clarion calls that were hung around the building.

Secretary George Ranshaw introduced some of the society's field workers. W. M. Taylor, of New Orleans, was the first. He gave us a panegyric upon the Crescent City, where Europe is on one side of Canal street and Jerusalem on the other, with America wide-awake close by,—a city blighted by the sin of a great people not cognizant of our great plea. Here is one little church of eighty members that last year gave $600 to missions. Marcellus Ely spoke of his work at Charleston, S. C., where our church of 100 members last year paid off $1,900 of the church extension loan and sent $200 to mission causes. In the whole state we have but 30 churches (only three in cities) with a membership of less than 2,000. Claude E. Hill, of Mobile, spoke of the great opportunities in Alabama. He astonished many by his statement that the exports of Mobile last year exceeded those of Chicago by $20,000,000. Four years ago we had but fifteen members in that city, but now 250, with a property worth $30,000 and only about $6,000 indebtedness. To-day, he declared, the South is leading in a gallant fight in behalf of the Stars and Stripes. Whisky has been run out of Georgia and almost out of Kentucky and Texas and Tennessee, and it will be run out of Alabama. There will, he said, be a new South. Grant K. Lewis, one of those little live wires that generates enthusiasm, and a representative of 10,000 Disciples in California in line with the A. C. M. S. and its revised constitution, sang the praises of his wonderful land, with its spineless cactus that is to "nourish the juicy flesh that Easterners love to eat." California does not know what a non-co-operative church is. In three years a self-supporting church can be produced there under the fostering care of the State Board and A. C. M. S. In Los Angeles, where twelve years ago we were represented by one church, we now have sixteen. Another great undeveloped state was heard from when F. B. Sapp was introduced. He came from Aberdeen, S. D., where Secretary Ranshaw preached his first sermon. There is no saloon in this great state, but we have only one church building, though we have twenty-five organizations. W. B. Craig, of Denver, confessed to a thrill of enthusiasm and anxiety as he studied the map and thought of two-thirds of Colorado untouched and Wyoming and North Mexico virgin fields. But J. A. Romig had a still "bigger proposition." All the states mentioned could be put into his territory and not cover half of it. Then he spoke of the religious conditions. Some thirty-three years ago the Baptists started work there, and now they are using $50,000 a year in mission work and have college property worth $250,000. Brother Romig said he had discovered during the last six months 800,000 Disciples of Jesus Christ wearing the name Baptist. There had been no dissenting voice heard when he presented to them the teaching of the Disciples of Christ. The Baptist Missionary Society had paid the expenses of some of our brethren and told them to preach just what they believed. The differences between us are not, he said, in practice, but in name. This subject came up in another session, when Dr. Stackhouse had the opportunity to speak for the Baptists.

No committees being ready to report, Prof.

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H. L. Calhoun gave his address on "The Scriptural Basis of Home Missions." If, he said, there be a Scriptural basis for them, every loyal Disciple ought to practice home missions. Then he went on to show that there was as much Scripture for home missions as for foreign missions and plenty for both. He did not wish to be understood as opposed to foreign missions because he emphasized those in the home land. At one time an "anti" himself he plead for courtesy, patience and brotherly love towards those who, thoroughly honest, did not see the light as we see it. Then followed quotation after quotation until Brother Calhoun said that to go on would be to reproduce the entire Bible in the space of thirty minutes.

The evangelists failed the convention, Herbert Yeuell was on the program to speak on "Evangelism," but sent a telegram instead of bringing himself. Charles Reign Scoville did the same, being engaged in a meeting. G. A. Hoffmann, therefore, had ample time to present his statistical report, but contented himself with calling attention to the report as printed, emphasizing the discrepancy in gain in numbers, due to inaccurate reports of the past, and stating that he withdrew the paragraph before the last in the printed report. This expressed a matter of mere personal opinion which many thought it was not within the scope of the statistcian's duties to pass upon in an official report. The amended report will appear in our columns later.

President Combs presented H. A. Denton, the lately chosen centennial secretary of the A. C. M. S., a man "known for his enthusiasm, a man who does things." Reading the centennial aims he finished with a eulogy of America, the country where every prospect pleases. The aims for this year are (1) to double the number of Bible schools observing children's day for American missions the Lord's day before Thanksgiving; (2) to gain 500 new contributing churches to the regular fund for American missions. But the aims go further than next year. They include: By Pittsburg, 1909—(1) Every Bible school in line by 1909 for children's day for American missions the Lord's day before Thanksgiving. (2) To add 2,000 new contributing churches. (3) The regular annual receipts of the society increased to $250,000, and special in addition to the regular receipts by 1909, (1) $25,000 for the inauguration of a bureau of Scandinavian peoples in America; (2) $10,000 for the inauguration of the work in Alaska; (3) $10,000 for the Canadian Northwest; (4) $10,000 from the Endeavor Societies for Idaho, Wyoming and the Dakotas.

The numerical aims for the year 1909: (1) 500 new churches organized by the missionaries of the American Christian Missionary Society; (2) 30,000 baptisms by the missionaries of the American Christian Missionary Society; (3) 1,000 evangelists and missionaries supported whole, in part, or jointly with state boards.

"To sing just to kill time is a sorry way to serve the Lord." Such was the striking reply of President Combs to some one who suggested a song to drown the noise of the incoming rush of the many who, shut out through their tardiness, were now eager to hear Dr. Stackhouse, a representative of the Baptists of Northwest Canada. Gaunt in his six feet three or four inches, his is a striking personality. He has a keen intellectual face and is blessed with a personal magnetism of speech and manner. He was received most cordially, the audience standing, waving their handkerchiefs and bursting forth into "Blest be the Tie that Binds." He had the sympathy of his large audience, men and women schooled for years to plead with others for what he was now pleading with them. He brought, he said, the greetings of the brotherhoods of the Baptists and the Disciples of the four western provinces of Canada. Yet they were not divided. "Palsied be the arm, palsied be the brain, and powerless the body that shall dare to create enmity between these two great branches of one great people," he exclaimed amid loud applause. He came not to discuss doctrinal differences between us, for there are none, and we have not, he added, time to make any. But believing that when we enter into co-operation the inevitable result will be Christian union, he set himself to discuss some of the reasons for such co-operation. The primary purpose of our work—the conversion of the people—demands our co-operation, and agreement with the agencies employed in missionary effort demands our co-operation. We aim to give the Word of God to people without creed or communion and to send out missionaries called of God to preach the gospel everywhere. The greatness of our missionary field in Northwest Canada invites our co-operation. The two countries are bound together geographically, commercially and are one great people on the American continent. The power of the gospel of Christ is supreme in the solution of the problems of every nation, and co-operation in our churches is urgent. "The achievements attending the missionary operations of the Baptist body in Western Canada so far are also incentives for church co-operation," declared the speaker. Going into interesting statistics Dr. Stackhouse told of the wonderful growth of the Baptist missionary work in Northwest Canada since the first mission church was established there thirty-three years ago with a membership of only seven, at the same time telling how the Baptist and Disciples mission churches have united and how the membership of these have declared for permanent union "no matter what the church boards might have to say." These mission churches upon coming together found that they had indeed far more in common than they ever imagined they had and that there was practically nothing that held them apart. It took but a short time to bring about union and this union is now in many instances permanent and complete. The church work accomplished following these unions of congregations and workers is wonderful, he declared. Dr. Stackhouse was followed with the greatest interest and the enthusiasm could not be kept silent, when he said: "I speak with a full knowledge of the import of my words. I am ready for the greatest co-operation that can be inaugurated between these two great bodies." The "amens" came from all parts of the hall, and the audience rose en masse to sing, "Praise God from whom all Blessings Flow." And there were tears from overflowing hearts when Dr. Stackhouse added: "Brethren, I am only half through. I thank you for this kind reception. I am coming again to your next convention." Then followed a motion by A. M. Harvuot with the singing of "Onward Christian Soldiers," and "Blest be the Tie." President Combs was moved to remark that never in all the years of our history as a people had there come to us an hour when a man from another communion came *to us* and plead with us to send a man to his field. "We have," he added, "been debating within the last few weeks, debating on some things that are not of so much moment. Can't we get together on great things like these?" And then he introduced both *Brother* Stackhouse and *Brother* Romig, the latter of whom added that this was the outcome of a meeting begun in fasting and in prayer.

From this mountain top peak of sentiment we came down into the valley to prepare for a discussion. G. B. Van Arsdall's address was on a theme to which opposition had already developed both at the state secretaries' meeting as well as at the meeting of the acting board. It had relation to the proposed new constitution, and Brother Van Arsdall's subject was, "The Unification of National and State Home Missions." We will not attempt to give any outline of his paper here, but will publish it in some degree of fullness so that readers of the CHRISTIAN-EVANGELIST may know just what is proposed and some of the reasons for this change. Brother Van Arsdall's study is an independent one and in view of the opposition on the part of some state workers to one clause in particular in one of the articles it may be well for the whole proposition to be thoroughly sifted. In the general board meeting the overwhelming opinion was against the opposing state secretaries, as also was the predominant vote, probably, of the convention. But after considerable discussion, in which there were amendments and substitutes for amendments, a compromise, proposed by Brother Van Arsdall, was accepted and the new constitution adopted, saving clause C of article 10.

This was the most alive session of the whole convention. The great speech of Dr. Stackhouse, the keen analysis of the Cedar Rapids pastor and the gatling gun attacks of some half dozen state secretaries had kept every one interested. But there were two matters of controversy still to be settled. Where should the convention go next year? New Orleans thought the matter was settled at Buffalo. But just as the hosts were thinking about buying their railroad tickets a bustling Western town said it wanted the 1908 convention and Topeka came along with a whirlwind campaign and pinned the sunflower on every man it could lay hold of. We commend the earnestness of the Kansas delegation. They worked hard and they would have won but for two things—the memory of Buffalo and not the wisest tactics on the convention floor. The committee reported in favor of Topeka, as it was known that this was the choice of many of the national leaders. There was fear that New Orleans could not care for a large convention. But J. B. Briney and W. B. Taylor made eloquent pleas for the Southern city and when the vote showed a decided majority in its favor Brother Finch, on behalf of Topeka, moved that the vote be made unanimous. "Dixie" was under these conditions accepted without question as a religious tune, there being special words put to it by the choir.

And still there was "more to come." The recommendations of the acting board had to be passed on. The real discussion on these came in the meeting of the general board. The first recommendation looked to the spending of $10,000 in Canada and the appointment, if necessary, of a man to raise this money. This was adopted, as was also the second recommendation—that the acting board be instructed to take steps necessary to secure, either through purchase or erection, a suitable mission building in Cincinnati. At the board meeting E. L. Powell wanted to link this with the centennial and suggested a building worthy of one hundred years' of work. But R. A. Long and others advised caution and it was decided that this was a project—so far as an expensive memorial building was concerned—that required much

(Continued on Page 1402.)

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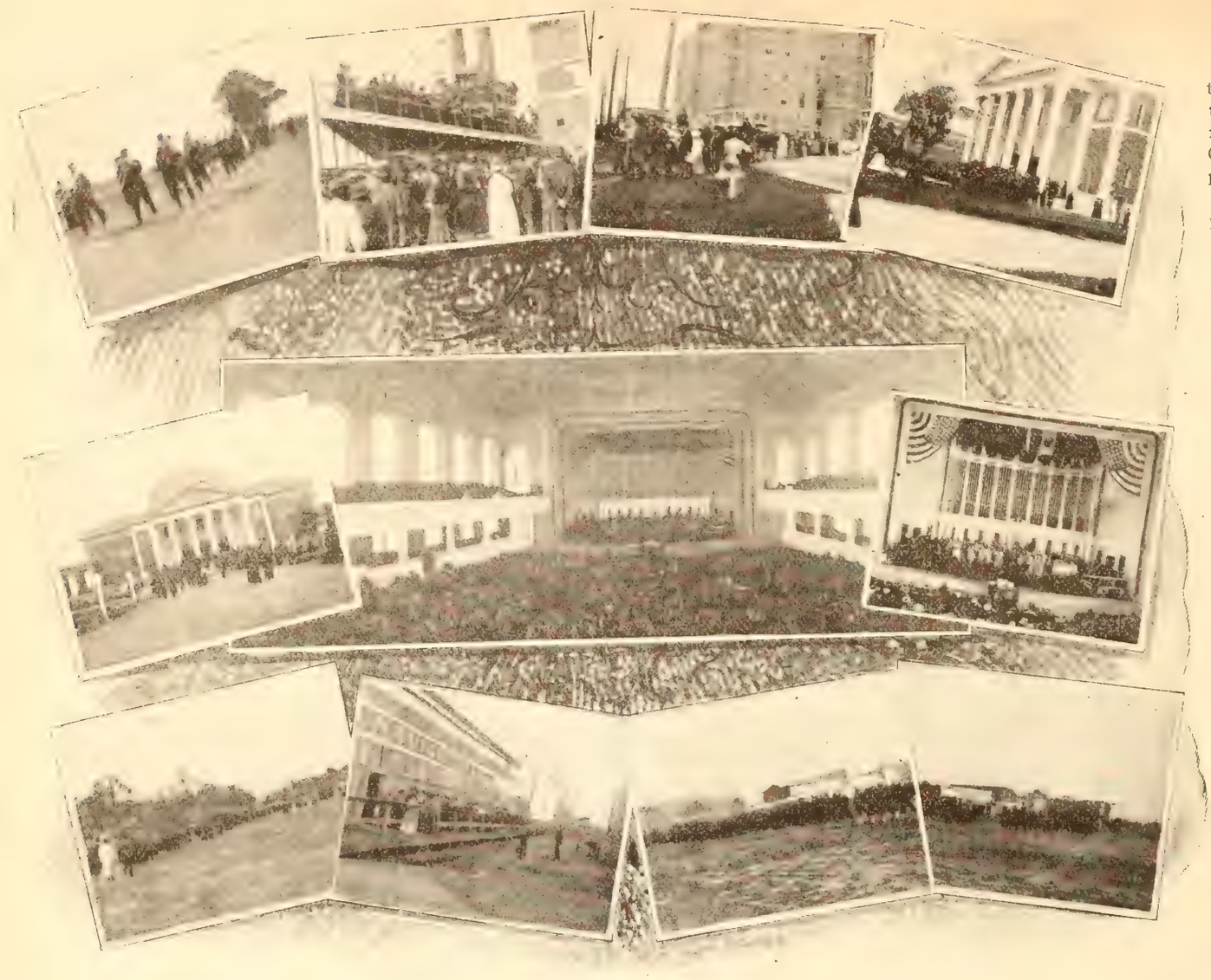
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(Continued from Page 1399.)

further consideration. The matter of chief interest was the suggestion of a "board of publication." The acting board recommended its organization. W. T. Moore at once objected to the first sentence of the recommendation, feeling that such important action ought not to be taken in a hurry, but on that sentence being deleted, he accepted the rest of the recommendation, which was as follows:

"We recommend that a committee of 25 representative brethren be appointed by the president of the American Christian Missionary Society, and that this committee of 25 shall consider fully all the questions involved in establishing a board of publication, making use as they desire of the facilities of the American Christian Missionary Society for conducting their inquiries. After sixty days they shall report to a called meeting of the general board of managers and the acting board of the American Christian Missionary Society. These boards shall have power to act on the report, and to put into execution the plans determined upon."

Palmer Clarkson moved to amend by substituting for "60 days" "one year hence," and this was adopted. When the matter came before the general convention an effort was made to hasten the matter and to substitute "90 days" for "one year hence." But this was rejected and the former motion carried.

The final recommendation had reference to the articulation of the American Christian Missionary Society and the Christian Missionary Societies of the following states, territories and districts, as provided for in article nine in the proposed constitution of the American Christian Missionary Society: New England States, East Pennsylvania, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Michigan, Wisconsin, Minnesota, the Dakotas, Idaho, Washington, Oregon, South California, Arizona, New Mexico, Nevada, Wyoming, Utah and Western Canada. It recommended that these articulations shall be effected at the earliest possible date. Likewise a similar articulation with the mission boards of other states as rapidly as a mutually agreeable plan can be devised.

This was carried, though not without dissent.

Vice-President R. H. Miller was in the chair on Tuesday evening, when H. King Pendleton led in prayer. George W. Muckley presented the report of the Board of Church Extension and announced—from the latest telegrams—that the fund amounted now to nearly $650,000. Hawaii, which had secured a loan, had now paid it back. The total new receipts were $56,524.66, being $4,589.21 less than last year, by reason of a falling off in annuities. There came from churches $30,863, and from annuities $15,150. The remainder came from bequests, Endeavor Societies, Sunday-schools and individuals. The total amount collected by the treasurer was $173,842.93. The fund statement, as printed in the report, showed $643,906.84, with 1,109 churches aided, 575 of these having paid their loans in full. During the past year 87 buildings were assisted with loans aggregating $121,250. These churches are distributed through 28 states and territories, some of the older states being the ones most assisted. Last year 83 congregations paid out. Five named loan funds were secured making now 25 towards the 50 of the centennial aim. Some 87 loans have been promised, aggregating $164,975. The annuity fund now amounts to $207,903.98, from 204 gifts.

Brother Muckley said that $150,000 must be raised next year and $200,000 the following year if we are to realize the million dollars. He characterized church extension as a case of arithmetical and geometrical progression combined with perpetual motion.

B. A. Abbott, or Baltimore, Md., made a great address on behalf of church extension, and as we hope to publish a part, at least, of this speech, we attempt in our limited space this week no outline of it.

George H. Combs craved the sympathy of the audience as he began his presidential address, because of the news he had just received of the death of an intimate friend. His theme was a great one and its treatment great. Brother Combs has the gift of saying striking things and he had plenty of scope for exercising the gift on this occasion. He is a sincere believer in the conversion of men. The evangelization of America, he declared, is the mission of the church, and it was in the right kind of a message bearer that his thought centered. Not ten millions of money, but ten thousand preachers for the centennial year was what he regarded as of chief importance. It was a straight-from-the-shoulder message that he spoke, and should be carefully read in its full form as presented in other columns. The personal magnetism of the man counted for much. His fearless denunciation of the divisive tendencies raised questions as to the effect of this on certain individuals, but with all this and its embellishments and literary graces, the address held the audience because first of all it was a great plea for the God-chosen and divinely led preacher of the glorious gospel.

A report of the federation meeting we must defer for lack of space this week. It has already been treated in an editorial way.

On Wednesday morning there was a second presentation of the statistical report, which will in large part be printed in our columns. A. L. Orcutt commented upon some of the points in the report on ministerial relief, and A. B. Philputt made a very fine address on the same subject. Some of his statements in opposition to the proposition to merge this work with that of our National Benevolent Association might have been challenged, but surely there was no one who could fail to be thrilled by this brilliant plea and the convention was ready enough to adopt the suggestion of W. T. Moore that it be published and given permanent form in the minutes. Seventy persons and their dependents were helped last year, scattered over twenty-two states. The amount of receipts to the general fund was $11,528.

P. C. Macfarlane spoke for the San Francisco reconstruction fund, where five church buildings are now going up at an aggregate cost of $150,000. We must, for lack of space, this week defer a fuller presentation of the situation there. W. R. Warren followed with the centennial committee's report, which will be found in large part on page 3 of this issue. J. B. Briney made a characteristic speech on home missions, pointing out our part in the establishment of religious liberty in this country.

The following nominations were presented and accepted:

President, R. A. Long, Kansas City, Mo.

First vice-president, Fletcher Cowherd, Kansas City.

Second vice-president, J. T. T. Hundley, Norfolk, Va.

Third vice-president, S. T. Willis, New York.

Recording secretaries, T. R. Bryan, Kansas City; F. N. Calvin, St. Louis, and H. Pierce Atkins, Richmond, Va.

Corresponding secretary, W. J. Wright, Cincinnati.

Associate secretaries, George B. Ranshaw and H. A. Denton.

Treasurer, C. J. Neare, Cincinnati.

Statistical secretary, W. R. Warren, Pittsburg, Pa.

Superintendent of Christian Endeavor, Claude E. Hill, Mobile, Ala.

Acting Board of the American Christian Missionary Society, S. M. Cooper, H. T. Loomis, J. H. Fillmore, Benjamin Sebastian, (auditor); Carey E. Morgan, Joseph W. Hagin, H. C. Kendrick, C. J. Neare, A. W. Fortune, R. W. Abberley and A. M. Harvuot.

Board of Church Extension, T. R. Bryan, Langston Bacon, W. F. Richardson, Fletcher Cowherd, Thomas P. Haley, J. C. Hill, all of Kansas City, Mo., and G. W. Muckley.

Board of Ministerial Relief, A. L. Orcutt, Samuel Ashby, A. B. Philputt, Amos Clifford, Dr. Jabez Hall, T. B. Laycock, all of Indianapolis; W. S. Dickinson, Cincinnati; I. J. Spencer, Lexington, Ky.; F. E. Udell, St. Louis, Mo.

Standing committee on evangelism, H. O. Breeden, B. S. Denny, A. M. Haggard, Charles S. Medbury, H. E. Van Horn, all of Des Moines, Iowa; C. B. Van Arsdall, Cedar Rapids, Iowa; Finis Idleman, Des Moines; Charles Reign Scoville, Chicago.

A very animated discussion followed on the report of the committee on recommendations. It soon become apparent the officers of the home society were strongly opposed to the report of the committee constituted of George Darsie, J. G. Slayter, J. J. Haley, A. B. Philputt and Palmer Clarkson, the latter of whom did not serve.

The convention favored the erection of a building in Hot Springs, Ark., but after considerable talk the rest of the report was referred to the acting board. The point of discussion was whether a national Bible school secretary should be employed by the A. C. M. S.

The regular sessions of the convention were concluded on Wednesday night when John E. Pounds made the speech for the National Benevolent Association and H. A. Denton supplied, at short notice, the place on the program of C. R. Scoville in delivering a centennial address. These and other matters we have not space in this issue to report.

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The Affiliated Interests

The affiliated interests most to the front this year were the Benevolent Association, Sunday-school and Christian Endeavor work. The last had a good session on Saturday night. Herbert Moninger spoke finely on Sunday-school advancement, in the regular session on Wednesday afternoon, devoted to the National Bible School Association. Robert Hopkins, state superintendent of Bible school work in Kentucky, presided. The following executive committee was elected: J. M. Gill, president; C. S. Medbury, vice-president; J. A. Scott, secretary; W. H. McClain, treasurer. Central committee: Herbert Moninger, P. H. Welshimer, R. M. Hopkins, E. A. Cole, Marion Stevenson, J. H. Hardin, C. M. Fillmore, T. J. Legg, W. C. Pearce, Clarence DePew and G. P. Coler.

R. H. Miller was in the chair during the session of the National Benevolent Association and J. H. Mohorter read the report, an outline of which we herewith present.

The National Benevolent Association has enjoyed unparalleled prosperity from the beginning. Unknown and almost friendless in the beginning, it now has a mighty host of deeply devoted friends. Homeless and penniless in the beginning, it now has property in nine states in the union, aggregating over $250,000, and has an income of about $100,000 per year. Then it was occupied largely in maintaining its own existence, now thousands who have felt the touch of its helpful hand and the throb of its sympathetic heart rise up to call it blessed. No year in its history has been more abundantly fruitful than the one just closed. This rapid growth in the work of the association is one of the surest evidences of its fidelity to first principles. The work of the association is carried on through ten great affiliated institutions. It now maintains two hospitals, two homes for the aged, and six orphanages. The brotherhood has given in the year ending September 30, 1907, for the support of the work of benevolence, the magnificent sum of $96,979.50, exceeding the amount given last year by $5,184.74. All provision has been made for opening a new home for the aged in Eugene, Ore. This home, largely through the wise foresight of E. C. Sanderson, enters upon its ministry of love possessed of a beautiful property, consisting of one-half of a city block adjoining the campus of the State University, with two large dwelling houses. This property, worth $10,000, was purchased for $7,000, and turned over to the Benevolent Association to be used for the care of our worthy helpless brethren. The generous-hearted brethren of the Northwest guarantee support. The largest gift ever received by the association was made by Robert Stockton, of St. Louis. It was the princely sum of $50,000. It was given for the purpose of providing a much-needed building for the Christian Orphans' Home, of St. Louis. The new home is to be constructed and equipped according to the requirements of the highest modern ideals of philanthropic work. This building is to be a memorial to Brother Stockton's deceased wife. He said in making the gift: "I want to do this in memory of my dear wife, whose heart was deeply interested in this beautiful ministry for homeless children, but, who, because of poor health, was denied the privilege of taking an active part in it." The new building will be known as the Bettie Mae Stockton Memorial.

To summarize, we may record 585 of the world's multitude of sick poor tenderly nursed and healed with cordial and bandage; 70 of the homeless, helpless aged lovingly sheltered; 673 destitute women inspired with new hope and started on the way to self-support; 700 parents assisted until the home ruined by the hand of death could be repaired; and 4,400 homeless, parentless babies mothered and fathered in the name of Christ. This does not measure the holy ministry of the National Benevolent Association. It has saved thousands of children from an environment that meant worse than death. Through it many mothers have been saved from probable suicide, and fathers lifted out of the "slough of despond." It points with pride to a young man in California, a graduate of that state's university, a bridge architect of fine reputation already; to another —a trusted telegraph operator, and others in different lines of business; to another, a dear little woman in her own home in Illinois, happy with her husband and babies, and others similarly situated. The following is the association's financial exhibit for the year: Money in the bank, $7,913.52; bills receivable, $50,960; real estate, $198,109.41; stock, $2,000. Total, $258,982.93. Indebtedness, $35,500.

Mrs. T. R. Ayars, president of the association, in her address, suggested that the Benevolent Association was organized even before the blessed sewing society of Dorcas and that Stephen was probably the chairman. The following officers were elected: President, Mrs. T. R. Ayars; first vice-president, J. H. Allen; second vice-president, Dr. Sophia Kern; recording secretary, Mrs. Lizzie Wright; corresponding secretary, Mrs. J. K. Hansbrough; treasurer, Lee W. Grant; general secretary, James H. Mohorter.

It was stated on this occasion that Mrs. J. K. Hansbrough, of St. Louis, has been corresponding secretary of the National Benevolent Association since its organization twenty-five years ago, and that during all these years the great bulk of the money that has been contributed has passed through her hands. She has seen the work grow from the little rented cottage to the magnificent proportions which it has reached to-day with its eleven great institutions supporting nearly 1,000 children and dependent old people.

At this session a committee report on Christian Endeavor work was presented by Edgar D. Jones. It heartily endorsed the Centennial aims of Brother Hill's report and congratulated him on the good work done. It recommended that all Christian Endeavor societies respond to the appeal of the various boards to support definite and specific missionary enterprises in needy fields; that $500 be appropriated for the expenses of the superintendent. It further urged that in all societies Bible study courses and mission study classes be organized.

W. R. Warren made a statement on behalf of Christian education and J. H. Allen explained the situation with regard to the Business Men's Association. Nobody, he said, was to be excluded from this except tramps and idlers. He announced that a man was in view for the position of secretary. J. H. Garrison moved that the organization be continued and L. H. Coleman suggested that we get 1,000 business men to attend the next convention, and that ministers should urge this so that at least one business man should represent each church.

The general theme of the Saturday evening session was "young people's work." This was the first session of the convention proper and Claude E. Hill, national superintendent of Endeavor, presided at the start. C. H. Winders conducted the devotional services and J. M. Rudy offered prayer. Allen R. Moore, of Birmingham, Ala., was introduced as a practical Endeavor worker and delivered an excellent address on "The Secret of the Vitality of the Christian Endeavor Movement."

Christian Endeavor, he said, is much alive. With the 67,000 societies and its 4,000,000 members, it is stronger to-day than ever before. But its vitality does not consist in its numbers. Back of and beneath everything else lie three foundation principles, which are the secret of the vitality shown by this movement—prayer, daily study of the Bible and training for the service. In the past the church trained its members in theology. Catechisms and creeds had to be learned and recited. Debates and controversies were numerous and great stress was laid upon dogma. The church has had its theological age. Then there was a period when art was the chief thing. Every church edifice was an achievement in architecture. The walls of the building were adorned with the best work of the great masters. The church reveled in art. But now we are coming to something more practical and Christian Endeavor is helping to bring in the new ideal. The true conception of the church is not that of an art gallery, but that of a bee hive, in which all are workers; that of a shop in which every man has his kit of tools and every man has his work to do. Church architecture is being changed to conform to this new ideal. Instead of one great auditorium, a vestry room and robing room for choirs, we now demand a separate Sunday-school building with its primary, intermediate and advanced departments and separate class rooms for all classes, a prayer-meeting room, kitchen, dining-room and reception rooms; and in some cases we are demanding a reading room, gymnasium and baths. We are coming to realize that Christianity must minister to the whole man, mind, body and spirit and that to do so successfully it must be equipped for the work. Christian Endeavor is playing an all important part in bringing about this change of ideal. It affords training for every member. This training for service which the young people get is the best preparation for the duties of mature life that can come to them. For this reason Christian Endeavor is vital and must live. If the Interdenominational organization were to be abandoned Christian Endeavor would need to live on in individual churches. It fits for Christian citizenship. In this day of trusts and graft and indifference to the people's rights, we need to raise up a generation whose citizenship is based upon Christian principles; which will be so well drilled and trained in the practice of respecting the rights of others that it will be accounted a thing sacred and be kept inviolate. Again this training develops a personality that makes for good. Christian Endeavor is training for Christian union. As a people we were brought into being by the plea for Christian union. That is our great mission in the world. The basis of union which we have presented to the world, the restoration of apostolic Christianity in its faith, ordinances and life, with the Bible as our only and all sufficient guide is undoubtedly a feasible basis of union.

After a song by Miss Una Dell Berry, George H. Combs, president of the convention, was introduced by Brother Hill, and he at once called upon P. H. Welshimer to make the address on "The Sunday-school in Relation to the Evangelization of America." We hope to give later in a much fuller form than we can now present Brother Welshimer's thoughts. The chief interest of God, he said, is centered in the salvation of humanity. It was a powerful speech touching upon the fewness of the young men who are Christian and the many who find the drunkard's grave. It is not through revival meetings, he urged, that our country is to be saved for Christ, but by taking the natural way in reaching the boys. He blamed the pastors for the insignificance of our service in giving. For himself he said he did not propose to stammer and blush or apologize when he asked for an offering for God's work. After announcements, and special music by the Netz sisters, a very enjoyable evening was brought to a close.

Brother Hill presented his report, which showed that excellent work had been done during the past year. Our people, he said, are coming more and more to be regarded as the most aggressive, wide-awake body supporting Christian Endeavor. We are leading all the great bodies in growth, in number of societies and in our methods of work we are not behind.

The following were suggested as worthy Centennial Aims for our Christian Endeavorers:

First, to lead all religious bodies in number of Christian Endeavor Societies by 1909. Second, to lead all religious bodies in number of members of the societies by 1909. Third, to stand first in missionary offerings from our societies by 1909. The offerings last year of the Christian Endeavor Societies for missionary and benevolence amounted to $32,019.30. Among the recommendations submitted were that the state missionary societies be urged to elect a state superintendent of Christian Endeavor, and appropriate sufficient money to defray the expenses of this office; that all our societies be urged to co-operate in every possible way with the United Society, and with the various state, district and county unions, and report fully to the United Society of Christian Endeavor, directly through the state organization; that time and place be given to Christian Endeavor on the programs of all our conventions, and that the usual Saturday night meeting of convention next year be given over to Christian Endeavor; that all our societies enter heartily and enthusiastically upon the "Campaign for Increase and Betterment" to the end that our Centennial Aims may be realized, and be urged to increase their missionary offerings to our various missionary and benevolent boards; that our societies be urged to a fresh study of the history and doctrine of the Disciples of Christ, that we may all "be able to give a reason for the faith that is within us."

These and other recommendations received the support of the convention.

Our Budget

—Herein is a bird's eye view of the Norfolk convention.

—Only about 3,000 persons had the pleasure of being present at the convention, but probably not less than 150,000 people will read our report of it.

—In no duty that devolves upon us do we feel a greater responsibility than in reporting accurately, and as fully as we can, our national conventions. This is what we regard as *news* of the first importance, and no paper among us even *rivals* THE CHRISTIAN-EVANGELIST in its reports of all our great gatherings.

—Other convention addresses and measures remain to be printed in later numbers. When we are through with it our readers will have a very good knowledge of the Norfolk convention and they will be more faithful and efficient church members because of this knowledge.

—Owing to a strike among the pressmen in St. Louis, we have, for a couple of weeks, had some difficulty in getting out THE CHRISTIAN-EVANGELIST on time, but we trust from now on matters will take their regular course.

—On Lord's day, November 3, is to be taken the offering for state missions. The need of funds for prosecuting this work is very great in every state, and no church should fail to respond to the call even though it is not able to give much. The educational side of the offering is not to be overlooked.

—One of the most delightful occasions of a personal nature during the Norfolk convention was a luncheon given at the Missouri building, on Disciples of Christ day, at the Jamestown Exposition. On behalf of the governor of Missouri and the state commission Mr. Ed Crumbaugh entertained the Editor of THE CHRISTIAN-EVANGELIST and his wife, the Assistant Editor, Mr. and Mrs. G. L. Williams, Miss Martha Boyle, Miss Elizabeth Jameson, Mr. Irving Chenoweth, of St. Louis, and Dr. W. T. Moore, of Columbia. The occasion was a very happy one, the party congenial and the hospitality of Mr. Crumbaugh most cordial. Missourians have every reason to feel proud of their state building and their representative at the Exposition.

—We have received an excellent report, which will appear next week, of the great meeting held by Bro. Scoville at Springfield, Mo. This even surpassed the great Anderson meeting in the number of its converts, no less than 1,271 being the total.

—The illustrations of the Norfolk convention in this number are from photographs made by the Assistant Editor, with the exception of the large group on pages 1400-1401. This represents part of those who attended the services at the auditorium on Disciples of Christ day, and the photograph was taken by the official photographer of the Jamestown Exposition. This very excellent photograph of so large a group measures 20x9 inches, and can be had by sending name and address and $1 to the official photographer, Jamestown Exposition, Norfolk, Va.

—In our front page group of "snapshots," reading from the top, the pictures are Dr. Stackhouse, W. J. Wright and J. A. L. Romig, the men who have had most to do with the union sentiment in Northwest Canada; F. W. Norton; the next picture on the right, A. R. Teachout, W. R. Warren, W. J. Wright, Mrs. Wright, and G. B. Ranshaw; C. L. Loos: George A. Miller, J. J. Haley, W. T. Moore, George B. Ranshaw; J. H. and Charles Fillmore; a group on the wharf, W. R. Warren in the foreground; landing for the Exposition, T. W. Phillips at the left of the picture and A. McLean at the right; a group of missionaries on furlough and others selected to go out, with A. McLean to the right of the picture. The pictures at the bottom of the frontispiece were taken on the trip down the James River. On the left is seen the Editor of THE CHRISTIAN-EVANGELIST standing behind W. F. Richardson. In the next is seen W. T. Moore, acting as "spieler," pointing out places of interest during the journey. On the right is a general group in the front of which is W. Palmer Clarkson, of St. Louis.

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—The new church at Omaha was to be dedicated last Lord's day.

—C. E. Daugherty locates at Hapland and U. S. Johnson at Lakeport, Cal.

—The diamond anniversary of the church at Bedford, O., is November 15-17.

—The Bible school at Hobart, Okla., shows signs of increase, with 124 in attendance.

—V. E. Ridenour is assisting W. D. Enders in a meeting at Masonic Hall, Elgin, Ill.

—Henry W. Hunter goes to Platte county, Missouri, to hold a short meeting with a country church.

—R. H. Crossfield is in a meeting with the Linden Street Church, Memphis, Tenn., of which W. H. Sheffer is pastor.



Interior View of Convention Hall.

—The Hickory county convention has just been in session at Weaubleau, Mo., but we have no report of the proceedings.

—The work at Paducah, Ky., is going along in good shape under the ministry of S. B. Moore.

—A good, old-fashioned pound party is reported from Exira, Ia., where C. A. Polsom ministers.

—A note from Columbia, Mo., indicates that the new pastor is filling the pulpit there very acceptably.

—Texas Christian University has opened with nearly 35 per cent greater attendance than last year.

—F. M. Rains is to speak for Charles C. Hougham and the church at Streator, Ill., on November 4.

—Joel Brown is to be in a meeting in Cook, Neb., in November, and at Lancaster, Mo., in December.

—Roger H. Fife and his son have just closed a great meeting at Madisonvile, Ky., with ninety-three additions.

—Allen T. Shaw, of Fairfield, Ill., has been lecturing and preaching at Bone Gap, where D. M. Durham is minister.

—The largest attendance has just been recorded in the Bible school at Greenleaf, Kan., where Guy G. Emery is minister.

—R. R. Hamlin, of Denton, Texas, through an unavoidable cancellation of dates, can be secured at once for a meeting.

—The corner stone of a new Christian church has just been laid at Anadarko, Okla. We hope to give further particulars.

—Charles E. McVay writes that he has had twenty calls for November meetings. He would like to change one for March.

—P. C. Macfarlane and H. A. Denton were callers at THE CHRISTIAN-EVANGELIST office last week when passing through the city.

—J. P. Haner has held a meeting, under very discouraging circumstances, at Peabody, Kan., where George Carter is the minister.

—The Tennessee Christian Missionary Society has just held its annual convention, a report of which will appear in our next issue.

—H. O. Breeden dedicated the church at Canon City, Colo., and followed with an excellent meeting. We have in hand a full report.

—W. H. Morrison, of Windsor, Mo., has made arrangements to assist Freeman L. Pettit, of Auburn, Neb., in a meeting in January.

—Herbert Yeuell has concluded a great meeting at Mount Pleasant, Ia., a report of which we have in hand for next week's paper.

—L. L. Carpenter, of Wabash, Ind., is to preach the opening sermon and dedicate the house of worship at Eagleville, O., on November 10.

—J. P. Givens, who has been pastor at Heyworth, Ill., for the past four years, takes charge of the Rossville church on November 1.

—In his meeting at Frick, Okla., John A. Stevens has been troubled by the "Anti" spirit, but reports that this has been largely overcome.

—After three years at Dublin, Tex., A. L. Clinkenbeard has resigned to accept the work at Ladonia, Texas, where he will begin November 1.

—The Bible school work at Greeley, Colo., is making good progress. W. E. Harlow is to hold a meeting there with Brother Goodrich, soon.

—We are very glad that Clarence Depew has been secured for the position of state Bible school evangelist of Illinois. Of this appointment we will have more to say.

—J. W. Lowber will continue as pastor of the Central Christian Church, Austin, Texas. His next year will be the twelfth of his ministry there.

—Cooksey and Miller are in the midst of a great meeting at Clay Center, Kan. They go next to Salome Springs, Ark., where the pastor, Charles Purlee, is hurrying the work on the remodelled church and getting ready for the meeting.

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Sunday-school leaders who are beginning to think about Sunday-school entertainments are referred to the ad. of The Fillmore Bros. in another column.

—L. L. Carpenter has been delivering his lecture on his tour through the Orient to crowded houses at Kanana, Norcatur, and Dresden, Kan.

—Rinaldo E. Hill, of Renfrow, Okla., is to give half his time to evangelistic meetings, and his charges are merely freewill offerings and entertainment.

—We have received the report of the sixth general convention among the Dano-Norwegians of America, for which we can not, in this issue, find space.

—Walter Davis has been engaged to preach for the new church at Grover Grove, Mo., organized as a result of a meeting by F. E. Butterfield and wife.

—James N. Crutcher, pastor at Higginsville, Mo., was invited to preach the conference sermon of the state conference of charities at Marshall, Mo.

—The brethren at Edgemont, S. D., expect to erect a tabernacle. They have expended $400 already and pledged $600 towards general expenses.

—The dedication of the new church at Tipton, Ind., is announced for November 17. F. M. Rains will be master of ceremonies. L. H. Stine is the minister.

—Andrew P. Johnson, pastor at Augusta, Kan., is assisting Oliver N. Roth, of the South Lawrence Street Church, at Wichita, Kan., in an evangelistic meeting.

—Dr. William Thompson, whose excellent meeting at McCook, Neb., is appreciated by the brethren there, is to begin a meeting with the Stratton church, November 1.

—J. H. Hardin is to hold Bible school rallies and institute work at Bolivar, Mo., November 1-3, and at Carrollton November 10. His other announcements will appear later.

—J. M. Weddle, minister at Burkesville, Ky., sends us high recommendation of the work of Miss Mayme Debb, of Glasgow, who has just been assisting him as a leader of song.

—Thomas J. Thompson, who has been holding a meeting in the Baptist church at Glasford, Ill., says the people there were well pleased and are in line with us in all but name.

—John W. Underwod reports a growing interest with fine audiences at Ashtabula, O. The contest is winning many new scholars and the latest report was 200 in the Bible school.

—Hugh Wayt, of Barnesville, O., is the new president of the Christian Endeavor union of Bellmont county. Brother Wayt delivered the principal address at the recent convention.

—The membership at Ventura, Cal., has been doubled since Dan Trundle entered upon the work there some fifteen or sixteen months ago. The Sunday-school has also been doubled twice.

—James C. Creel announces his resignation at Tipton, Mo., to take effect the fourth Lord's day in December. He will return to his home at Plattsburg, preaching for one or two churches in the neighborhood and holding protracted meetings.

—E. P. Gish, at Fairbury, Ill., writes enthusiastically of the meeting just held by Harold E. Monser, C. H. Altheide, and Miss Nellie Pollock. Both the evangelist and singers come in for praise.

—As a result of a meeting held by John W. Marshall and Edward Beyer at Clinton, Ill., these evangelists have been secured for a return date. Pastor J. W. Reynolds' salary has been increased $200.

—Ira C. Carney received the warm commendation of the brethren at Belinda, Ia., for his effective work in a meeting just held there. He secured pledges for a preacher for half time at this place.

—C. F. Ward, recently of Boone, Ia., has just supplied for R. G. Frank at Liberty, Mo., on which occasion there was one confession. Brother Ward will live at Liberty and can supply for churches near there.



Dr. W. T. Stackhouse, Supt. of Baptist Missions in N. W. Canada.

—We have received reports of a number of church dedications for which we may not have room in this issue of THE CHRISTIAN-EVANGELIST, so we briefly mention the fact that the dedication at Fitzgerald, Ga., was a great success as well as that at Fredonia, Kansas.

—We are glad to note that the "Convention Prayer" which we published on our front page some weeks ago, has been warmly welcomed by the whole brotherhood. Not only was it hung up in large type as one of the posters in the convention hall at Norfolk, but we notice that it is being printed in a great many local church bulletins. We need make no further comment than to quote Romans 8:9: "If a man have not the spirit of Christ he is none of his."

—O. A. Swartwood has resigned at Miller, S. D., to take effect the last of November. His pastorate there has extended over four years and nine months. He desires to locate with some good church in a high school city, and may be addressed at Fort Pierre, South Dakota.

—H. J. Corwine has been compelled to resign at Bartlesville, I. T., by reason of failure of health. Brother Corwine broke down in his pastorate at California, Mo., prior to his acceptance of the work in the territory. His intention now is to move to a farm near Columbia, Mo.

—At a recent meeting at Shiloh, Anderson county, Kentucky, held by Walter C. Gibbs, who was assisted by D. W. Case, the membership was aroused to do better work and money was raised to complete the purchase of new pews. The parsonage at Lawrenceburg, Ky., is now in use.

—J. B. Lockhart writes us that the new $10,000 church at Clarence, Mo., is a beautiful building. The walls are completed and it is being roofed. It is hoped to dedicate it about the first of the year. The seating capacity will be for 350 or more. The church is built of pressed brick.

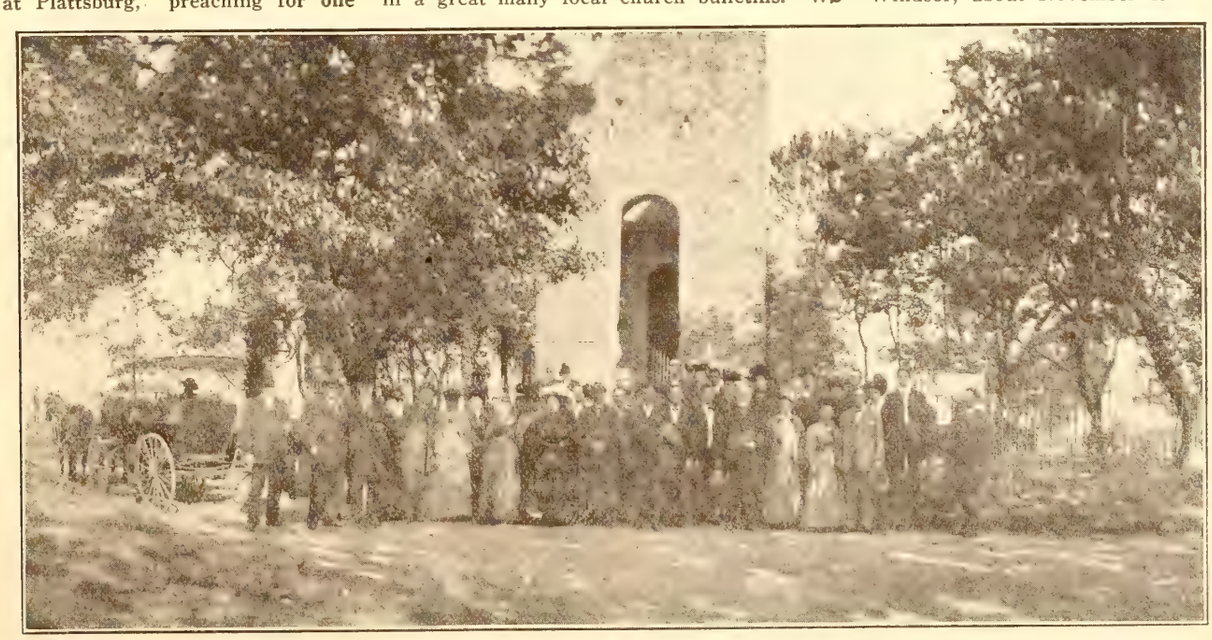
—We would have been glad, had it been in our power, to have attended the reception which C. A. Freer gave to the men and frends of the church at Bedford, O., on last Monday evening. This church is soon to have a very interesting anniversary of which we hope to publish further particulars.

—James Sharratt is being assisted by F. O. McCauley in a meeting at Lordsburg, N. M. Many things hindered but some good results have been accomplished. N. B. McGhee is the pastor. From this point the evangelists come to Missouri for a three months' campaign under the Miller county board.

—W. A. Alton writes us that he can use a stereopticon to good advantage in the Porto Rico mission work, to which he returns November 16. He wonders whether some of our preachers can not donate a few Bible slides, or perhaps sell them to him at a reduction. He may be addressed at Elmwood, Neb.

—The church at Nevada, Mo., has gained 270 members in the last twenty-five months, and increased its property value by $5,000. W. W. Burks, the pastor, writes us that they are in one of the hottest local option campaigns ever fought in Missouri. This was hard on the meeting just held, reported elsewhere.

—The church at Windsor, Mo., where W. A. Morrison ministers, is looking forward to a great meeting in December with J. V. Coombs and Professor Dawdy and wife. The Sunday-school at Windsor is in a merry contest with that at Clinton, so far the points being in favor of Windsor. T. A. Lindenmeyer, of St. Joseph, Mo., is to hold a meeting at Hayden Grove, ten miles south of Windsor, about November 1.



A part of the "Christian-Evangelist Special" travelers at the old Jamestown Church.

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—The congregation at Mackinaw, Ill., celebrated its seventieth anniversary on October 6. Alexander Campbell and Barton W. Stone are among those who have preached for this congregation. A $15,000 church building will be erected soon. F. E. Sword and Charles E. McVay have just closed a good meeting there.

—The building at Ukiah, Cal., is being enlarged by the addition of Sunday-school rooms. Otho Wilkinson is the pastor. A C. W. B. M. has been organized with fifteen members and $95 sent to Brother Holland at Kimberlin Heights. Evangelists Vawter and Wood were to begin a meeting for this church on Lord's day last.

—The Central Christian Church, Peoria, Ill., has had a map of the city prepared, and this is printed on a post card with announcement of the Sunday services and a picture of the Christian Church. Among the many places indicated on the map such as hotels, courthouses, railroad stations, etc., the first place is assigned to the Christian Church.

—W. J. Lhamon, in reporting the presence of T. P. Haley at the installation of M. A. Hart to the pastorate of our church at Columbia, Mo., says that in the inspirational address to the Bible College students Brother Haley exalted the office of the teacher and preacher. His visit and lectures were greatly appreciated by many Columbia friends.

—One hundred per cent increase was noted at the recent rally of the Bible school of the Third Christian Church, Marion, Ind. Within the past six months the membership of this church has been doubly increased and there is an active Christian Endeavor society. A. W. McKown has just held a good meeting here and the brethren warmly commend him.

—It seems that C M. Hughes, engaged in the work of singing the gospel, was recently burned out of house and home. Dr. William Thompson suggests that some of our readers may have some song books lying around which they do not want and which would be very useful to Brother Hughes, who may be addressed at Nelson, Neb., in care of G. A. Felton.

—The Central Church, Denver, Colo., has been noted for its live Bible school and live superintendent. At its third annual rally there was the largest attendance ever present, the number being 516 with a collection of $21.75. George W. Ferrin says it is strengthening all departments of the work. The pastor of this church, W. B. Craig, was the only representative of Colorado whom we recall as being at the Norfolk convention.

—R. C. Tucker sends us an account of a meeting held at Piggott, Ark., by the Clark family. This, we believe, has already been reported in the number of additions. The brethren speak highly of the work of these evangelists and state that the church was crowded to its utmost capacity. Over $500, including pledges, was raised at one of the services on behalf of the building fund.

—George T. Walden, in writing us of the death of A. B. Maston, which has already been announced in THE CHRISTIAN-EVANGELIST, says he was a lion-hearted man who thought great things, attempted great things and accomplished a great work as preacher, editor and publisher. A few weeks before his death a love offering was raised as a present to him and his wife, by his Australian friends, the amount being about $3,000.

—J. P. Childs seems to have a special gift in creating an interest where there has been no regular preaching for some time. A case in point is a meeting just held at Helper, Kan., where for over a year there has been even no Sunday-school. The membership was scattered and divided. Now there is a good organization with sixty-nine in attendance at the Bible school and an Endeavor Society of over fifty. Brother Childs' address is Walnut, Kan.

—We find it impossible to make personal reply to many letters and cards from brethren expressing their approval and appreciation of THE CHRISTIAN-EVANGELIST in its support of Brother McLean and our missionary society, and its position on other current questions. We certainly appreciate very highly this endorsement of our readers and we trust they will receive this general acknowledgment in the place of personal reply.

—George Wolf has resigned at Haileyville, I. T., to take up evangelistic work with the Oklahoma Missionary Society. He has had quite a success in evangelistic work. Some of his recent meetings have already been reported in our columns. He has organized several churches and at his recent charge raised over $700 to pay off the indebtedness in addition to carrying on regular church work and missionary and benevolent offerings.

—The church at Covina, Cal., has just had a great rally day. There were three services and addresses by W. C. Wald, a Sunday-school specialist; J. W. Utter, former pastor; Frank G. Tyrrell and the present pastor, W. G. Conley. Lunch was served to more than 200 in the beautiful new basement. The church has just expended about $1,000 in improvements. The Brooks brothers are to hold a meeting here beginning the last Sunday in January.

—The blinding power of prejudice and passion is seldom realized. Through its direful influence even in men supposed to be truthful, facts are distorted, truth evaded and situations so caricatured as to amount to absolute misrepresentation. This is often seen in the reports of political meetings by partisan newspapers on the opposite side. Alas, that it should be equally true among those who wear the name and profess to have the spirit of Christ.

—J. E. Teaney, who was converted in the protracted meeting held by Evangelist Violett at Litchfield, Ill., and whose spilling of the liquors of his saloon was so widely reported in the daily press, paid a visit to THE CHRISTIAN-EVANGELIST plant last week. Brother Teaney is now giving part of his time to lecture work to enable him to spend the rest of his time in study for the ministry at Christian University, Canton, Mo.

—Elsewhere will be found a brief communication from W. M. Taylor, of New Orleans, in which he speaks a reassuring word about the convention going to that city. There is no doubt, we think, but that New Orleans, which is accustomed to crowds, can entertain our convention, nor do we doubt that we can have a good large convention there. Brother Taylor sets a very high mark for the addresses, and we fear the boards will have difficulty in finding speakers who will undertake to "fill the bill." But, like the boy's bantam, above whose nest he had suspended an ostrich egg, they can look at this high ideal and do their best!

How to Send Money for Home Missions.

Sunday-schools are requested not to address letters containing their offerings for home missions to either of the secretaries. To do so will occasion delay and possibly confusion. All letters containing remittances for home missions should be addressed to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

Foreign Society Notes.

November 8 Miss Pearl B. Miller, of Atlanta, Ill., sails from San Francisco on the good ship "Asia" for China, as a missionary for the Foreign Society. Many more should volunteer for the foreign service if the society succeeds in sending out fifty new missionaries this year as was agreed upon at the Norfolk convention.

The Foreign Society has just received $2,000 from the estate of Mrs. Jane L. Linn, Lilly, Ill. Every Christian should remember the Lord's work in his last will and testament.

The Foreign Society has just received a gift of $500 on the annuity plan from a friend in Michigan. This is the second gift from this friend to this society for the cause of foreign missions. Scores of such gifts should be received this year. For full information address F. M. Rains, secretary, box 884, Cincinnati, O.

Miss Harriet Alice Heiselman, late of Wooster, O., left about $2,500 to the Foreign Society in her last will and testament. This remembrance of the Lord's work is a worthy example to our whole brotherhood.

Important Notice.

The forms for the Year Book for 1908 will close November 15. It is highly important, therefore, that our preachers making changes should notify this office without delay.

Wm. J. Wright,
Corresponding Secretary The American Christian Missionary Society, Cincinnati, O.

Children's Day for Home Missions.

"Home Missions" is the uppermost theme in the Sunday-schools just now. Offerings for this great work will be made in all the schools November 24. A delightful exercise has been prepared by Charles M. Fillmore for the home board, and many schools are planning for a festal day on the Lord's day before Thanksgiving, using this exercise and other good suggestions from the office of the American Christian Missionary Society. Every school in the brotherhood should make an offering to this work this year.

Mississippi Convention.

On November 5-8, 1907, the Disciples of Christ of Mississippi, will assemble at West Point for their annual convention. You are cordially invited to be present on that happy occasion. We shall have much to rejoice over. Our two evangelists, J. E. Spiegel and M. F. Harmon are doing good work and the Lord is blessing them. One reports a meeting of 35 additions in 12 days. Both are having houses of worship to spring up in their wake. By-the-way, if you and your church have not had part in the support of state missions, send an offering at once to our treasurer or myself. We shall go up free from debt and with bright prospects. The railroads give us rates of one and one-third fare on certificate plan. Get a certificate every time you purchase a ticket and you can return for 1 cent a mile. The West Point brethren throw open their doors and say, "Come!" They are a great people; it will be a joy to meet with them.

W. W. Phares,
Jackson, Miss. Cor. Sec.

Lord's Day at the Convention.

Owing to the fact that Norfolk was crowded with visitors of all kinds, it was decided to hold a special massmeeting of the Disciples of Christ in the convention hall on the Lord's day morning instead of having them scatter to hear our various preachers who occupied the Norfolk pulpits. Some of our strongest men spoke to large audiences in the different churches, but E. L. Powell was the preacher in the convention hall. Brother Powell is a Virginian and formerly ministered at Norfolk. His father still resides there. He made a great address on our plea for, first, union; second, liberty; third, democracy.

In the afternoon some 3,000 people gathered for the annual communion service. R. W. Motley, pastor of our church at Newport News, had charge of this and everything moved like clockwork. W. E. M. Hackleman led the choir and the congregation in hymns and special music suitable for such an occasion. The tables were presided over by some of the elder of the prominent brethren present, like C. L. Loos, J. B. Briney, W. T. Moore and J. H. Garrison. On this occasion the usual collection was taken for ministerial relief.

In the evening, C. S. Medbury addressed another crowded audience, the regular service being preceded by a great song service. Many seamen from the naval station were present on this occasion.

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Minutes of the National Convention.

Copies of the printed minutes of the fifty-seventh annual convention of the American Christian Missionary Society and Affiliated Interests, together with annual reports, may be had upon application to the office of the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O. Single copies 25 cents. A year's subscription to the "American Home Missionary," including minutes, Year Book, and other special numbers, 50 cents. Orders should be sent in promptly, as only a limited number are printed. Preachers should provide a certain number of these for general distribution.

"New Orleans in 1908."

Let there be no uncertain notes sounded from any quarter nor any misgivings on the part of the people in regard to the wisdom of the convention at Norfolk in choosing New Orleans as the next place for the great international convocation of our brotherhood, nor as to the ability and determination of New Orleans to more than meet the most sanguine expectations of the optimistic supporters of this cause.

Let the churches know that next year our convention is to be held in a great world-metropolis and that they will be thrown among a people of the highest culture and the most aesthetic nature it has ever been their pleasure to meet.

We want the strongest and best program ever put on the platform by our brotherhood.

Let us have the wisdom and experience of the "Old Guard" and the virility and culture of the modern ideal of sacred eloquence. Let every speech be a masterpiece of literary production, each being of one piece, woven of the fine twined threads drawn from the "Golden Fleece" of heaven-born truth and tinted with humor and pathos bearing the royal colors of Thyatiran fame; and not soiled by the smut of the wit and slang of the gutter. Let each of these purple robes of sacred eloquence encircle the Christ of God and be girdled down with jeweled belts set with Gospel gems.

Let these addresses be as broad as humanity in their sympathies, and as deep as the plummet of the human mind can fathom the sea of Divine thought; and as high as the apocalyptic eye of faith and hope can see. Let them be motive-making and power-generating orations. Let them be delivered without manuscript, with sufficient fervor and dynamics to arrest the attention of every hearer, and charm every heart and draw after them as many trains of thought as there are listeners.

No man has the right to preach a commonplace sermon, or deal in commonplace things, or to read a manuscript at the expense of an audience which has at great sacrifice traveled hundreds and thousands of miles to gain a heaveniy vision.

We always have some of the sublime in our conventions, but quite a little of the commonplace as well. Let us bring it all to the standard of the best we have ever had. Fraternally and lovingly,

W. M. Taylor.

New Orleans, La.

Ministerial Exchange.

Mrs. M. Kildea, Hope, Kan., requests us to state that there are good openings in that town for a physician, a shoemaker and harness maker who are members of the Christian Church. Those interested may correspond with her as above.

E. H. Williamson, now at Willow Springs, Mo., can arrange with churches for meetings in December and February. Can furnish a good singer. Terms reasonable.

Prof. J. Y. B. Wood, evangelist, gospel singer and chalk talker, is now in a meeting with J. S. Clements at Olathe, Kan. He has just closed his date at Nimisila, O. Any one wanting his services may address him at 2403 Thrush avenue, Walnut Park, St. Louis, Mo.

A preacher is wanted to take the work at Everton and Mimosa, Ont., about the middle of December or January 1. Address Dugald Robertson, Everton, Ont.

S. E. Sines, Blue Mound, Ill., can hold a meeting for some church in November or December, for freewill offerings.

D. M. Harris, Galena, Kan., will be open for engagement as pastor, January 1.

W. L. Gongs commends the work of G. W. Hamilton at Franklin, Neb. Brother Hamilton closes his work with that church December 1, and desires work in the country.

The church at Ayden, N. C., is without a pastor. They wish a preacher with a wife who is also a good worker, and can pay a salary of $750 for the right man. They have a $5,000 building paid for, and a membership of 200. Address J. R. Smith.

Myron C. Settle writes that there is an excellent chance for an earnest, young minister to build up a good work with the congregation at Phillipsburg, Kan. Under proper direction they could be made able to employ a preacher for full time. Address C. A. Arnold.

C. W. Worden, Pattonsburg, Mo., has some open dates for meetings, or is willing to locate as pastor.



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Inter-Denominational Sunday-school Convention of Missouri.

The above convention will be held in the city of Springfield November 19, 20 and 21. A good program is in process of construction and will be published soon. The citizens of Springfield extend a cordial invitation to Sunday-school workers throughout the state to be present. Several new departments will be presented by addresses, conferences, etc., among these being the adult Bible class movement, of which the writer is state superintendent. I desire to warmly urge all of the Christian congregations in Missouri to send ministers, superintendents, teachers and other representatives to this gathering. We exemplify our plea for union when we co-operate in matters of common interest with those who love our Lord.

J. H. Hardin.

As We Go to Press.

Special to The Christian-Evangelist.

Atlanta, Ga., Oct. 27.—Meeting with First Christian Church eight days old. Pendleton has won great victory in building church here, the largest auditorium in the city. Hundreds turned away to-night. Church working hard. Lintt has great chorus. Fifty-nine added to-day, 91 to date.—Allen Wilson, evangelist.

Special to The Christian-Evangelist.

Belleville, Kan., Oct. 27.—Beginning here with R. C. Harden with fine prospects; 16 additions first day. House much too small for crowds.—Fife and son, evangelists.

Special to The Christian-Evangelist.

Lincoln, Neb., Oct. 27.—One hundred and three to-day in Scoville meeting, 848 in 16 days, an average of 53 each day. Tremendous interest throughout the entire city. Delegations from many cities and towns. A fervent spirit of prayer prevails. God leads the way.—H. Maxwell Hall, city missionary.

Special to The Christian-Evangelist.

Nolanville, Ky., Oct. 27.—Offering for South Kentucky missions Lord's day, November 3. Churches of South Kentucky, do not neglect this sacred ministry.—W. J. Hudspeth, Hopkinsville, Ky.

Special to The Christian-Evangelist.

Elkhart, Ind., Oct. 27.—Meeting one week old, 18 to-day, 25 to date; no preparations previous to beginning, but greatest woman's meeting in history of city; hard field out stirring entire city. Snodgrass brothers, evangelists; Professor Bilby, chorister and soloist.—W. W. Denham, pastor.

Special to The Christian-Evangelist.

Chanute, Kan., October 27.—Closed three weeks' meeting here to-night with 189 added, 28 to-day; tabernacle crowded to door, many turned away. Commence at Columbus Thursday.—Wilhite, Adams and MacFarland.

Special to The Christian-Evangelist.

Memphis, Tenn., Oct. 28.—Linden avenue meeting two weeks old, 74 additions, overflowing crowds, intense interest; one more week. Sheffer beloved minister.—J. E. Sturgis, singer; R. H. Crossfield, evangelist.

Special to The Christian-Evangelist.

Shelbyville, Tenn., Oct. 28.—Our new $20,000 house of worship was opened by Evangelist James Small yesterday. Large audience. He and Brother St. John continue in revival meeting. Brother Logan and congregation hopeful and happy.—W. J. McGill.

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NEWS FROM MANY FIELDS

The Meeting at Chicago Heights.

Last week closed the Shelburne and Knight meeting at this place which resulted in 83 additions, nearly all of whom were confessions. We regard this as a great meeting here, and the ingathering, while not so large as in many meetings, yet, it should be noted, nearly all of these were new people. There were 18 additions at the regular services in the month just preceding the meeting. Brothr Shelburne is a fine evangelist of the modern type. Professor Knight is an able assistant. He rallied and held a large chorus until the close of the meeting. His solos were helpful. I came to this field a little more than a year ago and found 43 people trying to start a church. We now have 222 members and a Sunday-school with an enrollment of 150 and run on modern lines. We have Baraca, King's Daughters and normal classes. Every teacher is present at the teachers' meeting. Our church services are well attended and a chorus choir of 30 voices furnishes us music. By October 13 our tabernacle, which will seat 500, will be ready for use. The people of this city who a few months ago thought of us as a small struggling mission church, are beginning "to sit up and take notice." W. S. Lockhart.

West Virginia Notes.

Percy H. Wilson, who has ministered to the church at Moundsville for three years, has resigned to become an evangelist of the Western Pennsylvania Missionary Society. Moundsville is in need of a good man to fill his place.——Proctor has employed C. V. Dunn, a Bethany student, for one-fourth time.——Our state paper, the West Virginia "Christian," is now being published at Bethany. The editor, Brother O. G. White, will devote his time to Bible school work in connection with his editorial labors.——C. H. Bass is the new minister at Central Church, Huntington, where O. G. White was located until October 1.——J. F. Williams begins a meeting with the new Bethel church, October 13.——A. H. Jordan, minister at Sistersville, and A. Linkletter, state evangelist, are holding a series of evangelistic meetings at West Union.——A number of state missionary rallies are being planned. They will touch upon all phases of our work in West Virginia, but will especially emphasize state missions.——G. H. Ellis, minister at Dolls Run and Hagans, reports one addition from the Baptists.——E. H. Hart closed his work at Wellsburg, October 1.——W. E. Pierce, minister at Cameron, is preaching a series of Lord's day morning sermons on "The Christian," "His Own Life," "The Christian and his Neighbor," "The Christian and the Home," "The Christian and his Business," "The Christian and his Social Life," "The Christian and Missions," "The Christian and Politics," "The Christian and his Children." He reports all departments of the work at Cameron in good condition. The offering for Church Extension and the offering for Missions were each better than last year. ——W. M. Long, minister at Clarksburg, reports three additions, two by baptism and one by statement.——E. B. Quick is doing good work at Morgantown, the seat of the West Virginia University. He reports a good offering for Church Extension, one baptism and one confession Lord's day, September 29.——Richie Ware, of Beckley, will assist A. H. Jordan in a meeting at Friendly the latter part of October. Geo. F. Crites, evangelist of Kanawha district, has been assisting J. G. McNeely in a meeting at Logan.——The West Virginia Christian Missionary Society is on the lookout for another evangelist.

J. W. Yoho, Cor. Sec. W. Va. C. M S.

Wisconsin Items.

Richland Center reports two added by letter last Lord's day, and that the church expects to hold a meeting with home forces, beginning December 1. The pastor, F. M. McHale, only recently took up the work there.——Bro. J. P. Wright, of Readstown, recently went to a neighborhood called Rush creek, preached three evenings and baptized seven.——Near Packwaukee are a few faithful Disciples who have kept the light burning for several years, and most of the time without preaching. A letter from Miss Annie Philp says the Bible school is better than for two years. It is held in a schoolhouse.——Grand Rapids is planning a short meeting in November with Claire L. Waite, of the Milwaukee church, as preacher. Brother Waite and the church donate his time. The Milwaukee church thinks of starting a mission in that city soon.——The Wisconsin convention was held with the Footville church this year, and it was the most helpful one that we have had since I have been a convention goer. There were nearly double the number of delegates of any former year, and much more money was raised.——There are about 30 churches in the state with a membership of almost 2,150. One hundred and seven baptisms were reported from the six missions, and hopeful reports came from all over the state. We look for a great move forward the coming year.——Milwaukee entertains the convention next year.——The missionary board are: President, J. C. Thurman, Green Bay; vice-president, Claire L. Waite, Milwaukee; corresponding secretary, H. F. Barstow, Grand Rapids; recording secretary, J. H. Fisher, Evansville; treasurer, Earle Pease, Grand Rapids. H. F. Barstow, Cor. Sec.

North Carolina.

The state convention of North Carolina will be held at Belhaven on October 29-31. A large attendance is expected.——A new congregation has been started at Wilmington, the largest city in the state. W. G. Walker, Washington, D. C., is corresponding secretary of the state. He has been pushing the raising of money for Atlantic Christian College, and other good works.——Piedmont district held its convention at Spray September 27, 28. There was also preaching on Sunday, September 29, by H. H. Ambrose, of Wilson. The convention was not largely attended by delegates outside of Spray, but considerable interest was taken in the plan for evangelizing in this part of the state. A good man is needed for this work and another for the congregation at Spray.——The Ministerial Association of Winston-Salem has had a committee at work for months trying to prevent the miserable set of gamblers that follow the fairs from being admitted to the grounds. It was agreed that they were to be kept out, but they slipped in somehow. Some of the ministers investigated the first day and the principal of the business college came out next morning in the paper with a scathing article. The committee met at 1:30 p. m. with the writer; and by 4:30 the gamblers were "folding their tents" to steal away, but not to steal any more of our people's money.——The church here will send a delegation of three or four to the national convention at Norfolk. Our men's class in the Bible school has grown to thirty members; the enrollment of the school is about 135, with 28 additional on the cradle roll.

J. A. Hopkins.

Oklahoma Christian University.

Oklahoma Christian University was launched on scheduled time September 17, and already has an attendance exceeding 175 in number representing sixteen states. Nearly 50 ministerial students are now in attendance, many of whom are doing effective work as ministers of nearby churches. Thus are we entering seriously into the ministerial supply problem of the new state. Despite the fact that the rasp of the saw and ring of the hammer has not entirely died away, all classes are organized and are doing effective work. Nor is our work confined to the preparatory school alone, as is often the case in new institutions. But freshmen, sophomore, junior, senior and even graduate students are now here hard at work.——October 11 the University Ministerial Association had its first regular meeting, being addressed by President Zollars. Thirty members were present.——On September 14 our girls moved into the completed ladies' hall which is a model of beauty and convenience. In beauty and healthfulness of location, adequate plant and devout and scholarly faculty we have all that could be hoped for. Come and see us.

A. F. Reiter, professor of mathematics.



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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Alabama.

Mobile, October 21.—Two accessions by letter since last report.—James H. Robinson.

California.

Los Angeles, October 21.—Figueroa Street Church is being led by E. E. Lowe in a meeting now two weeks old, in which there have been 31 added—23 by baptism. This is a remarkable meeting considering that our three-months old congregation had a membership of only 55, and we have all the difficulties of city life to contend with.—E. H. Kellar, minister.

Colorado.

Greeley, October 21.—Our work here in Greeley moves along nicely. Eight additions by letter and statement the last two Lord's days.—V. L. Goodrich.

District of Columbia.

Washington, October 23.—Report at preachers' meeting: Vermont Avenue (F. D. Power), four by letter, one by confession; Fifteenth Street (J. E. Stuart), one baptism, one by letter; Ninth Street (George A. Miller), one confession. Many Disciples passing through from Norfolk spent the Lord's day here. W. T. Moore spoke at Vermont Avenue, Miss Bertha Mason at Thirty-fourth Street, F. B. Sapp at H Street; Miss Berry sang at Vermont Avenue and Ninth Street and Frank Huston also sang at the latter place. Evangelistic services were begun at Ninth Street on October 20, the preaching being done by the pastor and the music led by Mrs. J. E. Powell.—Claude C. Jones, secretary.

Illinois.

Freeport, October 18.—A three-weeks' meeting at Belle Plain, with F. A. Scott, closed Sunday evening with seven additions—three by baptism and four from another religious body. The church is ready for better work because of the meeting. Brother Scott served them well.—J. A. Barnett.

Clinton, October 19.—The tabernacle revival in this city, which is being conducted by the Christian church under the leadership of Marshall and Beyer, is proving to be a great meeting. It is the greatest revival ever conducted in the city. Its influence has gone out far and wide. A young minister and his wife from another church have been baptized and desire to be known simply as Christians. They will work with the evangelists for a while. Meeting is five weeks old with 101 additions to date.—J. W. Reynolds, pastor.

Barnett, October 24.—Fifteen in the first eleven nights—14 by confession and one from another church. No minister and no singer, but good crowds and good prospects.—William A. Ward, evangelist.

Fairbury, October 21.—A meeting of five weeks closed here October 13, conducted by Evangelist Harold E. Monser, and C. H. Altheide and Miss Nellie Pollock, singers. There were 12 added—five by confession and baptism, five by statement and two from another church. The good of the meeting, however, can not be measured by the number of additions.—E. P. Gish, minister.

Blue Mound, October 15.—We closed a three weeks' meeting here October 13 with 17 additions—13 by confession and four by statement. J. H. Smart, of Decatur, did the preaching.—S. E. Sines, minister.

Toluca, October 21.—Meeting two weeks' old, with four by confession and baptism and two by statement. Evangelists Givens and Landrum are conducting the work. Meeting continues.—F. M. Morgan, minister.

Gurnee, October 21.—Two confessions and baptisms yesterday at morning service.—John S. Zeran.

Clinton, October 25.—The tabernacle meeting here conducted by the pastor, J. W. Reynolds, and Evangelists Marshall and Beyer, closed Sunday night after continuing five weeks, with 110 additions to the church. The city was stirred as never before. The work was highly constructive and perfectly satisfactory to the church, which is in better condition now than ever before. The evangelists have been secured for a return date. It was a great victory for Clinton.

Milton, Oct. 16.—I closed my meeting at Old Union, in Green county, with 13 additions. We closed with a crowded house and most profound interest. The meeting was pronounced a victory under the existing conditions. The church gave me a unanimous call to preach for them one-fourth time the ensuing year. I was never among a better class of people.—J. R. Campbell.

Indiana.

Fairview.—Just closed a good meeting here. Four confessions at closing service October 6. Will continue my work there another year.—F. W. Sumner, minister.

Logansport, October 20.—October 14 four by baptism and one by confession. Two more by confession to-day.—J. H. Craig.

Indian Territory.

Tulsa, October 21.—Five additions here since last report—two by confession and baptism and three by letter, making 56 since I came here the first of April.—M. S. Dunning, pastor.

Iowa.

Sioux City, October 19.—Our four-weeks' meeting with Mitchell and Bilby resulted as follows: Fifty-six added to the membership of the local church—24 by confession and baptism, 5 by letter and baptism and 27 by letter and statement.—J. K. Ballou, minister.

Keokuk, October 21.—The work here is going forward. Seven additions yesterday, 14 in the last three Sundays. Baptized a lady 67 years old last night. Every department in the church is doing a splendid work.—M. J. Nicoson.

Belinda.—The church here has just closed a series of revival meetings conducted by Ira E. Carney, of Anderson, Iowa. The visible results were 18 by confession and baptism and four otherwise. It was a great awakening, as the church had been without preaching for some years and had become discouraged.—J. E. Smith.

Pulaski, October 21.—Our meeting of twelve days with the Mount Sterling church resulted in eight baptisms. Brother Maxwell, the regular preacher, continues the meeting this week.—D. Dunkleberger.

Hamburg, October 21.—Two baptisms at our afternoon service yesterday. Last night the church was packed and scores turned away. Isaac Elder, the pastor, is preaching.—Charles E. McVay, song evangelist.

Exira.—One confession.—C. A. Polsom.

Perry, October 24.—Two from another religious body last Sunday.—R. H. Ingram.

Kansas.

Cherryvale, October 21.—Two additions yesterday by letter; one the Sunday preceding by confession and baptism.—B. D. Gillespie.

Greenleaf, October 21.—The meeting here is progressing finely. Brother and Sister Aydelott are splendid workers. House packed. Five additions last night, 23 to date.—Guy G. Emery, minister.

Jewell, Oct. 15.—Fifty-one added to the church last Lord's day—38 by primary obedience and 13 otherwise. This is the result of the union meeting held by Dr. Biederwolf and his force. No town will make a mistake in securing these men. The church here is in good working condition, 250 strong.—B. A. Channer, minister.

Pleasanton, Oct. 17.—Our three weeks' meeting closed with 34 additions. All but five were heads of families. Twenty were by baptism, one by letter, one reclaimed, and 12 from other churches. Our work is doing nicely in all departments. A more earnest band I never worked with.—B. A. Ishmael.

Kentucky.

Waterview, October 22.—I am in a great meeting here with Miss Mayme Debb, of Glasgow, leader of song. The meeting is not yet a week old. Last night the house was not only crowded, but the church yard was full of people also. We hope to have a glorious meeting.—J. M. Weddle, Burkesville, Ky.

Carrollton, October 21.—We have just closed one of the best meetings ever held in this church. It was not an evangelistic meeting, but decidedly a church meeting, in which the members recognized their part. J. W. Hagin, of Covington, was the speaker and proved himself the man for the place. Great audiences came to hear him and the whole city was helped spiritually. There were 36 additions to the church—22 by confession and baptism, six restored and eight by letter. Altogether the prospect is most encouraging.—W. J. Clarke, minister.

Shiloh, October 22.—D. W. Case, of Lexington, assisted me recently in a two-weeks' meeting at this place, which resulted in 15 additions—13 by confession and baptism and two by statement.—Walter C. Gibbs, Lawrenceburg, Ky.

London, October 25.—One added from another church last Sunday.—Clarence E. Miller.

Mayfield.—I recently closed a short meeting with the Bethel church, near Woodville, Ky. This is a good country church. Our meeting resulted in 25 additions and was regarded as a good meeting in every way. J. H. Thomas gives the church one-fourth time.—Sherman B. Moore.

Missouri.

Clarence.—Eleven additions since last report at Union, Shelby county, and three at Bevier.—J. B. Lockhart.

Nevada, October 23.—We closed a three weeks' meeting last night with 46 additions. Boen and Parnell, of Texas, were with us and did a good work. Considering the length of time, this is one of the best meetings ever held by the church.—W. W. Burks.

Harrisonville, October 17.—One confession last Sunday; also one at prayer-meeting Wednesday night, both active business men. Thirty additions during the seven months I have been pastor. Closed a meeting last Friday night at Knob Knoster, Mo., where my brother Phil is pastor, with 15 additions—10 by confession.—King Stark.

Springfield, October 18.—Seven baptisms at the First Church this week. We are still reaping the fruits of the Scoville meeting.—N. M. Ragland.

Huntington, October 19.—We are in a good meeting here. Closed at Forbes on October 10 with 39 additions, nearly all of them by confession and baptism. We went to Forbes on the heels of a union meeting which made many of the people want to hear the gospel as we preach it. Our meeting here starts off nicely.—Spicer and Douthit.

Canton, October 19.—Closed at Salem, in Scotland county, with 30 additions—four from other churches and 24 baptisms. This is one of the oldest churches in northeast Missouri.—Cecil V. Pearce and wife.

Weaubleau, October 23.—I have just closed a splendid meeting with home forces at Calhoun. The meeting lasted twelve days and 15 were added to the congregation—five by statement, four restored, three baptisms and three from another church.—S. E. Hendrickson.

Liberty, October 21.—The union tabernacle meeting which Lincoln McConnell is holding with the four churches here is stirring our whole community. Great audiences are crowding the tabernacle. Possibly a thousand turned away last night. Over 100 confessions to date. The preaching is on the fundamentals of man's need and Christ's ability and willingness to save.—Graham Frank.

Mount Washington, October 22.—We have just finished a short meeting here with eight additions. J. L. Thompson, of Kansas City, did the preaching. This church has great things before it.—Henry W. Hunter, minister.

Monticello, October 21.—Closed a two-weeks' meeting at Steffenville, with 12 additions—nine by obedience, three by statement. Just beginning here. Two additions.—C. L. Harbord.

Willow Springs, October 25.—Closed at Mountain Grove with six confessions and seven by letter and statement. One from another church yet to be baptized. Brother Hicks and wife are much loved by their people. We begin here October 26.—E. H. Williamson, third district evangelist.

Ludlow.—The meeting here conducted by David Millar closed with 27 added to the church—21 by confession and baptism. The interest was good throughout the meeting, which lasted two weeks and two days, and the building could not accommodate the crowds. The church was greatly strengthened.—Wiley Miller.

Hume, Oct. 16.—Closed a short meeting here last night. One confession and baptism—a young man who is one of the most promising prospects for the ministry I have met for some time. Closed a short meeting at Sweet Springs just before coming here. Four baptisms there and one "Timothy" for the ministry. This is my third "Timothy" for the ministry this summer and fall. Brother Hanger is my singer and helper and is a good one.—R. Tibbs Maxey, general evangelist.

Pattonsburg, Oct. 18.—I have just closed a meeting at Lock Springs with 46 additions. This church was organized last November with 14 members. We now have a membership of 48 and will build at once. Harry Walston, now of Kansas, had charge of the music.—C. W. Worden.

Montana.

Deer Lodge, October 21.—Two added by letter last Lord's day.—Daniel George Cole, minister.

Nebraska.

Omaha, October 21.—Five additions to First Church last Sunday.—S. D. Dutcher.

Miller, October 19.—Our meeting, with E. von Forrell as preacher, is 12 days old with 11 added. Splendid interest and prospect good.—J. W. Walker, pastor.

Alma, October 21.—One confession and two by letter October 20.—W. E. Rambo.

New York.

Syracuse, October 21.—Five new members were received into the fellowship of the Rowland Street Church, at the regular services yesterday.—C. R. Stauffer.

Ohio.

Ashtabula, October 21.—Eight additions the past week—three by letter, five by baptism.—John W. Underwood.

Cleveland, October 21.—Report at preachers'

(Continued on Page 1411.)

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Sunday-School

November 10, 1907.

Joshua Renewing the Covenant With Israel.—Josh. 24:14-28.

Memory verses, 22-24.

Golden Text.—Choose ye this day whom ye will serve.—Josh. 24:15.

The first period of Israel's struggle for the possession of Palestine closed with the death of Joshua. He had become the leader of the nation as it stood upon the border of the land which it was about to enter. He had been the leader in the arduous task of winning for Israel standing-ground in the land which was to be theirs. The condition of affairs at this time is vividly depicted in the opening chapters of the Book of Judges. Israel did not drive out the Canaanites. In some places the Canaanites were reduced to a condition of mild serfdom. In others, apparently, the two peoples dwelt side by side on terms of reasonable equality and without much friction.

The work of Joshua, if it had not given Israel exclusive possession of the land, if it had not removed the danger of contamination by contact with corrupt pagan peoples, had at least given to the nation a local habitation and a status among the peoples of the world. They were no longer homeless nomads. The Promise, which Jehovah had given through Moses, was no longer a distant vision of the future. They had found their inheritance.

Joshua's farewell to the people when he knew that he was about to die, took the form of a renewal of their covenant with Jehovah. Perhaps he was wise enough to foresee that the period of greatest danger was yet to come. So long as Israel was at war with the heathen peoples which surrounded her, there was relatively little danger that she would be corrupted by them. But when there came a lull in the conflict, and friendly relations took the place of hostility, then would naturally begin the process of assimilation. More than one conquering nation has eventually been conquered by its beaten foes when they ceased to be foes. So it was important that Israel, when entering upon this period of perilous peace, should renew her covenant with Jehovah.

The case was put by Joshua in admirably clear-cut form. "Choose ye this day whom ye will serve." Most of those who fail to choose the service of Jehovah, do so because they fail to see the issue clearly presented to them as a question to be decided here and now. Every man is constantly making the choices which determine the direction of the current of his life. The trouble is that, in making the choices, one seldom realizes that they do determine anything more than the occupation of the moment. Few men would deliberately choose to serve the devil for life, but many are willing enough to serve him for ten minutes for the sake of some fancied advantage. So, without stopping to think out a plan for the whole of life, we go on and make an endless series of wrong little choices which, in the aggregate, are equivalent to that sweeping wrong choice which we never meant to make.

As there were turning points in the life of the nation of Israel when it was important that the covenant should be renewed and the choice made anew, so there are turning points in individual lives when this crucial question should be pointedly asked. This is especially true of that period of life which stands between childhood on the one hand and manhood and womanhood on the other. Those days of adolescence are the time for the great choices of life. The life calling is being chosen. The intellectual tastes are being fixed. Permanent friendships are being formed. The individual is beginning to make his own place in society. All of these adjustments demand choices which are in large measure permanent. But the greatest choice of all is that which must be made in answer to the demand, "Choose ye this day whom ye will serve."



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After all, there is no joy in this world like that which comes from right living and the simple doing of our duty, as we are given, by the grace of God, to see what is our high calling and our duty, be it simple or sublime. We talk of the "Simple Life" and of the "Strenuous Life"; of our complex "modern life"; of high life and low life; but there is just one life that is really worth the living—the life of the humble follower of the Christ, the calmest, serenest, sweetest, strongest, most unselfish, supremest, most steadfast, most successful man that ever lived. Call him a man, or as he spoke of himself, the Son of man, and there is no other character in all history to compare with his, no life that approaches his in simplicity combined with such strength, such perfect self-poise, such complete self-abnegation, yet with a mastery of self that made him the Master of men then and now, and will forever win and be worthy of the affections of the race. The character and writings of Paul furnish us perhaps the best illustrations of the relation of conscience to happiness, though our conception of the thing, or of the condition called "happiness," is not very clear. Happiness is not conditioned on freedom from the ordinary relations and duties of life. Paul certainly had his full share of trials and troubles. Yet in the midst of all he could say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24)).

It was this same apostle who wrote, as the prisoner of the Lord at Rome: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing." It was Paul and Silas who sang songs in the nighttime and prepared the heart of the Philippian jailer and his household to receive the gospel of grace to men in the stress of life, in prison, or in the workshop, in field or factory, by the riverside, where prayer is wont to be made, or where the voice of prayer is not ordinarily heard.

In the midst of his toils and struggles the great apostle could shout "Rejoice evermore; and again I say, rejoice." And again he wrote: "If I am offered up on the service and sacrifice of your joy, I joy and rejoice with you all." The secret of it all is revealed in this: "I have lived in all good conscience unto this day." His strength was as the strength of ten, because his heart was pure, and his joy was the joy of the Lord.

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"[illegible] atter the Sunbeams."
"No Room for Jesus."
"The Mother's Goodbye."
"Jesus Is all the World to Me."

Christian Endeavor

November 10.

The Greed for Gold.—Prov. 23:4, 5; Luke 12:13-21.

DAILY READINGS.

M. A Hard Bargainer.	Gen. 31:36-42.
T. A Greedy Man.	Josh. 7:16-22.
W. Covetous Priests.	1 Sam. 2:12-17.
T. A Dishonest Servant.	2 Kings 5:20-24.
F. A Betrayer for Silver.	Matt. 26:14-16.
S. A Woe on Greed.	Jude 11:12.
S. Topic.	

One may forget a striking saying. One is less likely to forget a striking picture. If the saying is accompanied by a picture it is almost impossible to forget it for the memory of the picture.

This was Jesus' way of teaching. He had much to teach us and little time for his work. How could he make the truth stick? The scripture lesson for the present topic is a fine illustration of Jesus' method of teaching an important truth.

We sometimes say that this present generation of men is "money mad." They may be so, but no more so than they have always been. In the days of Jesus and the apostles men were money mad. The recurring exhortation and warning to his followers is against money madness or covetousness.

Jesus has embodied this warning in a saying and a picture which we shall hardly forget. One man wanted more money than he had. His brother did not wish to surrender it, wishing to possess it for himself. How modern!

The first man appealed to Jesus to help him. The help he received was not in acquiring a larger portion of the money but a truer conception of the meaning of life and a warning against the one thing which would destroy life.

There is the picture. The greedy rich man, growing greedier and richer every day. We would point to him as a "leading citizen" and envy his posesssions. We might cite our sons to him as an example of thrift and feel flattered if our daughters married into his family. We are rather proud of the fact of having a number of men like him "in our church." But what does Jesus say?

"Take heed and beware of covetousness." What is covetousness? There he sits before us in the picture, a covetous man, grasping and hoarding. They live all about us. And ing dollar to dollar and acre to acre and story upon story to their sky-scrapers. There is no mistaking the picture. It is not the man who can make money, but the man who can only make money to hoard.

"A man's life consisteth not in the abundance of the things he possesseth." Jesus said so, we believe the contrary; a most unfortunate state of mind for us to be in, living after a word which is contrary to the word of Jesus. We count them fortunate who have more and more in their store of possessions.

"Thou fool." This is what God says of such a man. It ought to be what we think of such men. We should not wish to stand convicted of folly by the great God. The man who hoards is a fool, he is also a covetous man. What of it?

We are told that a covetous man has no place in the kingdom of heaven. A man is therefore certainly a fool who so lives here as to shut himself out of the kingdom of heaven.

What are we to do if we have a faculty of making money? Make it by all means, but make it not to hoard, but to use for the purpose of the kingdom of God. Use mammon for the purpose of purchasing eternal habitations.

God needs for the uses of his kingdom multitudes of money makers who will turn the stream of wealth into the channels of the kingdom. A young man may well aspire to be such a money maker. If he chooses to become a rich man on the other hand, he is pronounced a fool by the word of God and warned that he will never enter heaven.

THE IMPERIALISM OF CHRIST.

(Continued from page 1395.)

tremendous passion to lift this mighty world upon his pierced hands as the richest trophy of his toil and as the royal signet of his competency to reign. Then

"How sweet 'twill be at evening
If you and I can say;
Good Shepherd, we have been seeking
The lambs that went astray;

"Heartsore and faint with hunger
We heard them making moan,
And lo! we come at nightfall,
Bearing them safely home."

In the days of the crumbling of the Holy Roman Empire, when Charlemagne was dead, the bewildered and disappointed men of state unlocked the tomb of the noble Frank and set the unclothed skeleton upon a crimson cushion. Upon the bleached brow they placed the golden crown with flashing jewels and within the bony hand they placed the royal scepter. They bowed to the silent form and then called aloud, but no sound came from the long-dead lips of Charlemagne, and only a dumb, bewildered awe filled their minds; but we do not wend our way to Arimathaea that we may set up the skeleton form of Jesus in the tomb of Joseph, nor can mankind place a crown upon his lofty brow, nor a sceptre in his blessed hands, but our Emperor, who was dead and slept within the rocky tomb, arose from the dead and hung the keys of the grave at his girdle and is alive for evermore.

Although our eyes of flesh cannot see him, he is here and our feeble hands touch him every moment and such inexpressible communications pass between him and us that all moments are holy, and none without incomprehensible and divine significations. He bears the supplications of his saints; he is pained at our sorrows; grieved at our unfaithfulness; pleased at our fidelity, and gives to us the nimbus of his benedictions amid our toils and sacrifices. He has already commanded us, and not to help him to this great world task is disloyalty. Out of his eyes of pity and love he looks to every believer to witness to the world that he is the Christ, for "in none other is there salvation, neither is there any other name under heaven, that is given among men, whereby we must be saved." To him be the blessing and the honor and the glory and the dominion for ever and ever. Amen.

Evangelistic.

(Continued from Page 1409.)

meeting: Tisdall (Crawford Road) two confessions; Salkeld (Lakewood) one confession; Ford (Madison Avenue), one by statement; Buckley (Collinwood) one confession; Dr. Miller (Greenville) one by letter, one by statement; Freer (Bedford) one confession.—C. A. Freer.

Prairie Depot, October 21.—Our three-weeks' meeting closed last Friday night with 13 additions, all by baptism. F. M. Tinder, of Lancaster, Ky., spent two weeks with us and did the preaching most acceptably. The meeting is pronounced as the best held here in years. Fifty-three at the men's meeting Sunday afternoon, three of whom made the confession. The work is in better condition than it has been for years. One added by statement last Lord's day.—Oscar W. Riley.

Oregon.

Roseburg, October 21.—Meeting two weeks old; 33 to date—14 confessions, 19 by letter and statement. McConnell and Butler are the evangelists. We continue.—Bernard W. Bass, minister.

The Home Department

HOW TO WIN SUCCESS.

"How shall I win success in life?" the young man asked; whereat
"Have push," replied the Button, "and a purr-puss," said the Cat.
"Find out the work you're sooted for," the Chimney Sweeper said,
Just as the Match and Pin remarked, "And never lose your head."

"Aspire to greater, finer things," the Nutmeg cried; the Hoe
Said, "Don't fly off the handle;" and the Snail remarked, "Go slow."
"Be deaf to all that's told you," said the Adder. "'Mid the strife,
I've found it best," remarked the Heart, "to beat my way through life."

"Select some proper task and then stick to it," said the Glue.
"Look pleasant," said the Camera, "and tied-y," said the Shoe.
"Have nerve," exclaimed the Tooth; the Hill remarked, "Put up a bluff."
"And keep cool," said the Ice; whereat the young man cried, "Enough!"

—*Nixon Waterman.*

"Not as the World."

By E. A. Child.

Chapter XVIII.—A Modern Christian Hospital.

There is no single act in your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ.—*Phillips Brooks.*

Follow with reverent steps the great example of Him whose only work was doing good; so shall the wide earth seem our Father's temple: each loving life a psalm of gratitude.—*J. G. Whittier.*

"If none were sick and none were sad
What service could we render?
Methinks if we were always glad
We scarcely could be tender."

✣ ✣ ✣

"And what is that large building down among those blooming trees there?" asked James, as they sat on the president's veranda after tea.

"Oh, that is Dr. Reid's new hospital, which the city has just completed," was the answer. "He is there now; let us step in and see him."

As they came to the office door, the doctor saw James, and hurried to greet him and to usher him into the beautiful parlor just off from the office.

"Well, I supposed that you folks had given up doctors, drugs and such diabolical implements," said James, smiling as he spoke.

"Well, you see," said the president, "there is a time and place for all things, as the wise man says; and we must let our moderation be known to all men, for the Lord is at hand. Furthermore, being present with his people, we believe he uses one man and his means as well as others. Here is Dr. Reid, with a staff of Christian physicians, all earnest, God-fearing men of prayer, to whom every art and part of hygiene and anatomy is known. There are thousands upon thousands of people who are sick and suffering from unknown causes, and from which some simple change of diet or slight correction of irregularities, or perhaps an adaptation of something that is perfectly natural, might save them; and often, then, there is necessity of having certain abnormal growths and tumors removed and other corrections of habits, etc., for which a doctor is necessary. Also, in the case of a broken bone or serious wound or dislocated joint. Now, James, we have learned that much which is not necessary to the more enlightened, who live by faith, is quite essential to others who do not yet know the way of truth and the life more abundant. We here have an opportunity to lead them from the seen to the unseen, from darkness to light."

Dr. Reid just then turned on the electric gong, which summoned all the patients to evening prayers. Some two hundred came to the large chapel and President Brown was invited to attend and assist in the services, which consisted in reading portions of the Scripture, singing, prayer and testimony. One of the physicians spoke of God's power to heal and of Christ's presence in Spirit to save and guide into all truth; the small need of material things to those who were spiritually-minded and had come into the perfect rest in Christ, which enabled them to put away the seen and look to the unseen alone for healing body, soul and spirit.

James was introduced to the audience and spoke at some length upon his happy surprises and expectations for the future of the wonderful colony planted there. His mind was so full of what he had seen and heard that he could not help breaking out into glowing admiration of much that had come to his notice.

Dr. Reid arose and told the company the experience after the tragedy that had happened to James at Eaton, and also added that from that day he had not doubted God's power and will to heal us of all our diseases, and to cleanse us of all our iniquities alike.

President Brown told of his own wonderful restoration, and also how God had led in the establishment of the city, although he did not know at the time whither or how he was being led. He emphasized these points above all others—passivity of spirit and absolute surrender; to be led as God wills rather than choosing our own will and way. "Oh! it is blessed to sink down into the sweet will of God and find the everlasting arms beneath and about us," said he, as he closed his talk and pronounced the benediction.

James spent the evening at home in sweet converse with his dear mother, whose counsel he still listened to with reverence and attention.

Chapter XIX—A Wedding at Christmastide in the Land of Roses and Sunshine.

Ring sweetest bells, in merry peals,
Ring for the love that the eye reveals,
Ring for the vows that make two one,
Ring for the best day under the sun."
We two make home of any place we go.
We two find joy in any kind of weather.
Or if the earth be clothed in bloom or snow,
If summer days invite, or bleak winds blow,
We two, we two, we make our world our weather.

—*Ella Wheeler Wilcox.*

The purification of the intellect and the heart from year to year is the real marriage, foreseen and provided for from the first and wholly above our consciousness.—*R. W. Emerson.*

✣ ✣ ✣

Christmas day of that year was a glad occasion in Middleton, for there was to be a wedding at the house of worship, and all who wished to come were invited. The roses seemed to bloom more profusely, and the daffodils lifted up their heads in the balmy breeze that wafted over the green fields of alfalfa and blooming strawberry vines more joyfully on that beautiful December day than they had ever done before in Middleton. The wild crocus and dainty wild flowers were blooming on the mountainside, where the snow-line waxed and waned as the sun approached or receded in the sky, and the birds sang their glad carols as they flitted and soared in the hazy light of the midwinter season. This all seemed strange to James, who had known only cold and snowy winter seasons at Eaton; for the eastern and northern December days were always marked by bleak weather and the absence of summer birds and flowers. But there had come a change, and his life, like the glad season and the birds without, was full of singing and joy; for he was that day to wed the girl in all the wide world that he had ever really loved, and he thought that he never again could be sad.

Grace, too, was happy amid the glad scenes of the beautiful world. She had always seen the beautiful in everything,

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and had cherished naught but the things lovely and of good report. Hence her spirit, like her face, was filled with joy and wholesome smiles, and she was beloved by all who knew her. Her three short years at Middleton had endeared her to the hearts within the community. Her sweet voice had charmed them with sacred song in the sanctuary, and her presence had cheered them in the prayer and praise services of the week. Her patient hands had plied the needle for the poor and her tender heart had sympathized with the sorrow-stricken and unfortunate. She was the leader in the young people's training classes for missions and for Christian work. Proficient in the study of the word of God and a teacher in the children's classes on the Lord's day, her name suited her disposition and her appearance as she stood before the altar leaning upon the judge's arm awaiting the offering up in the sacred office of marriage to the only young man she had ever pledged her faith and love. Others had sought her hand, but James was her ideal, her chosen and spared of God, and to him alone she had yielded that cheerful and unstinted devotion. And she was to him all that his soul had ever dreamed of womanhood's noble being, and he had not thought himself worthy of her life and love. But such is love, noble and true, unselfish and unassuming.

The judge was now past eighty, his head and beard as white as the driven snow, his once stalwart frame now trembling and fast declining with the great weight of years that were upon him. But his face was bright, his eye clear and his voice distinct as he presented the bride to James in such tender and touching words as to cause all to realize that they were in the presence of a noble man indeed. Since coming to Middleton he had acted for the state in the capacity of a referee upon cases of great concern, and had given splendid satisfaction to the legal profession and to the statesmen of his jurisdiction. He had thus brought the Middleton project into prominence with men of high standing, and had by invitation several such, including the governor of the state, in attendance at the wedding of his daughter. He began by giving a brief sketch of her mother's character and his love for her, who was now awaiting on the other shore his coming. He thanked God for the circumstances that had surrounded the marvelous recovery of him who was now to be his daughter's protector for life, and that he was ready to meet her. He then modestly took his daughter's hand and placed it in the hand of James and kneeling with them first gave her his parting blessing with such tenderness that all were moved to tears; then together he blessed them both with the blessing of peace, joy and prosperity, a long and useful and fruitful life withal, then arose and walked away, deeply moved to tears, motioning the pastor to pronounce them husband and wife and give the benediction.

Charlie broke down completely at the mention of his mother, and the audience wept with him, for he had told them of his wonderful restoration and the story of his life in a lecture not long before.

That evening the whole city turned out to the missionary concert at the pavilion to behold the play of the "Babe of Bethlehem," enacted by the college students, at which Grace and James gave a vocal rendering of the shepherds' "Peace on earth and good-will to men" in a most charming manner.

The first of the new year a band of missionaries were to be sent forth to the regions beyond, and James and Grace were to lead them out. It was the old "Homiletic team," of Eaton, who had united their fortunes and faith once more, and to them had been added many others of like precious faith and buoyant hope.

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Missionary Trip Through the Heart of Africa

(Concluded from Last Week.)

With a Bacwa for a guide, we pushed on to the next village, called Bolinge. After two long hours of heavy marching through forest and jungle, but no swamps, we reached the outskirts of a large village and here, owing to our friendly guide, we were well received. A large crowd gathered, and we preached to them for an hour straight, our porters straggling in one by one and two by two. We were all tired, but when we heard that another section of Bolinge was near by, and there was still two hours of sun, we started on; but woe to me! I was so dead tired when we got there that I just wasn't worth much. We had a large audience there, and while the evangelists were preaching I had been fighting off sleepiness to no avail, and before they were finished I was shamelessly asleep. Very considerately they sang a hymn to see if it would not awaken me, but finally one of them touched my shoulder and I jumped and said in English, "What's the matter?" They had a laugh at my expense, and I took my own sleepiness as a text and held them for twenty minutes longer. After this we had supper and all turned in for a good night's sleep.

From Bolinge we started on the home-stretch. The first town we reached as we pushed on toward the river was Bacina, a fine town of 800 people and preaching there and telling them we would come again and to receive the native evangelists who would follow well, we went on to Elanga, where we found them all drunk. The saloon was wide open and the filthy sugarcane beer was spread all over the place. We gathered them right there and gave them a series of temperance talks, as well as the regular gospel message. Elanga is a town of from 800 to 1,000 population. From Elanga we went on down to Bombe, where resides the great woman chief. She *is* a chief, too. No fooling with her. The people were very timid, but she called up an audience and we preached there and and showed us the path to take to the next town, Boyela, which is the next town to the river Longa, our destination. Boyela has ate our lunch. She strode on ahead of us been proselyted by the Catholics, and the first section of it did not care to hear us, so we went on to the farther section, where we had a good audience. Tired was no name for our condition, but the spirit of the journey was upon us and we started off, running by one another to get first until I stopped them, when we all formed in column and marched on. We were a good hour going down to Longa and reached there at 2:30 p. m., surprising them all. No one knew of our journey, and we found them all getting ready to go down to Bolinge for the regular conference and to give us God-speed. A rousing meeting was held for thanksgiving for health and safe journey, and it was almost like Bolinge in its heartiness. We have a great opportunity at Longa, with all these large, populous towns tributary to it. The way is now open for an aggressive work there. Longa itself is ripe for the harvest. Iso Timothy is the evangelist

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there and he is doing a good work. One hundred and fifty is the number of those who are especially interested in the gospel there. Thirty have been already baptized, and the work prospers. Where are the men and the means for this new and strategic field, and when will they come? A doctor is needed soon, and a full staff for this station we hope to open up.

When I reached the state post near Coquilhatville, I called on the commissaire, General Bruneel, who told me he had just received a letter from the Governor General at Boma, saying that our petition for a station had been forwarded to the central government at Brussels, and that he felt sure he could assure us a site in the very near future.

Brethren, are you keeping pace? Our God is opening up for us vast opportunities. Are we to be ready to seize them? We must not let this great door of opportunity close on us. I feel I must say, with all reverence indeed, "Now is the accepted time; now is the day of salvation" for Longa and the great Bosira.

Walter, aged six, had for his golden text, "He that sows in tears shall reap with joy." A little later he fell under his father's displeasure and received a spanking. Going behind the house to weep, he was heard to say to himself between sobs: "He that sows in tears shall reap with joy."

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Father of the Pastor (after the sermon)—How Horace has changed since he was a babe!

The Mother—What an idea! Of course he has changed.

Father—What I mean is, that when he was a baby he used to keep me awake.

When we set to work to make others as happy as we can, happiness begins flowing in on us in an increasing current. "Kind deeds," said Louisa M. Alcott once, "often come back to the givers in fairer shapes than they go." The harvest is far greater than the seed—and it never fails to grow, either.

"Our Home"—A Sentiment.

One vital note in the music of life is the sense of possession. In marriage it transforms the lonely pronoun "mine" into the one of larger, sweeter meaning, "ours." The advent of new possessions responds to something deep in the human heart—the joy of united ownership, of building together for a larger future. This is what counts in the sacredness of making a home. It is this that makes the simple geranium in our window seem more precious than some one else's conservatory across the street. Home is the gathering together under one roof of all that is dearest to us. It can be made a paradise if love, honor and unity be its atmosphere.—*William George Jordan, in Delineator.*

Relation of Alcohol to Suicide.

Dr. Kurt Ollendorff has made a study of the relation of alcoholism to suicide, from the medical statistics of Prussia and state medical documents at Berlin, and finds that 12 per cent of the men who commit suicide, but only 1.62 per cent of the women, are alcoholics.

Out of Her Class.

A member of the school board of a certain Pennsylvania town relates the sad case of a young woman who failed to pass her examination for appointment as teacher in the public school of that place.

The mother of the disappointed young woman was asked by a friend whether the daughter had succeeded in running the gauntlet of the examiners.

"No," was the reply in mournful tone, "Jinny didn't pass at all. Maybe you won't believe, sir, but them examiners asked the poor girl about things that happened years and years before she was born."—*Harper's Weekly.*

A Recent Egyptian Discovery.

The story of the recent uncovering of the tomb of Queen Thiy—one of the most important of recent Egyptian discoveries—is told for the September "Century" readers by an eye witness, Arthur E. P. Weigall, chief inspector of the Egyptian Government Department of Antiquities. It is the feeling of the writer that, for the first few days of the work of recording such a discovery, one lives, as it were, in the past; and before the first interest has faded, and the slow and often tedious work of removing the antiquities has begun, there is received an impression of the life and deeds of the dead, and a glimpse of their personality, which no book study and no disconnected discoveries could ever give. This passing record, it is the purpose of Mr. Weigall's article to record, as well as to sketch the character of Queen Thiy and the period in general, that the reader may realize something of the extraordinary significance of the discovery. Supplementing Mr. Weigall's narrative will be an account by Robb de Peyster Tytus of "The Palace of Amenhotep III, Husband of Queen Thiy."

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And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, so when you talk to others you won't disgust them. Just one or two Stuart's Charcoal Lozenges will make your breath sweet, and make *you* feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative made. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood—every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing,—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address today, and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

In the mail comes a beautiful post card of the Christian Church, Independence avenue, Kansas City, Mo. It is a very handsome building, but has so many steps, I should think a person must be pretty strong in his legs, and have plenty of wind to reach the front door. I wonder if any old ladies attend that church, and if so, how they ever get inside of it? I should think that a fine place to hold open air meetings.

Also comes an illustrated post card of Qu'Appelle Valley, Regina, Sask., Canada. The picture must have been taken a good while ago, for I see there are still green leaves on the trees. It is from H. Jasper Dewees, who writes from Wilcox, Sask.:

"Could you write a book on this scene? At least, Mr. Whedon (the Magnate described in 'Around the Gulf to Mexico') has never owned a better country than this, to dispose of it 'years ago'!" (If H. Jasper Dewees will pay my expenses to, there, and from, I will undertake to write the book on it.)

Still another souvenir post card, entitled, "Backbone of the Continent—Colorado." Judging from the snow-clad series of mountains which do service as vertebrae, the Continent must have a cold back. The card is from an Advance Society friend, Mrs. J. O. Johnston, who writes from her travels:

"Denver—have been here 10 days. We are up, away from the city smoke and noise. Oliver" (her little son) "is with me, with both eyes open, and legs always ready. This is Columbus day, and the Italians are out in full blast—big parade—October 14th. They publish a paper here."

L. B., Smithfield, Mo.: "It has been a long time since I wrote last, but I have not by any means forgotten the Advance Society. I have lately been thinking about an old member of our society—Madge Masters. Where is she now? It seems about time for another story from your pen. I enjoy those letters from Clover Dale Farm. I wish we had them oftener. Since Witch and Wink died, I have acquired another cat—a young kitten—named Tinker Bell. It is a Maltese and very fat. A friend writes me that she was in the kitchen one day with Malta on her arm. While she was taking out a pie from the oven, Malta jumped on the stove, and from there into the hot pie, and from there into a bucket of water standing on the floor. I can imagine there was great excitement for a time. What did that old gentleman from Blooming Grove (the one who didn't like 'A Week with the Woodneys') think of 'Agnes of the Bad Lands'?"

L. B.—is that you, Lena Breamer? Well, yes; it has been too long since you last wrote. Don't put it off that way again. I don't know where Madge Masters is. You know her home was Ozark, Ark., but she has been mighty still ever since I came down here into her state. She needn't be afraid of me, though. There are plenty of Ozarks right here where I live; I don't need hers.

That Clover Dale Farmer writes good letters, but she is always telling me not to publish them. I don't know what you would think, if you could see a whole letter from Kathryn. So far you've had nothing but her scraps. So you have acquired another kitten? I thought they usually came in groups. Tinker Bell is a musical name. Malta did right to jump in the water after stepping into the hot pie. Your friend should not take pies out of her oven while cats are on her arm. There is a time for everything, and the time for taking up pies is not the time for nursing kittens. The old gentleman of Blooming Grove has not expressed his opinion of "Agnes." Possibly he has changed his address, and is living in San Antonio?

Mrs. M. F. Printy, Plymouth, Ill.: "I presume I will be too late for orphan Charlie's ice cream social. I will send $1 for his educational fund. I enjoy the Av. S. letters, and always try to read every letter."

In Nevada, Mo., are boarding, feed and sale stables, all conducted by W. A. Mason, who makes a specialty of driving horses. His wife has been a member of the Av. S. for years. Here she comes with her 14th and 15th quarterly reports, and her two dimes; for she never sends a letter empty. I find she is an interested member of the C. W. B. M., for her poetry is taken from the *Tidings*. Well, I should hate to be a woman, if I wasn't a member of the C. W. B. M. If I were a woman, I'd lay claim to all the privileges of my sex, and I can't think of any privilege higher or more enjoyable, than "being a C. W. B. M." That would be more to me than having men stand up when I entered a street car (sometimes they do), or even belonging to a ladies' club.

Mrs. Mason writes: "Thanks kindly for forwarding me Miss Malott's letter, which I appreciate very much. I am glad Charlie's ice cream social was so well attended; please find inclosed my mite for our orphan Charlie, and our missionary Drusie. May God bless them both, and every one interested in them, is my prayer."

Did you ever go to a church social and have a more or less good time, and then, for the next two or three weeks, try to find out how much money was clear—and finally give up trying to find out, because nobody would ever know, and the High Chief Ladies would look at you as if to say, "And is it any of your business?" I remember several of that kind. I don't know to this day how much was cleared; I don't think anybody ever knew, unless it was the High Chief Ladies. It's the strangest thing, how hard it is to subtract the expenses from the receipts and call out the gains in a loud, clear voice.

I remember once (when I was younger) undertaking a work for the work-department of a church, and I put in a good deal of time and labor (willingly); but I never could learn how much was cleared on the business. One day one of the High Chiefs told me she thought so-and-so; but nobody ever really knew. Now, our Advance Society is not that way, and what we do, we want everybody to know; not alone the High Chiefs, not alone the soldiers down at the breastworks, but even the outsiders who looked on but didn't spend a penny on the afftir. There are ever so many people interested in Charlie and Drusie who would no more think of giving a nickel for their cause, than of saving that nickel, if there was something they wanted which that nickel would buy.

You will remember we charged 15 cents for a dish of ice cream to those able to pay such a high price. At any rate, 453 people ordered one saucer of ice cream. However, some paid only 10 cents; some, only five. On the other hand, some paid as high as a dollar for a crowd of diners. It is safe to say, however, that 430 people attended our orphan's educational ice cream banquet this year. The receipts were $68.05; the expenses were nothing at all. The net gain was therefore $68.05. Last year our net gain at the orphan's ice cream social was $234.47. Added together, this gives us, if I am not mistaken, and have not cast up this sum in too great a haste, a total of $302.52 for an educational fund of the Advance Society orphan.

Pretty good, isn't it?

Drusie Malott, Tai-Ming-fu, North China: "Am I on time? I am always glad to see the evidences of spring, because I like that season, and also for the sake of the poor Chinese, who have such a hard time during cold weather. Winter is not so severe here as at home—I mean, Kentucky—but when a family can't afford to have a fire to heat their one or two rooms, constituting 'home,' it is quite a different matter. True, they try to make up for it by padding their garments, but that can't take the place of warm atmosphere. Some are even too poor to afford a padded garment.

"I believe I mentioned the mirages we have been having. For over two weeks, daily, we could see the most beautiful mirages—five or six at the same time; lovely scenery, lakes, trees—seemed just like being in sight of the seashore. These

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mirages appeared about 8 in the morning, and remained until late in the afternoon. I think there must have been unusual amount of electricity and heat in the air. During sandstorms, the effect of electricity on us is quite noticeable; one feels keyed up in strong nervous tension.

"We had two sandstorms the past week. We could see the sand coming like a big cloud, long before it reached us. No damage—and there is always a good house-cleaning afterwards.

"For several weeks, Christian women have been coming to our mission for study and work. There is early prayer-meeting at 8 a. m. If there is sewing to be done, they work until afternoon. Then they learn to read in Chinese—you see, very few women here can read. Some have gone through the first two books. It is inspiring to step into the chapel in the afternoon, and see how eagerly they are studying.

"Last Sunday the chapel was so crowded at the morning service, that they had to move outdoors. There seemed to be as many children as women. The Lord is surely blessing this work. You have doubtless heard of the famine in the South. Very pitiful reports have come to us.

"Can any one send me words and music of the old negro songs, 'Swing low, sweet chariot,' 'Every round takes me higher'—I would be so grateful. Last week I read your book, 'King Saul'; it gave a very vivid picture of David and Saul. I also read 'Holland Wolves.' The 'little Captain was startingly real.

"For the past nine weeks I have been going into Tai-Ming-fu to be there over Sunday for the children's meeting. Oh, it is blessed to be in touch with these dear children, and to be able to tell them something about Jesus! Sixteen girls were present last meeting; four little ones had to be carried by 'the big sister.' The dear blind boy I told you about, intelligently repeated everything I said, because, as he couldn't see, he didn't know when I spoke to him individually, or to all. Last Sunday one dear girl lingered after meeting to say that she wanted to repent, and take Jesus as her Savior. Oh, this is the greatest joy one can ask—to be permitted to lead a soul to the light.

"My heart is burdened for our Chinese teachers. Most of them have confessed Christ, but it seems impossible for two or three to escape the awful evil of opium. We praise God that England is agreeing to force England upon us no longer; and that an edict has gone forth from the Throne urging the complete abolition of drug within the next 10 years. Any one wishing to know about our mission will be gladly sent a booklet or circular regarding it. The chief principles for which this mission stands that are dearest to my heart, are unity, a common purse, or sharing alike, and a stand for 'Holiness unto the Lord.' I will write more on this in my next."

I am sending Drusie $10 to-day from the Christmas tree money contributed last December by the Av. S. I sent her $10 last month from the same source. I find it extremely interesting to note the good accomplished by the young members of the Av. S., and the older ones, who send contributions, never very large, usually from a dime to a quarter, for mission and orphan work. And I feel quite sure that this giving would not take place, were it not for the Av. S. There are other orphans and missionaries, to be sure, but I am certain from practical trial and close observation, that a gift to the Av. S. does not deprive any other good cause of a gift.

Why is this? Because it is the principle of giving that we insist upon. And the more you give the easier it grows. How much have we been able to give to missions, thanks to these donations of voluntary offerings? It is a long story. Perhaps in our next, we will give you a short review of what the Av. S. has accomplished.

Bentonville, Ark.

ENTERTAINMENTS

Cantatas and all similar entertainments for Thanksgiving, Christmas and all special occasions, are carried in stock by us. Samples will be sent by return mail when requests are accompanied by stamps.

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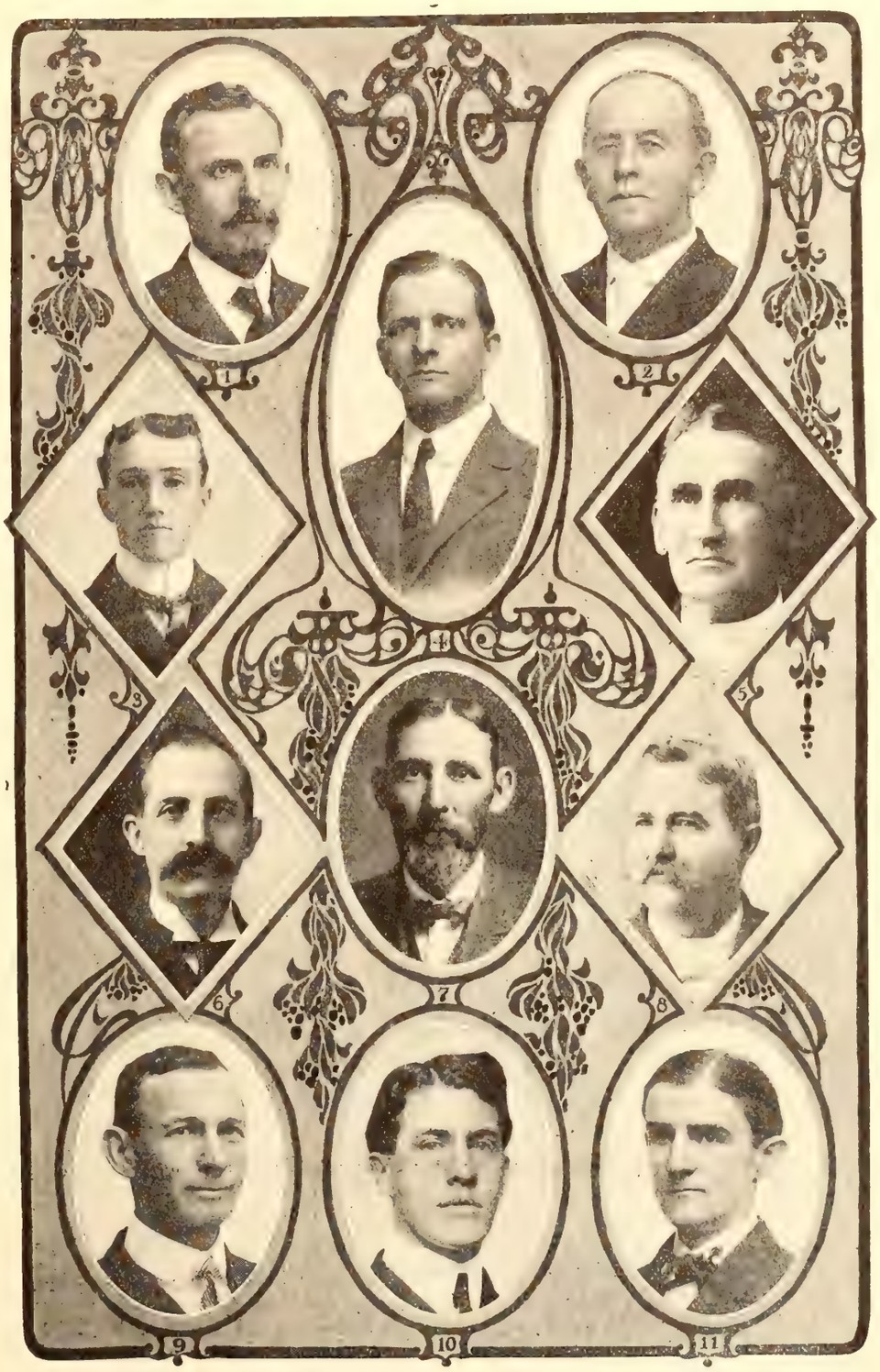
The space usually accorded a self-laudatory preface, the Editors have modestly given to the Doxology and The Lord Is In His Temple.

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY, - - ST. LOUIS.

THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Volume XLIV. | ST. LOUIS, NOVEMBER 7, 1907. | Number 45.



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—We would like for an operator capable of adjusting and feeding a rapid folder, and who also is a member of the Christian church, to apply at once for the position in our press room. We also need some first-class cylinder press feeders. Members of the Christian church preferred.

—Among the many who are joining THE CHRISTIAN-EVANGELIST'S great family of friends and readers, we are pleased to note the following clubs:

Ft. Scott, Kan., H. A. Orchard, minister..... 6
Ludlow, Mo., D. A. Millar, evangelist..... 8
Los Angeles, Cal., Willis S. Myers, minister.. 9
Hoisington, Kan. 20
Newark, Ohio. 26
Columbus, Ohio. 31
Columbia, Mo., Madison Hart, minister.....41

—THE CHRISTIAN-EVANGELIST Special down the great river to New Orleans next October, will be the most picturesque processional ever advancing on to a convention city. We hope to have the special steamer under our own control. This will greatly shorten the time and prevent taking on objectionable freight.

—C. A. Palson, of Exira, Iowa, is enterprising. He begins immediately securing new subscribers to THE CHRISTIAN-EVANGELIST in exchange for transportation. We would like for other preachers to follow his example. Those who know what THE CHRISTIAN-EVANGELIST Special really is and who begin now can enjoy it for a year instead of a week.

—I want to thank you for sending Brother Morrison to Springfield. He was a blessing in many ways. The best investment that I made while he was here was the time spent with him when he was canvassing for THE CHRISTIAN-EVANGELIST. It was the crowning work in the Scoville meeting. Brother Morrison is a born personal worker.—N. M. Ragland (minister), Springfield, Mo.

—We earnestly recommend that orders for 1908 Bible school literature be sent to us immediately. This will enable our schools to examine the supplies, and if any errors were made in ordering they can be rectified before the first Lord's day in January. We recommend, too, that orders be given for the entire year. The price is lower and danger of being without literature at the beginning of the new quarter is avoided.

—Will our ministers permit the suggestion that this is an excellent season of the year for the delivery of a sermon emphasizing the value of our religious papers and the absolute necessity of their presence in the home? This sermon should be immediately followed by an active canvass for subscriptions. No other solicitor will succeed as well as the minister. Such services on his part will not in the least detract from the dignity of his office or his influence with the people.

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These will make excellent Christmas presents and should be secured at once.

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WHAT FRIENDS ARE SAYING.

—I have carefully examined your various quarterlies, and I am delighted with them. I want especially to commend your Supplemental Work. It contains matter that should be mastered by every Bible student, and yet is neglected by nearly all. The time has come when we ought to teach the Bible and not scattered matter about the Bible. The "Supplemental Work" is most admirable for this great work.—Chas. M. Fillmore, Cincinnati, Ohio.

—Dear Brother Stevenson: I want to thank you for the copies of the Christian Publishing Company's quarterlies. Brother H. J. Chapman, our superintendent, and I are greatly pleased with them. Your work in these helps is of a very high order, and I cannot see how a teacher of these lessons, having once used your quarterlies, would be willing to be without them. Your suggestions to the teaching are most practical and valuable. As to suggestions in the way of improvement, I have nothing to offer. It seems to me your work is thorough and complete.—Jesse P. McKnight, minister, Los Angeles, Cal.

—The two books, Christian Union and The Bible the Word of God, received. I have read Brother Garrison's Christian Union with interest. I have read everything I could get on this subject for the past ten years. I must say that Christian Union, by Mr. Garrison, is the best I have yet read. Chapter one is especially fine. I shall be glad to have you send me one new book each month, and I think your plan an excellent one. When I commenced taking THE CHRISTIAN-EVANGELIST six years ago, I was prejudiced against it. Now I consider it the best of our papers. It has been on the right side of every question that has come up for discussion—always contains something that makes me a better man and minister.—L. E. Chase, Le Roy, Ill.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, NOVEMBER 7, 1907. Number 45.

Jamestown: Its Political and Religious Significance—A Parallel

An Address delivered on "Disciples of Christ Day" at the Auditorium, Jamestown Exposition, during the Norfolk Convention.

By J. H. GARRISON

Mr. Chairman and Friends—Great events in human history, like great objects in nature, are seen in their true proportions and real magnitude only when viewed from a distance. We are celebrating here the three hundredth anniversary of one of the great pivotal events in human history. It has taken these three centuries of national development to bring us to the point where, through the perspective of history, we can appreciate the tremendous significance of this first permanent English settlement in the New World, and the vast possibilities it contained for the cause of human liberty and the rights of mankind. As the nature and value of any seed are determined only in the process of growth and development, or, in other words, by what it produces and becomes, so the true nature and value of all events and movements among men are measured and tested at last by what comes out of them—by what they do for the welfare of men. It was not given to the men who lived three centuries ago, and who braved the perils of the ocean in the rude crafts of those days, and the hardships and dangers incident to their settlement here on the shores of the New World, to know that that event was the opening chapter in the most inspiring volume of human progress which the world had ever known. They brought with them from the Old World to the new the seed of human liberty, and deposited it in virgin soil, where it was destined to have a growth and development hitherto unknown in the annals of time. As we stand to-day on the summit of these three centuries of thrilling history, and see what new and sublime conceptions of human rights and of human liberty have here embodied themselves in government and in civil and religious institutions; when we observe the marvelous geographical development of the country from the few feeble colonies lying along the eastern seaboard, to the vast domain stretching from ocean to ocean, and from the lakes to the gulf, with one people, one government, one flag and one destiny; when we notice how the confederation of the colonies has grown into a magnificent union of states whose influence in behalf of free government, juster laws and increased recognition of the rights of man has been felt around the world, and has affected every civilized government on earth; when we behold how education and religion have grown side by side and spread their enlightening, humanizing and ennobling influence over the people, and their laws and customs and institutions; and how art, literature and invention have flourished and lent their wholesome and stimulating power to the moulding of our civilization, until our nation stands to-day on the highest summit of national greatness and renown, a beacon light to all the struggling nationalities of earth, and a world-power wielding its potent influence in behalf of the peace and progress of mankind—it is *then* we stand, with uncovered heads and with awed hearts, in the presence of such an event as the Jamestown settlement, and count as sacred the soil on which these pioneers of a new and better era toiled, and suffered, and died. Not in the thought of man, but only in the thought of God and his infinite purpose, lay all these mighty achievements for human good, and the still greater achievements and more marvelous developments which lie yet in the womb of the future. Every man who builds right, builds better than he knows or can know, for his work dovetails in with that of the Divine Builder who, by unseen forces and by invisible processes, rears through the ages the temple of truth, broad as humanity, deep as human need and as high as heaven. The heroic pioneers who brought hither their Anglo-Saxon blood, with their love of liberty and right, planted here on this fertile soil, not only corn and tobacco, but the seeds of freedom and of free institutions, which were destined in the good providence of God, to prosper and to grow into all that we see and rejoice in to-day, as the products of three hundred years of struggle and progress.

Its Religious Significance.

We should make a great mistake, however, in estimating the greatness of the event here commemorated if we should fail to see its *religious* significance, which, after all, is its deepest meaning. We are apt to conceive of such an event as the first permanent English settlement in this country as a secular event, having mainly political and commercial significance. It is surprising, when one comes to study the matter, how this distinction between sacred and secular events fades out as we come to see what mighty religious influences and movements have sprung from events which we are wont to think of as secular. A hundred events might be cited illustrating this truth, including nearly all the great inventions and discoveries of modern times, but time requires us to limit our attention to this very event which this Exposition commemorates. The seed of liberty deposited here first in Virginia soil, contained, in embryo, not only the fair fabric of our American republic, the freest and mightiest nation on earth, but it contained also the possibilities of a new era in religious progress and Christian achievement. What your own, and our own renowned Patrick Henry said for himself, in that immortal sentence which fired the hearts of the colonists in the days of the American Revolution, religion, and especially the religion of Christ, might say of itself: *"Give me liberty, or give me death!"*

Christianity Requires Liberty.

Christianity may indeed live for a time under the restraints and limitations of a cruel despotism, and has done so, but it can never come to its fairest and fullest development, nor accomplish its sublime mission in the world, until it is permitted to breathe the very air of liberty, and to embody its spirit and its principles not in church life alone, but in the laws, customs and institutions of the people. Christianity, therefore, no less than civil government, needed and was waiting for, that liberty which is another name for opportunity, and which was sought and found here in the New World. This truth might be illustrated by referring to the wider expansion and more rapid growth of every religious movement having its birth in the Old World, but which has been transplanted in the New, unless, perchance, an exception be found in the case of certain forms of ecclesiasticism which receive a kind of support from their alliance with old-world powers, which is not consonant with the spirit of our government. But here again I must limit myself to the rise and progress of a single movement, which had its birth in the free soil of America, and whose aim, spirit and history contain some striking parallels with the genius and principles of our American government. The religious movement of which I shall speak is that which had its origin in the early part of the last century, while the memories of the American Revolution were yet vivid in the minds of the people. Its birthplace was western Pennsylvania, but its cradle was the "Old Dominion," in the days before the "Mother of Presidents" had lost any of its original territory. The men who, under God, inaugurated this new religious movement, were Thomas and Alexander Campbell, who had brought with them from the Old World into the New new ideas of religious liberty and of Christian unity, which they planted in the free soil of America.

The Two Declarations.

As our nation dates its existence from the Declaration of Independence drawn by the hand of Thomas Jefferson, an immortal Virginian, so the religious movement which has come to be known in history as the Current Reformation, or the Disciples of Christ, embracing a large number of independent Churches of Christ, with a membership of over a million and a quarter, dates its origin from a new Declaration of Independence, known in our history as the

(Continued on Page 1424.)

Current Events

The Story of an Immigrant.

A recent issue of "The Outlook" contains the story of an immigrant, Manuel Levine. He is a Russian Jew, one of the class usually considered the most undesirable sort of immigrants and the least promising material out of which to make American citizens. Levine came to this country about ten years ago and located in Cleveland. He chanced to come under the influence of the social settlement, Hiram House, and its leader, George Bellamy. He went to night school, learned English, studied law, was admitted to the bar. He had seen something of ward politics and of police injustice as practiced among and upon the ignorant and helpless immigrants who throng the crowded quarters of Cleveland, and undertook to fight it. He was appointed assistant police prosecutor. In four years he has secured the arrest of twenty-four justices of the peace and constables and the conviction of twenty of them on various charges of conspiracy and extortion. He has driven out of business the corrupt professional bondsmen, the corrupt police judge, the grafting constable, and he has done it in the face of a well-organized political machine which exists for the sole purpose of protecting its plunderers. And yet he is a Russian Jew. The moral is that Russian Jews are not necessarily poor material for citizenship—if you have plenty of Hiram Houses and plenty of Bellamys to use in training them to ideals of citizenship.

The Shortage of Money.

Our astounding era of prosperity has reached a point where there is not enough available currency in the country adequately to represent its assets of merchandise and produce. The result is a serious shortage of currency. It is not a panic, because even the few banking institutions which have been compelled to close their doors have had plenty of good assets, but have simply been unable to meet current demands for cash. To meet this difficulty, the banks of the larger cities have adopted the expedient of paying in clearing house certificates. This amounts to a temporary method of increasing the volume of circulating medium of exchange, for the certificates, being secured by the assets of the banks, circulate readily in cities where they are issued. Many of the smaller cities have followed the example and adopted the same plan to avoid being drained of all their cash. The remedy, to some extent, aggravates the disease, for, since one can not draw money from the bank, the natural impulse of every one who happens to have any cash is to save it for the payment of those bills which can not be paid in clearing house certificates. The result is a still further contraction of the volume of currency. The government has come to the aid of the banks with large deposits and the situation is improving. It illustrates very forcibly, however, the need of a more elastic currency, which will expand its volume to relieve stringencies like the present and automatically contract when the special need has passed. The coming Congress should take it up. We are having more prosperity than we can handle on our present system of currency. One result of the shortage of money ought to be some decrease in the cost of living. When money is so scarce and valuable, it ought not to take so much of it to buy a sack of flour or a pound of steak.

Bryan at New York.

Mr. Bryan is making a series of political speeches in the principal cities of New York state. The first one was at Cooper Union, in New York City. It was considered by many as the real opening gun in his personal campaign for the Democratic nomination for the presidency. Unlike the speech which he made in New York immediately after his return from Europe, this utterance made no mention of public ownership as an issue. His recent rip through the Southern states furnished abundant evidence that the Democratic solid South would go all to pieces on that issue. While Mr. Bryan is not the man to change his convictions when he finds that they are unpopular, he is sagacious enough to leave in the background such convictions as are not timely and give no promise of serviceableness. He complains that Roosevelt has "stolen Bryan feathers to make the Roosevelt nest." The issues upon which he wishes to make the campaign are trusts, railway rate regulation, limitation and control of swollen fortunes, prohibition of campaign contributions by corporations and publicity for all contributions before the election, and tariff reform along the lines of tariff for revenue only. The last point is the only one of the list which presents any real issue between the parties. If the Democratic convention should draw up its platform along these lines, the only chance of getting an issue between the parties would be to allow each of them to state the other's position. It is always possible to get a clear-cut issue in that way.

Decrease in Crops.

Crop reports indicate that the farm products for this year will be much less than those of last year. The wheat crop is estimated at 625,000,000 bushels, a falling off of about 15 per cent. The corn crop is put at 2,500,000,000 bushels, a loss of 16 per cent. About the same percentage of decrease is shown by the other cereals. The cotton crop is good, but a million bushels less than last year. Last year, however, was an exceptional year. We can fall considerably below that, or even below the average for the last four years, and still have nothing to complain about. Moreover, with the prevailing high prices this year, the farmer will probably get quite as much for his diminished yield this year as he got for his bumper crop last year. But he can't buy as much with the money.

A Model Corporation.

It is suggested by Albert Shaw that the Standard Oil Company has the greatest opportunity that any commercial organization ever enjoyed to exhibit to the world on a large scale a model corporation. Heretofore it has used its opportunities in a different way. But what a chance it has! The brains that created that wonderfully effective machine could re-create it and make of it the perfect model of what a big concern should be. Simplifying its complex machinery and having done with the policy of concealment, it could present a pattern of clear-cut, simple, efficient organization. With a proper capitalization and fair dividends, based on fair prices to the producers for crude oil and to the consumer for the refined product, its securities would be the ideal conservative investment, especially for persons of small means. It could set a magnificent and convincing example of obedience to law without evasion, and of meeting obligations to the public without flinching. The moral lesson which it could teach to the business world would be stupendous. We hope it will grasp the opportunity.

Complicated Companies.

The complexity of modern corporation organization passes the comprehension of ordinary mortals. The reason for this complexity used to be somewhat mysterious, too, but recent investigations have made it fairly clear. As the zigzags and doublings made by a pursued fox are for the purpose of throwing the dogs off the track, so many of the complications of corporate organization seem to exist solely to throw the public off the scent and make it impossible for the outsiders to know what the insiders are doing. The seventy-five or more companies which are subsidiary to the Standard Oil Company have served admirably their evil purpose of concealment and evasion. The New York City traction companies present a tangle which is probably unequalled in financial history. The "New York Tribune" prints an elaborate diagram showing the relations of the various companies, so far as they can be ascertained. All the facts can not be found, for records have been destroyed which alone could give the clew to some of the intricate processes of combination and manipulation. One part—only a small part—of the diagram shows these facts, which are typical of many others: The Interborough Metropolitan Company (which is the giant that controls all the others) owns a majority of the stock in the Metropolitan Securities Company. The Metropolitan Securities Company controls the New York City Railway Company. The New York City Railway Company leases the property of the Metropolitan Street Railway Company. The Metropolitan Street Railway Company owns the property of sixteen other companies. All of these, and a score of others not included in this list, have their common and preferred stock and their bonds of various kinds. Simplification is the first step toward cleaning up.

Editorial

Christ at the Door.

In a remarkable series of letters addressed by the risen Christ to the seven churches of Asia Minor, occur these significant words: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him and sup with him, and he with me." Let it be remembered that this was addressed to the lukewarm church at Laodicea—a church which said: "I am rich and have gotten riches, but have need of nothing," and knew not that it was "the wretched one and miserable and poor and blind and naked." Christ is still standing at the door of every church into which he has not been fully admitted in the plenitude of his power and grace, and is knocking for admission. How many lukewarm, inactive, nonco-operative, worldly-minded churches there are to-day at whose doors, unknown to them, perhaps, Christ is standing, knocking and waiting for admission! If he were admitted he would drive out the spirit of sloth and worldliness, of carnality and strife, of partisanism and selfishness, and fill it with the spirit of union, co-operation, brotherly love and service for the salvation of the world. There is absolutely no other remedy for the spiritual ills that afflict so many of the churches but to open their doors to the living and loving Christ, who wishes to enter and fill these churches with his Spirit, and use them as instruments for bringing in his Kingdom.

We are constantly in receipt of letters from officers and private members of churches bemoaning the spiritual leanness of their congregations, their little internal dissensions, their lack of zeal and consecration to the work of the Lord. They ask for advice as to what they can do to bring about a better state of things. Our advice is, Open the door of your church and let Christ in. Sit at his feet, learn of him, imbibe his spirit and follow him in self-denying service, and the problem is solved. Nothing else will solve it.

Just in proportion as Christ gets admission into a church does it begin to do the work for which the church was established. Nor is there any other criterion by which to determine so surely whether the church has really admitted Christ into all its councils and plans, its worship and its life, as the degree in which that church is manifesting the life and light of Christ to the world.

At the door of every religious body in Christendom Jesus Christ is to-day standing and knocking. In not one of these Christian bodies has he had full sway. He has been hampered by sectarianism, by halfheartedness, by lack of faith, by selfishness, by lack of spiritual vision to see and know the times in which we live, and of perfect consecration to his will alone as the supreme law of life. By his gracious Spirit, by his wonderful providence, by the doors of opportunity which he has opened for us, by his own magnetic personality, he stands at the door of these great religious movements and knocks for admission. The church that hears his voice, that heeds his knocking, that admits him into the very center of its life and enthrones him as the only king and potentate, and that follows him whithersoever he leadeth—that is to be the triumphant and conquering force of the future.

But how is Christ to be admitted? Only by way of the individual heart and life, whether it be in the religious movements or in the local churches. "If any man will open to me, I will come in and sup with him, and he with me." It is through this personal communion with Christ, by individual Christians, that local churches and the great religious bodies are to be brought under the dominion of Christ and fitted to be used by him for the accomplishment of his great purposes. Shall we not admit him —the patient, waiting Christ—into our hearts, into our homes, into our local churches, into all our co-operative movements and councils, that in us and through us his will may be done on earth as it is in heaven?

Union on the Foreign Field.

Those who attended the Norfolk convention will remember with interest the speech of F. E. Meigs, in which he spoke of the union sentiment among all the Christian forces operating in China, and of the union school of which he is president at Nanking. In a personal letter from Frank Garrett, written to the family connection in this country, in what is known as the "'bus letter," and dated last May, he writes as follows:

I have just returned from the great Centennial conference in Shanghai. Christian union was the great high note. We were all surprised that such a strong desire for union was to be found in the hearts of young and old alike. I am on the national committee of federation appointed by the conference. A. E. Cory has been asked to take charge of the union Bible institutes of all China, that is, to establish such institutes throughout China for preachers. F. E. Meigs is on the union educational committee. Mrs. Garrett is on the union purity committee. James Ware is on the committee for education of missionaries' children. So you see our mission is not missing its day of opportunity in China. Great things are before us. When Anglicans and Southern Baptists come together as they did here, recognizing the substantial correctness of the old creeds but stating that the Church of Christ should not be asked to adopt them, then there is hope for us all to come to a working union. One of the best moments of my life was when I was permitted to suggest the wording of this resolution so that though there had been a long morning of strong discussion, with no apparent hope of peace or agreement, it passed unanimously in its new statement, with the "Bible as the supreme rule of faith and practice."

In view of these great movements toward unity on the foreign field, we should have appeared strangely out of step if we had failed to take the action which was taken at Norfolk, committing us to the same kind of co-operation in this country that is being carried out in foreign fields with such fine results.

Time's Reversals

Time reverses many human judgments. The heretics of one generation are often the saints of another. The prophets who were stoned to death in their time have their tombs built by the descendants of their persecutors. This is because human judgments are often formed in passion and prejudice. "Truth crushed to earth will rise again."

In his autobiography Bishop Whipple says:

"I can remember when Pusey was refused license to preach in Oxford; when Maurice was deposed from King's College; when Hampden was denounced as a heretic, and Temple branded as an unbeliever. I have lived to see Pusey revered by all who love devoted lives hid in Christ, and to see Maurice beloved by all generous hearts who believe in the brotherhood of man and the fatherhood of God. I have lived to see the greatest scholars in England do justice to Hampden and to see all men rejoice that the church could call the great-hearted Temple to be the Archbishop of Canterbury."

Commenting upon this statement, Dean Hodges, in his recent work, "The Year of Grace," in a sermon on "The Quality of Charity," says:

"No doubt Bishop Whipple remembered, also, the controversial abuse which was poured out upon these men, the aspersions upon their honesty, the attacks upon their reputation, the endeavor to drive first one and then another out of the church, the pain and grief to which they were put. They were good men, devout disciples of the Supreme Master, intent upon his service, teling the truth, and other good men hindered them, vilified them, hated them. What a lamentable spectacle! What a sight for the eyes of God! This is what came about, and exists at present, and is likely to go on, for lack of charity; for lack, that is, of the essential Christian qualities of patience, of humility, and of confidence in our brethren."

We quote the foregoing because it furnishes an occasion to say a word about adverse criticism. We are not disturbed, and have not been seriously disturbed, as to personal reputation by the harsh criticism and misrepresentation, whether intentional or through lack of information. Such things have always been and always will be. Most of us, no doubt, are too much afraid of adverse criticism, and imagine that it will destroy our influence or usefulness. It should be constantly remembered that while any mistake in teaching, or misstep in conduct, is bound to weaken one's influence to the extent of its gravity, no *false* representation of one's position and character can permanently injure us. It was not pleasant for the men referred to above to bear the suspicion and misrepresentation of their brethren whose love and sympathy they had a right to expect, but at last these men, together with the great army of martyrs,

heroes and reformers have come to their own, both here and there, and it matters little to them that once, for a little while, they were subjected to suspicion, misrepresentation, and even persecution unto death.

If we can rise above the fear of unjust criticism and speak the truth in love, as God gives us to see the truth, it would tend mightily to the advancement of the truth and to the cementing of the bonds of human brotherhood. Jesus Christ came to free us from our bondage to the fear of death, says the author of the Hebrew letter, but he will also free us from bondage to the fear of man and of false criticism, if we truly believe in him and commit ourselves to him. Paul said it was a small thing for him to be judged of man. What he was concerned about was that he might be approved of God, and this should be the chief concern of all of us. Two things are greatly needed among us: One is greater charity and a higher sense of justice on the part of those given to making harsh criticisms of their brethren, whether against liberals or conservatives, and the other is greater fearlessness, coupled with a profound humility and love, in the utterance of that truth which God has shown us to be the truth for the times in which we live. This would mean growth, both in grace and in the knowledge of the truth as it is in Jesus Christ.

Which Is the Harder to Believe?

The Lord Bishop of London preached a sermon recently on the occasion of the 300th anniversary of the founding of the Church in America, which has attracted some attention. Among other things, the bishop is quoted as saying: "It is easier, no doubt, to believe that Jesus Christ was only a good man, however difficult to reconcile with the New Testament." We do not believe this to be true, with all deference to the Lord Bishop. Of the two propositions—that Jesus Christ is the Son of God in a unique sense, and that he was simply a good man—we hold that the latter is far more unreasonable and difficult of belief than the former. It antagonizes not only the New Testament record, but the great undisputed facts of history, such as the existence of the church and the growing power of Christ in the world. That God should have manifested himself in history in the person of his only begotten Son, as he is reported in the New Testament to have done, is in accord, we hold, with the highest reason, as such manifestation was essential to meet our human needs. We believe it to be an unwarranted concession to modern skepticism to admit that the great fundamental facts of Christianity—Christ's deity, his atoning death and his triumphant resurrection—are more difficult of belief than the superficial theologies that seek to interpret them away. It is not *faith* that finds difficulty with these facts, but *rationalism*. Given the true character of God, as a holy Father loving his erring children, and given a true understanding of man's need in order to be delivered from sin and death, the incarnation becomes a necessity, and all that follows is as easy of belief as it is harmonious with the cause producing it.

Notes and Comments.

J. B. Briney, writing in the *Christian Standard*, says the people present at the federation meeting were locked in! By a strange lapse of memory he forgot to say that the people were locked in when he delivered his speech on missions! The truth is the doors were locked during all the proceedings, and were only opened between the different parts on the program. No subject at Norfolk was half so popular as that of Christian union and federation as a step towards union.

At the close of Brother Briney's report he asks THE CHRISTIAN-EVANGELIST to "please copy." One of the best and most clear-headed men in the Brotherhood who was present at that meeting writes us in a letter received to-day: "Brother Briney did himself a great wrong in the distorted and unfair account he wrote of the federation meeting." We feel the same way about it, and therefore must decline to give wider publicity to a report that does himself injustice as well as the great meeting it caricatures.

F. E. Meigs, whose presence in this country has been noted, is not here on a furlough, but on a mission of great importance to the cause of foreign mission He is representing the different religious bodies co-operating in that part of China in the establishment of what is called "The Anglo-American School" at Kuling, China, for the education of the children of missionaries. He is soliciting aid from different religious bodies for this work and has met with considerable success already. While not in the least antagonizing the enterprise of establishing a home for the children of missionaries at Hiram, where they may enjoy educational advantages, his purpose is to supplement that by the establishment, in China, of a school for the benefit of such children as can not avail themselves of the opportunities offered by such a school in this country. It is easy to see how, if we were missionaries in China, this would be a very vital question for us, and it ought to be none the less so because it is our brethren and sisters who are facing this problem of separation from their children in order to give them the training they must have in the earlier years of their life. We heartily commend Brother Meigs and his mission to all who have hearts to feel the weight of the problem he is attempting to solve.

Just as we are closing up this week's paper the following sad message comes to hand from the daughter of D. R. Lucas:

"Indianapolis, November 3, 1907.—My father, D. R. Lucas, died to-day of heart failure, after four weeks' illness. Funeral in Central Christian Church Wednesday, Nov. 6, 10 a. m.—Maude Lucas Rumpley."

A great, strong man has fallen in Israel, yea, rather has *risen* to a higher and better world. He was at the Norfolk convention, rejoicing with his brethren here, but to-day he is yonder, rejoicing with his brethren who have entered upon the life beyond. What a sudden transition! We have no space for further comment this week. God be gracious to his bereaved family!

Space is given in this issue for the address delivered by the Editor of this paper on Disciples of Christ day, on the Exposition grounds at Norfolk, in connection with our national convention. This is done in compliance with a motion that was unanimously passed by the large audience that heard it. In further compliance with this motion, the address will be put in cheap tract form for such use as any of our state or national organizations may desire to make of it. It is not, of course, and was not intended to be, an exhaustive statement of our position and plea, but is only such a general statement as seemed to be adapted to the occasion on which it was delivered. If its publication in the form in which it now appears and in the pamphlet form in which it will appear later, shall serve to attract attention to and to interest in our religious movement, those who have not hitherto been attracted by it, and shall lead them to make a further investigation of its claims, we shall be grateful for this additional opportunity of serving the cause we love far more than life.

One of the most frequent comments on the action of the Norfolk meeting on the subject of federation is that "it binds no one." As if that were a very exceptional sort of action for the Disciples of Christ to take in convention or mass meeting assembled! Of course, then, all recommendations of the convention relating to missionary work were "binding!" Is it not about time for our ministers especially to learn that no action of any of our conventions is "binding" any farther than it appeals to the conscience and judgment of those to whom it applies? All our actions are only recommendatory or advisory. No convention claims or exercises any ecclesiastical authority over the churches.

Nor are we alone in this view of the independence of the local churches and their freedom from ecclesiastical rule by a higher body. Baptists and Congregationalists at least are just as jealous of the freedom of their local churches as we are, and their convention measures, like ours, are purely advisory. In such religious bodies all their co-operation in mission work and other general interests is free and voluntary. Of course, there is the force of the public sentiment of the body, and the sense of moral obligation to act with others of 'like precious faith" in carrying on these general enterprises, and this twofold cord, with enlightened Christians, is more binding than ecclesiastical edicts.

Editor's Easy Chair.

Now we are coming to the embers of the year—Nov-ember and Dec-ember. The Latin signification of these two names shows that when the months received their present designation these were the ninth and tenth in number, and the year ended with February and began with March. But this change in number has not affected the character of the months themselves. Then, as now, November was the month of

"Wailing winds and naked woods
And meadows brown and sere."

In this latitude, however, the woods do not become "naked" until late in the month, and not altogether so even then. The trees are too proud of their gorgeous-colored foliage to part with it until the firm of Frost & Wind have made repeated attacks upon them. But these crimson leaves that yet flutter on the trees in the autumn wind are Nature's danger-signals, warning us of the on-coming winter. These signals are seen, too, in the hazy atmosphere that softens the landscape with its misty veil and fills the soul with an indefinable feeling which is half melancholy and half pleasure. The scudding clouds that fly before the wind like racing balloons—the modern thoroughbreds of the air—are but the heralds of others which, coming down from the North later on, will bring to us their treasures of snow and sleet. These prophecies, however, need not disturb our enjoyment of these cool, autumnal days, half summer and half autumn, which we call "Indian Summer." No season of the year, not even the gentle springtime, has more poetry in it than these autumn days. True, it is not the same kind of poetry, but there is in these days that which appeals to the imagination and fills the soul with thoughts that reach out into the infinite.



Let us find time, if we can, in these days of business bustle and worry, to get out into the woods, far away from the artificialities and conventionalities of the city, and study the lessons which God would teach us through Nature in her changing seasons and moods. Let us forget the financial flurry which is writing its lines of care and anxiety over the faces of so many, and listen to the messages borne to us by fading and falling leaves, and by the ripening nuts and acorns which Mother Nature provides for all her children. Let us behold the birds of the air, which sow not nor reap, and yet God feedeth them out of his infinite storehouse. "Are ye not of more value than many sparrows, O ye of little faith?" True, many of these birds have already fled to the summer climes of the South, but it was God who put that instinct into their little breasts and also provided the summer clime to meet it. In these walks through the woods, if we have eyes to see and hearts to understand, we shall learn the lesson of trust in the All-Father, whose open hand supplies the needs of every living thing. One of our own national poets, who loved nature and sang so sweetly of it, writing on the "Autumn Woods," sings thus of their glory:

"I roam the woods that crown
The upland; where the mingled splendors glow,
Where the gay company of trees look down
On the green fields below.

"My steps are not alone
In these bright walks; the sweet southwest at play,
Flies, rustling, where the painted leaves are strown
Along the winding way.

"And far in heaven, the while,
The sun that sends the gale to wander here,
Pours out on the fair earth his quiet smile,—
The sweetest of the year.

"O Autumn! why so soon
Depart the hues that make thy forest glad;
Thy gentle wind and thy fair, sunny noon,
And leave thee wild and sad?

"Ah, 'twere a lot too blest,
Forever in thy colored shades to stray;
Amid the kisses of the soft southwest
To roam and dream for aye;

"And leave the vain low strife
That makes men mad, the tug for wealth and power,
The passion and the cares that wither life,
And waste its little hour."



The Easy Chair has been reminded of the saying that "A touch of nature makes the whole world kin," in the responses which have come to its recent reflections on the cornfields of Illinois and Indiana, and the calling up of bygone memories associated with this king of American cereals. These reflections awakened echoes in hearts so far remote as the "Golden Gate" yonder on the Pacific, and Southampton, England, where good old King Canute sought to stop the incoming tide by his royal mandate. "How did you get into so many secrets of my early life—those which you enumerate in your Easy Chair in your issue of October 3," writes W. B. Berry, of "The Pacific Christian." "Every one of those things," he adds, "is true to my experience, and I cherish them all as sacred memories, unless it be the thinning process which always came when the ground was wet and bait for fishing was easily obtained. The 'corn-shucking' was the great jubilee of the year. I see now why it is as a 'gray-headed boy' I am so fond of corn bread. Up to the age of twenty-three I lived a cornfield life." No doubt that helps to account for the gray matter which evidences itself in Brother Berry's writings, and for the moral fiber which has made him a tower of strength among his brethren. The other echo is from a Tennessee boy, Ernest C. Mobley, over in England, between the lines of whose letter there runs a minor chord of homesickness for native land. "The Easy Chair's sublime prose-poem on the golden corn," he writes, "was like a breath from homeland. Some of the stretches of magnificent scenery in England are unsurpassed in beauty and grandeur, with the lovely fields of gorse, bracken and red heather, bordered by hawthorn hedges, with an occasional field of golden wheat. But more than all else I have missed the matchless beauty of the cornfield, with the music of its rustling blades swaying in the breezes under the summer moon. Many thanks for this inspiring message from home to one of the boys away from home." It is going to take a strong grip on the part of the Southampton Church to overcome the influence of those rustling corn blades under the light of the harvest moon and all the tugging memories which such scenes recall!

They tell us that the financial skies are clearing, and that "the worst is over." The Easy Chair hopes this is true, provided we have learned our lesson. We have been down on the thoroughfares of business, and have been watching the faces of men as they walk the streets, and we have seen marks of anxiety and unrest. On no faces were the lines of care drawn more deeply than on those of the bankers themselves. How timid and fearful of the future money makes men! Perhaps the Easy Chair sees only one side of the problem; but it seems to us that the banks have been more anxious about saving themselves than about serving their patrons. But must they not save themselves in order to serve their patrons? Is it not with banks, way to save themselves than by serving their patrons? Is it not with the banks, as it is with churches, that those which live for themselves must die, and only those which live to serve can survive in the struggle for existence? Some one has said, with biting sarcasm, that "Commentaries on the Bible are very plain and satisfactory, except on difficult passages!" Shall it be said of banks that they are very good institutions to have, except in times of monetary stringency?



It is well to consider what is the lesson which this financial crisis through which we are passing should teach us? It is a rebuke to commercial gambling, to wild speculation, to the haste to get rich, which is an American epidemic, and to corrupt business methods in many corporations, and even in some of the banks of the country, which have not been doing a legitimate banking business, but were conducted in the interest of certain speculative stocks which were owned by the men who controlled the banks. It is reassuring to know that some of the most notorious of these have been eliminated. Such experiences as the country is now passing through are a rebuke to extravagance and to all overreaching in financial ventures. One of the plainest lessons taught by the present tightening in the money market, as it seems to a layman in finance, is the duty of Congress to provide an elastic currency to meet the special demands for money at this season of the year for the removal of crops. If we shall learn these lessons well, the present hardships which many are suffering will not have been in vain, and we shall be in a better condition to prevent their recurrence in the future.

Jamestown: Its Political and Religious Significance—A Parallel

(Continued from Page 1419.)

"Declaration and Address," penned by the hand of Thomas Campbell, and flowing out of a heart loving all who loved Christ, and seeking to bind them together in the bonds of Christian unity.

As the Declaration of Independence set forth the inherent rights of men, and the violation of these rights under existing governmental relations, so the Declaration and Address emphasizes the inherent rights of Christians to be free, only as they are bound by Christ, and to be one in him, and pointed out the negation of these rights by existing religious conditions.

As the declaration of Thomas Jefferson declared our independence from the dominion of the British government, so that of Thomas Campbell declared independence, henceforth and forever, from the dominion of all existing human creeds and forms of ecclesiasticism that would interfere with the freedom of thought and action of any one seeking and desiring the liberty which is in Christ, and acknowledging no Master but him.

As our revolutionary fathers, in throwing off the yoke of human tyranny, had no thought or desire to plunge into anarchy, but held themselves loyal and obedient to universally-recognized principles of law and equity and justice, springing not from human but divine authority, which, in due time, they sought to incorporate into constitution and laws, so our spiritual fathers, who repudiated the authority of human creeds and human ecclesiasticism, held, with unyielding tenacity, to those fundamental truths and beliefs which make up our common Christianity, and found these clearly and satisfactorily set forth in the teachings of Jesus Christ and his apostles.

As the signers of our Declaration of Independence, and those who stood with them, by taking this radical departure in human government, incurred the criticism of nearly all existing governments, and were compelled to carry on a fierce warfare for seven years with the mother country to make good their claim of independence, so the leaders in this movement, and those who stood with them, were compelled, because of this new departure in Christian history, to defend their position in many a hotly-contested battle through a much longer period than seven years, to vindicate their right to a place among the evangelical forces of Christendom, and to that freedom wherewith Christ had made them free.

Union the Primal Impulse.

While the first impulse of the revolutionary patriots, no doubt, was their love of liberty, and their subsequent union in a common government resulted from a desire to secure and perpetuate that liberty, this order was probably reversed in the case of those who originated this religious reformation. *Their* primal impulse was the desire for Christian union in harmony with the prayer of our Lord, to the end that the world might be converted. To promote such unity among Christ's followers was their supreme object, but in order to realize this consummation so devoutly to be wished, they saw that certain obstacles must be removed out of the way, among which were denominational creeds, names and ecclesiastical authorities, which held the people of God in hostile relations to each other. This led them to that assertion of Christian liberty which they regarded as an essential condition of unity.

Liberty and Union.

As our nation has had to deal with the age-long problem of harmonizing liberty and union in government, so the leaders in this religious Reformation of the nineteenth century found themselves confronted with the same problem in Christianity—a problem which had been vexing the church through eighteen centuries of history. There were those at a certain period in our national history who said it were better to surrender liberty than to dissolve the Union, and there were others who said it were better to sacrifice the Union and save our liberty. It was in that crucial period of American history that there stood up in the forum of the nation, that great defender of the constitution—Daniel Webster—who, with a political wisdom excelled only by his patriotism, uttered that noble sentiment: *"Liberty and Union, now and forever, one and inseparable!"* That became the slogan which carried us through the Civil War, and has become the accepted political philosophy of the wise men and patriotic men of all parties. Liberty of the individual to pursue his ideas of happiness, and to work out his own destiny without interfering with the rights of others, and liberty of the several states to manage their own internal affairs in harmony with the genius of our government, is not inconsistent with supreme loyalty to one constitution and to one flag. Indeed, may we not say, with Webster, that the two are inseparable? We cannot have the Union without such liberty granted to the individual and to the several states; and we cannot *maintain* such liberty, except in the preservation of our national Union. This same problem, in its religious aspects, confronted the fathers in this Reformation. As against the policy of those who had sacrificed liberty of thought on the altar of union, and of those who, on the other hand, had sacrificed the unity for which Jesus prayed on the altar of a liberty which failed to recognize its just limitations, their solution was this: *Loyalty to Jesus Christ, as the supreme authority in religion, both in his teaching and in his spirit*—that will give us the *unity* for which he prayed. Loyalty to him *alone*, and the rejection of all other authorities, in so far as they contradict Christ—that will give us *liberty*. Is it not absolutely clear to every thinking mind that we can have no unity except in this exercise of the liberty which we have in Christ, refusing to be bound where he has left us free? Is it not equally clear that we can not have the liberty which is in Christ Jesus, except as we find it in loyalty to him—such loyalty as results in unity with him and among ourselves? It is, then, as true in Christianity as it is in our national government, that liberty *and* union are one and inseparable.

Christian Union Not Centralized Ecclesiasticism.

In this country we are opposed to a centralized government which would gather to itself all powers of legislation and administration, obliterating state, county and municipal governments. It is believed that liberty is better conserved, and the wants of different sections of the country better met, by these local governments, which have jurisdiction over those interests which fall wholly within their respective spheres. We hold this to be true also in reference to the Church. Hence our plea for unity is not a plea for centralized ecclesiasticism, exercising legislative authority over its constituent parts. Our ideal is rather that of a brotherhood of free and independent local churches, bound together by the cohesive power of faith in, and allegiance to, a common Master. If it should be said that our present denominational divisions correspond to the states of the Union, it would be easy to point out where the analogy fails to hold good. In the first place our constitution—the New Testament—makes no provision for any denominational divisions in the Church. And then, as a matter of fact, our denominations do not at present exhibit the kind of unity that would satisfy the patriotism of the American people if applied to the Union of states. If the same feelings of jealousy, and of unwillingness to recognize each other's claims to statehood existed between our states, as unfortunately still prevail to a certain extent among the denominations, we would have occasion to tremble at the prospect of foreign aggression and domestic disintegation.

Present Union Not Adequate.

No, my friends, while recognizing, gratefully, the marvelous change for the better that has come about in the religious world, in the growing spirit of unity among all the churches, we must also frankly recognize the fact that there must be a vastly greater change brought about in the attitude of the various religious bodies toward each other before we can have anything in Christianity comparable to the Union of States under a common flag and constitution. It may be said that while the local congregation is the only recognized form of local government in the New Testament, it does not follow, and should not be dogmatically affirmed, that there may not be wider circuits of co-operation among believers held together by certain historical traditions and sentimental considerations comparable, in *some* respects, to our present denominational divisions, without violating the law of unity. However that may be, is it not certain that before we can have any real fulfillment of Christ's prayer for the unity of his followers, sectarianism must give place to the common faith and life of the church; that party names must be yielded in deference to "the name that is above every name"; that traditions, church rules and church disciplines, which impose other conditions of fellowship and church membership than those required in the New Testament, must give place to the authority of Christ, so that these different groups of Christians may be so united to Christ, and so conformed in their faith and practice to the New Testament teaching, that fellowship in any one such local group would carry with it the right to fellowship in any other part of the church; and, finally, that all barriers to fellowship and co-operation must be removed. Then, indeed, we would have a *united* church of Christ, as we now have the United States of America.

Union Necessary to Church's Success.

If we believe it to be true that the formation and preservation of the American union was and is essential to the fulfillment of our great mission as a free and independent people, enabling us to defend ourselves against the powers of the world in case of war, and to use our beneficent influence for the betterment of mankind in times of peace, and to secure the blessings of peace, prosperity and progress for our own country, how much more is it essential to the fulfillment of the sublime mission of the church of God that she heal her divisions, close up her divided ranks and form one homogeneous and united host against the powers of darkness in our own and other lands, and to carry the glad news of

the gospel to all nations, and to every creature? This was the meaning of the prayer of our Lord on the night of his betrayal, when the dark shadow of the cross lay heavy upon his loving heart: "Nor for these, my present disciples, alone do I pray; but for all them who shall believe on me through their word, that they may be one in us, that the world may believe that thou hast sent me!"

The sending of our glorious evangel to all the benighted people of the pagan world; the breaking down of the strongholds of vice and iniquity in our own and other nominal Christian lands; the liberation of the people from the bondage of materialistic conceptions and pursuits, and the application of Christ's principles and ideals to the political, social, industrial, domestic and individual life of the people, await the time when the Church, putting away its internal divisions and strifes, shall devote itself with singleness of aim and power, to the accomplishment of the great work which Christ has committed to it.

To work with Christ and to pray with him for the speedy coming of that unity among his followers which he so much desired, and which the success of his mission requires, was the inspiring motive that led our fathers to inaugurate this movement, and it is to-day the inspiration which lies behind all our present-day labors, sacrifices and achievements in all our varied activities. Take away from us the inspiring belief that our chief aim and object as a religious movement is to hasten the realization of Christ's prayer for the unity of all his followers, and substitute for it the purpose of building up another great, strong denomination which, losing sight of its original purpose shall aim merely at denominational supremacy, and you not only "cut the nerve of missions," but you cut *every* nerve that has tended to make us strong and triumphant. It is in the light of this manifest truth that we must judge the value and the history-making importance of that action the other night when we committed ourselves before the religious world and before high heaven to the historic ground of our fathers, that of cordial co-operation, with every effort looking toward the closer unity of the people of God.

Differences Subordinated to Unity.

As the American Union has had its political differences, and these have led to some "unpleasantnesses" in the progress of the nation in order to maintain its unity and fulfill its great destiny, so as a religious movement pleading for the unity of the people of God we have not been without our own little differences, which have made it exceedingly difficult at times to maintain among ourselves the unity which we are seeking to bring about with others. The conflict between conservatism and liberalism began with the birth of the nation, and the struggle between them, sometimes in the forum, and sometimes, alas, on the battlefield, has been continuous throughout our national history. At last, however, we have learned this lesson in our national life, and have learned it *well—that conservatism and liberalism, under whatever names they may be called, must live together in peace under one flag and one constitution, and in the same glorious Union, one and indivisible.* We may have perfect freedom in the discussion of our political principles, and in our interpretation of the constitution as it is to be applied to the new problems and conditions of our time; but *never again will a hand be raised to rend in twain the seamless garment of our national unity, or to blot out a single star that lends its luster to the flag of our country.*

Inevitably, we have had in our religious history, now about completing its first century, the presence of these same two forces which have manifested themselves in every movement among men since time began. They were present in the early church; they were present among the apostles themselves. In the language of our day, Peter would be termed a "conservative" and Paul a "progressionist" or "liberal." But God had use for Peter's conservatism and for Paul's liberalism. In the inauguration of this movement for Christian unity by our fathers, they builded even wiser than they knew in making room for the operation of these two inevitable forces in our religious life without marring the unity which they were seeking to exemplify among themselves, as well as to teach to others. They made a clear-cut distinction between faith and opinions, and while they insisted on the unity of faith, they were equally insistent on liberty of opinion in all matters not antagonistic to Christian faith or character. The man who believes in Jesus Christ and accepts his Lordship, yielding obedience to his plain commandments and manifesting a Christian life and temper, is not to be disturbed in his Christian fellowship for any opinions which he may hold different from those of his brethren. *Than this, nothing is more fundamental nor vital in our plea for unity, for without it all hope of maintaining unity among ourselves or bringing about the unity for which Jesus prayed among all his followers is an iridescent dream, an impossible ideal.* This principle of "Unity in things essential, liberty in things not essential, and charity in all things," which was first announced by Rupertus Meldenius, away back in the seventeenth century, as restated by our fathers, was: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The first clause guaranteed *loyalty*, the second *liberty*, and the two together, *unity*—the legitimate child of Loyalty and Liberty. Some of us, it is true, have not yet learned to be as wise in matters religious as the people at large are in matters political and governmental. While the American people see clearly that all their political differences of opinion must be held in subjection to the constitution, and without severing the bonds of our national union, there are many yet in the church who incorporate their opinions and theological speculations in the basis of unity, and who seek to make their doctrinal creeds tests of fellowship. That is like it would be if one party should attempt to put its views of the tariff, its theories of finance and its views concerning railroad legislation into the constitution, and made a condition of citizenship. Even some of us who are seeking to remedy this condition of things, and to bring about unity on the basis of faith in Christ and loyalty to him, have not yet mastered our own principles, and often, perhaps unconsciously to ourselves, confuse our own opinions and interpretations with the very word of God itself. But this, we are bound to believe, is only a temporary and transient stage in our religious growth and development. Even now the great heart of the brotherhood beats in harmony with this plea of our fathers for unity, and is large enough and catholic enough to love all who love our Lord Jesus Christ in sincerity, and to co-operate with all such, as far as is now possible, with the view of bringing about the more perfect unity for which our Master prayed, and for which we ourselves have been laboring and praying for nearly a century.

Time Necessary to Perfection.

But these imperfections and misconceptions which have marred and hindered our work ought not to surprise or discourage us. God has only imperfect human agents with whom to carry forward his great purposes in the world. A mushroom can spring up in a night, but it takes a century to grow a great oak, and much longer to build a great nation, or to carry forward to its legitimate ends a great religious reformation.

We are celebrating here the three hundredth anniversary of the planting of the seeds of Christian civilization in this country, and there are still, I believe, a few wrongs to be righted, a few irregularities to be corrected, and a few homely virtues to be developed before we have a *perfect* civilization and an *ideal* government! What wonder, then, that this religious Reformation, with its high ideal of restoring the simplicity, unity and conquering power of the New Testament Church, and the Christianity of Christ, should have failed, in less than a century, in fully accomplishing its sublime and heroic task! Nor is it any wonder that our ship of Zion, like our good ship of State, should sometimes be tempest-tossed and rocked on stormy seas. For

> "The only sails untouched by gales,
> Cruise on a painted ocean."

Let us hope that by the time the government gets the railroads and the other great interstate corporations and monopolies under the control of the law, and the states and cities of the nation have overthrown their political bosses, have throttled and destroyed the giant evils of public graft, gambling, the social evil and the supporter of them all—the liquor traffic—and the problem of harmonizing labor and capital shall have been solved, the now divided church of God, while helping to accomplish all these great reforms, and learning the lesson of co-operation and the benefits of united effort, in so doing, shall have put away its sectarian divisions and internal strifes, and shall be moving forward on her sublime mission, "clear as the sun, fair as the moon," harmonious as the planetary system, and "terrible as an army with banners." To this majestic consummation the men and women here to-day, representing the latest born of the great Protestant movements seeking to make the church of God conform to its divine ideal, pledge again, as did the signers of the Declaration of Independence, their lives, their fortunes and their sacred honor!

How the Chasm Between North and South was Closed.

If this aim should seem to some of you to be Utopian, and the outlook, as I have described it, too optimistic, let me remind you, in closing, of another fact in the life of the nation which may help to quicken our faith and awaken our ardent expectations with respect to a united church:

Not so long ago but that many of us here to-day were participants in the great struggle, this nation, which we called the Union, stood divided in two hostile sections, arrayed against each other in deadly conflict, brother against brother, father against son. Many of us here to-day bear upon our bodies the scars of that awful conflict. These historic battlefields here in the "Old Dominion," and in many an other state, attest the fierceness of that mighty struggle when Greek met Greek in the dread arbitrament of war. The chasm which then yawned between the North and the South seemed to the world to be not only impassable, but irreparable. It was freely predicted by the people of other nations, and even by some pessimistic people among ourselves, that this chasm would never be healed. But Time, which heals many wounds, soon began its curative work, and the men who faced each other under opposing flags on the battlefield learned to respect each other's motive and courage. After awhile the men who wore

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THE PRESIDENT'S ADDRESS AT THE NORFOLK CONVENTION

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Another corollary is self-evident: A Heaven-sent evangelist is missionary. The sorriest contradiction beneath the sky is a minister without a mission. That mission is to preach anywhere, everywhere and at whatever cost. The burden of souls is on him. Woe, woe unto me if I preach not the gospel of Christ! A good soldier of Jesus Christ, he is willing to endure hardship. No true Knight of the Cross ever sighed for Lotus land and its inglorious ease. He longs for trumpet blasts and the fierce, wild onset of arms. He will preach even if he be not paid. Given the divine lever that moves the world, he waits for no fulcrum of a golden wage. The soldier called of God will go forth to war, recking not if calling trumpet be followed by the jolting rumble of the commissary cart. He will preach though he know not how he shall live. The preacher who will not go to a needy field until he is buttressed by a society is but a hireling peddler. It is the mission of a board to support those who would preach if there were no board. When an immortal dream knocks at Dante's door there is no question if it hold in its hand a gift of gold. When seraphim and cherubim ring blind Milton round and bid him put into singing words their message, there is no pause of preliminary barter over the ducat value of a line. And if that Eternal Spirit that gave to Dante his dream and to Milton his music shall pour into the soul a wonderful story, shall it wait in the selling for the clink of an assured salary? Let the preacher listen to the voice that bids him go, knowing that the God who sends him is the God who will support him. It is better to trust than to trade. It is better to make a covenant than to make a contract. Elijah's God is still in the heavens. The ravens are yet alive. What we need to-day is ten thousand young men who, consecrating themselves to the ministry of the Word, shall plunge into needy fields in the very audacity of faith.

We hear much nowadays of the "pioneers," and we go forth to decorate their graves—as if that were all—as if there were no need of pioneering now. But the work of the pioneer is as urgently needed to-day as when in schoolhouse, in town hall, at the cross-roads, in the forest, the Fathers proclaimed the simple story of the love of God. Well is it if we forget not the Fathers, but better than to decorate a hero's grave is it to live a hero's life. Now, the Fathers waited for no assurance of financial support. Had they done so, they never would have been "the Fathers." Those heroic souls felt themselves God-sent and waited not to be man-sent.

This is no criticism of missionary agencies. We are believers all in organized Christian work. But if ever our boards shall come to be the chief fosterers of missionary enthusiasm; if ever a missionary secretary shall come to be the sole organ of the divine call; if ever our young preachers shall hesitate to enter a field until they be board-called, then our societies shall be no longer a blessing but a curse. From the days of the great apostle to the Gentiles until now, the men who have moved the world are those who have set their faces toward Macedonia only, only because *God* had called them in the vision of the night. If, as President Loos one time declared, the need of the foreign field is missionary graves, not less urgently in the home field is there the need of men not only willing to die for Christ, but willing to do that harder thing, to live, if need be, in an uncomplaining poverty for the cause that is dearer than life. Paths for hero feet are ever sown with cruel shards. The royal way was, is and ever shall be The Way of the Cross.

One final corollary: If a preacher be called of God he must be zealous in that calling. God is flame, his ministry a consuming fire. In the last analysis heat is power. No endowment matters of mind or heart if it be not molten stuff to be hammered on the anvil of the divine purpose into shape and use. No speech is ever effective save lava words from a volcanic heart. Native talent, amplitude of equipment, wideness of opportunity—all these will count for naught if the preacher's words be not dipped in the crater of the sun. Better the slightest message, edged with lambent flame, than largest utterance chilled with the breath of snows. To be earnest is to be alive. To lack in fervor, to be thrilled by no passionate enthusiasm, to be borne on no great tides of feeling, to preach with yawning unconcern over the crises of human life, to know not the surge of the ocean imperatives of God, to deal in polished elegancies or to tithe the mint, anise and cummin of inconsequential doctrines while all the world's a-hungry and souls are dying—that is to be living, yet dead—that is to join the loathly throng of corpses that know not the sweet shelter of the tomb. With different meaning, but with no less emphasis, we need to pray this prayer of our religious neighbors: God send us his baptism of fire. For nothing can resist fire. Savonarola kindles a flame in Florence and it burns up the follies and infidelities of that city of Lorenzo; Peter the Hermit makes his passionate appeal and Europe, like an ocean wave, rolls eastward to fling its heaving mass against the cities of the Turks; John Knox lights a fire in Scotland and hill and glen are all aglow while the air is freighted with the resonant praises of the army of the Lord; Wesley kindles a conflagration in island-England, and the flames, leaping the encompassing seas, warm with equal kindness the Australian convict and the Virginia cavalier. It is ever so. Nothing withstands flame. To move men one must first be moved. The preacher who can not lose himself loses his opportunity. To be God-intoxicated and to speak in fine exhilarations the word that is not your own, is ever the requisite of power.

Mine is no plea for emotional frenzies or physical gymnastics. There is no special grace in a wilted collar or a wrenched larynx. Spiritual and not bodily earnestness counts. But the soul of the preacher must be kindled. He must feel the impact of the divine Spirit, the pull of invisible forces. He speaks because he must. Free willed, he yet feels the grip of unescapable powers. The story of Niagara is the story of what the preacher ought to be. "Far away Niagara is seen winding eagerly to its prodigious leap, and you discern the line of the first breakers where the river feels the fated draw of the cataract, its current seeming suddenly to leap forward, stimulated by a mad desire, a hidden spell, a dreadful, irresistible doom. Far back along the gilded surface of the upper stream these lines of eager, anxious and fate-impelled breakers and billows multiply their white ranks and spread and close together their leaping ridges in a wild chaos of racing waves as the brink is approached. And then at the brink there is a curious pause—the momentary peace of the irrevocable. Those mad upper waters reaching the great leap are suddenly all quiet and glassy and rounded and



"LIKE MAGIC."

New Food Makes Wonderful Changes.

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a cure, he may be excused for saying "it acts like magic."

When it is a simple wholesome food instead of any one of a large number of so called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts cured me of poor digestion, coated tongue and loss of appetite, of many years standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

green while they turn the angle of the dreadful ledge and hurl themselves into the snow-white gulf of noise and mist and mystery beneath." Two notes in this thundering diapason must sound through the preacher's message—the note of passion, the note of destiny. He is called, called of God by irresistible decree, just as those quiet upper waters are; and as in obedience to the divine will they spring forward to their wild plunge and fall of death and resurrection in foam and glory, so must he give up his life of ease, and for the sake of Niagara power know Niagara's passion-throbbings and its singing leap of death.

This, etched in baldest way, is the ministry of our dreams, this the ministry for which this great convention ought to pray. To raise up such a ministry is our supreme task—a task primal, foundational, all-inclusive. Solve this problem and you have solved all problems. Given such a ministry, and from enlarged consecration will come the money for its support. Given such a ministry, and sleeping churches shall wake to become very dynamos of spiritual power. Given such a ministry, and hardest fields shall be sown with gospel seed and far waste places blossom as the rose. Given such a ministry, and America, land of the morning, shall have been won to our Lord Christ, and over the nation's Capitol, imperial emblem of sovereignty, shall wave the banner of the cross.

As Seen From the Dome By F. D. Power

From this point of view the Norfolk convention was a great one. From whatever standpoint we consider it, the reports, the addresses, the spirit of fraternity, the entertainment, the wise disposition of difficult questions, the character and faithfulness of those who constituted it—in every respect it was one of the best. Norfolk deserves congratulation. The church there did well, exceptionally well. For so small a brotherhood it seemed an heroic undertaking; but few of our strongest cities have made an equal showing for ease and efficiency of management. Pastor Hundley and his associates have the gratitude of their brethren, and we trust the convention carried a blessing to them which shall amply reward their labors and sacrifices. It is safe to say all the East has received a new impulse because of this gathering of Disciples at the Exposition City.

The meetings were all well attended, and the audiences attentive and appreciative of everything. It is wonderful how much of song and sermon people can smilingly endure. True, there never was sweeter music, and at no convention have we ever had a higher tide of sacred eloquence. There was little discussion. It would be better if at least one set address could be chopped out of each session and the time given to discussion of committee reports and important measures. More men and women should be on the committees and in some way directly enlisted in the convention work. Perhaps in many respects the crowning meeting was that at the auditorium in the Exposition grounds. The music, the address, the surroundings all united to make it memorable. It was a fitting close. Norfolk, 1907, was a glorious step toward Pittsburg, 1909.

The things that were most feared as likely to cause friction were, after all, very quietly disposed of. The tainted money matter scarcely raised a ripple, and federation went through with only one voice raised against it, and in that case our beloved brother declares he was locked in, and the inference is he, if he could have gotten out, would have taken to the tall timber. The most curious thing in the world to an ordinary observer is to see a voice lifted in an assembly of Disciples against a proposition to bring Christians of every name and school into closer fellowship and co-operation. It seems flagrantly inconsistent with the essential purpose and principles urged by the Campbells and all their coadjutors and successors. It is in direct contravention to the famous Declaration and Address, and if Mr. Campbell were living to-day he is the first who would be appointed a delegate to this Interchurch Council in December, 1908. Nor would A. Campbell ever object to such a matter coming up in a convention of Disciples set for the promotion of Christian unity, as under the leadership of Isaac Errett we have done in the case of the overtures from the Episcopal bishops.

We stand for the union of Christians if for anything. Our professions are on trial. One of our kindest critics said recently: "There is among them a strong and ceaseless plea for Christian unity, coupled with an unusual lack of wide Christian sympathy and toleration for others. There is a persistent condemnation of sectarianism coupled with a very marked denominational spirit." Is this true? President Roosevelt, in his speech at the laying of the corner stone of the Episcopal cathedral in this city, uttered a wise word when he said: "More and more we have grown to realize that the worth of the professions of the men of any creed must largely be determined by the conduct of the men making these professions; that conduct is the touchstone by which we test their character and their services."

Let us be united among ourselves. Let us aid in all rational and Christian methods to bring our Lord's people together. Let us advance in all our efforts toward unity in the spirit of our Leader, on his knees asking that "they all may be one." Two of the convention mottoes were significant: "Greater missionary zeal, greater personal righteousness, *greater Christian fellowship*"; and, "Where Christ has left us free, no man has a right to judge his brother."

So the nation unites at Jamestown. From North, South, East and West they came to celebrate the humble beginnings of their fathers and bear testimony to their present union, despite all perils of disruption. So one family of God's people assemble in peace on the same Hampton Roads and renew their allegiance to the cause for which their fathers gave themselves. It was a great day when the sails of the little storm-tossed ships finally beat their way between two sheltering arms of land one May morning and passed a friendly place where the winds and waves were kind, which they called "Point Comfort." Shortly after they swung a few miles up a strange river and dropped anchor beside a little island. Some adventurous ones sprang ashore to see the wonderland from which the fragrance of spring flowers was wafted and where green trees crowded close to the river's bank. Sea-weary eyes feasted on gorgeous spring blossoms, dogwood and honeysuckle and the Judas tree, and for the smell of salt spray there was the odor of the pines and the spicewood, and as it was the "Moon of strawberries," the wild fruit was here in plenty about their feet. Well might Smith say in his enthusiasm: "Heaven and earth have never agreed better in making a place for man's habitation!" Then they landed—these "fifty-four gentlemen, four carpenters and twelve laborers," and stretched an old sailcloth on a tree and gave thanks and recalled the last words of

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"HER BEST FRIEND"

A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wis. lady.

"On the advice of a friend I tried Postum Food Coffee and it so satisfied me I did not care for coffee after a few days' trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am cured of nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house, but not when she made it at her own home. Now she has learned to make it right, boil it according to directions, and has become very fond of it. You may use my name if you wish as I am not ashamed of praising my best friend—Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Our Budget

—We are glad to know that our labor and pains to give a worthy report of the Norfolk convention are meeting with the appreciation of our readers. Notwithstanding the mechanical work on our paper of last week was marred, as the result of sudden changes brought about by the labor strike, we are gratified to know that our report of the convention is proving a source of inspiration to readers who were not permitted to attend the convention. We have space only for extracts from a few letters which have come to hand:

"I want to thank you for your good and brave words about the action of the Norfolk convention, in its bearing on newspaper autocracy. Thank God for that convention. I say it over and over, and thank God for such a brotherhood as we indeed have."—W. J. Lhamon.

"I have just been enjoying the Norfolk convention. I am sure I speak for many thousands of your readers who could not go to the convention when I say we most heartily thank you for bringing the convention to us in your excellent report in this week's CHRISTIAN-EVANGELIST. We catch the spirit and join the throngs in enthusiastic applause of the inspiring reports, the excellent sermons and addresses, and, above all, the peerless leader, our noble president of the Foreign Society. We join in the Chautauqua salute to our beloved Brother McLean. God bless and keep him!"—L. E. Murray.

"I have just read this week's CHRISTIAN-EVANGELIST through. You have in a most marvelous manner put almost the whole convention down in type. It is a great service you have rendered all who were there, as well as those not able to attend. If you improve any on this year's report, in the future people will not need to go at all—just stay at home and read it in the CHRISTIAN-EVANGELIST." W. E. M. Hackleman.

After all, it is only a glimpse that the best report can give of a great convention, but we are glad to be able to give even this for the benefit of our readers.

—We are glad to be able to present the faces of the men who prepared the way locally for a successful convention at Norfolk. To Brother Hundley, and to Brother Steed, whose position as city clerk was a great service to the cause, are we especially indebted.

—J. M. McConnell is in a rousing meeting at Roseburg, Ore.

—Clyde Sharp is to begin half-time work at Merwin, Mo., November 10.

—The work at Abilene, Kan., continues to progress. C. A. Cole is minister there.

—Marion Stevenson is this week at Keota, Ia., for a Sunday-school institute.

—As we go to press comes news of the death of S. W. Crutcher at Pine Bluff, Ark.

—A $9,000 church by 1909 is one of the big things our congregation at Grant's Pass, Ore., is thinking about.

—M. G. Long is giving such satisfaction at Harrison, O., that he will remain with the church next year.

—Ernest W. Elliott is to leave Eminence, Ky., to take the work at Selma, Ala., according to a newspaper report.

—We have had a great many letters expressing joy that the "tainted money" question has had a decent burial.

—L. J. Marshall is, we believe, to hold a revival for W. F. Richardson's church, beginning about November 10.

—J. T. Davis, having resigned at Tuscola, Ill., after four years' pastorate, will hold meetings, or accept another field.

—J. H. Smart, who has recently held a good meeting at Blue Mound, Ill., commends very highly S. E. Sines, the minister of the church there. Brother Sines returns the compliment.

—We regret that R. A. Thompson, of Plattsburg, Mo., is suffering from severe throat trouble.

—C. M. Farnham, of Newberry, Ind., made a pleasant call at the CHRISTIAN-EVANGELIST office last week.

—A good teachers' training class is being organized at Table Grove, Ill., with the pastor, Fred S. Nichols, as leader.

—The brethren at Trezevant, Tenn., are to erect a new brick building on the same site as their present frame house.

—B. F. Hill is to hold a meeting with R. E. L. Prunty and the church at Brookfield, Mo., beginning November 15.

—A. N. Noell reports great prosperity at Asherville, Kan., where G. P. Clark, the minister, has just had his salary raised.

—Dan Trundle, of Ventura, Cal., has been called to Rialto, a suburb of San Bernardino, and will probably go about November 15.

—J. W. Davis, of Kirskville, Mo., reporting a meeting at Hazel Dell, writes that T. R. Glidewell, a blind brother who recently came from the Baptists, did part of the preaching and proved himself to be a walking Bible and a good preacher.

—A. R. Adams was recently presented on his birthday with a valuable fur-lined overcoat by his parishioners at Milestone, Sask., Canada.

—The ministerial association of Eastern Ohio, has just held its forty-fourth annual meeting at Hiram, but a report has not yet reached us.

—Sumner T. Martin, who has resigned as city evangelist of Chicago, is now in a good meeting at Alva, Okla., where E. A. Newby is pastor.

—S. F. Fowler has resigned his charge at Madisonville, Ky., where he has been for the past six years to take the work at Jennings, La.

—A teachers' training class has been organized at Clearfield, Ia., where a week's meeting for new and old converts has just been held.

—E. H. Kellar highly commends E. E. Lowe, of San Bernardino, Cal., who helped him and the Figueroa Church, Los Angeles, in a great victory.

—The engagement is announced of E. S. Baker, pastor of the First Christian Church, Jackson, Tenn., to Mary Hart, daughter of Mr. and Mrs. Hugh Ross, of that city. The marriage is to take place on November 19.

—O. G. Shanklin recently had the joy of taking eleven converts through the snow to the river at Joliet, Mont., and burying them with their Lord in baptism.

—E. M. Waits, who did such a good work at El Paso, Texas, is now minister of the Tabernacle Church, Fort Worth, and his work starts off well there.

—A handsome new church is under consideration at Blackwell, Okla. It is to cost $10,000 when completed. Garnett W. McQuiddy is the minister there.

—Harry Bullock, who has taken the work at Footville, Wis., seems very well pleased with his field and people. He reports that they have treated him royally.

—Since going to Fort Wayne, Ind., early in April, W. P. Shamhart can record more than 75 additions. He is now secretary and treasurer for the fifth district.

—Our congregation at Ashland, Ky., are proud of the beautiful new parsonage. W. D. Ryan is to benefit by this addition to the church plant. A new Wednesday night Bible class has just been started at this church, and the beginning is very promising. Rapidly growing audiences at the Sunday evening services are reported.

WHAT OUR FRIENDS CAN DO.

At no time in our long journalistic experience have we received so many expressions of desire on the part of our readers to help us and so to have part with us in the great publishing enterprise in which we have been so long engaged. In many letters there occurs, in some form, the question, "How can I help you in the great work you are doing for our cause?" The question implies what is absolutely and self-evidently true—that without the co-operation of our friends we can do but little compared with what can be accomplished by our united efforts. It is proper, therefore, that we mention some of the ways in which our readers can help us to increase and widen the influence of THE CHRISTIAN-EVANGELIST—the unfailing friend of all our great interests—missionary, educational and benevolent—an exponent and defender of our religious movement against foes without and within, and a promoter of unity, peace and a deeper spiritual life among our churches.

1. Pray for us, that we may have the wisdom that cometh down from above to guide us in our editorial policy and utterances, and that we may be delivered from censoriousness, dogmatism, and from all purely selfish aims and ambitions, and may be led to seek only the glory of God and the good of our fellow-men.

2. Bear with us, if we seem to fall short of this high ideal, remembering that we are less satisfied with anything we have yet attained than any of our readers can be, and point out to us, in the spirit of brotherly love, how we can make the paper more useful.

3. Read the paper carefully yourself, and talk about it with your neighbors and friends who do not read it. Those who read the paper thoroughly are its best friends, and they are also the best workers in their churches. It is the subscriber who neglects his religious journal for the daily paper that is apt to conclude he can do very well without it. The regular reader finds it indispensable.

4. Many of our preachers, at their own initiative, are exchanging services and canvassing each other's congregations to put THE CHRISTIAN-EVANGELIST in every home in their churches, as nearly as possible. Their motive in so doing is to promote the spirit of unity and love, and a deeper piety in their churches, and so to advance the kingdom of God in their midst. Without the active assistance of our preachers we can not hope to secure and maintain a circulation which the best interest of our cause demands.

5. The publishers of THE CHRISTIAN-EVANGELIST are also publishers of Sunday-school supplies, and publishers and sellers of books designed to meet the wants of our readers and friends. Our book trade, which is growing rapidly, and our Sunday-school publications, make it possible for us to furnish the cheapest religious paper, considering cost of quality, that is known to us. You can help us maintain this high standard of journalism at the present low price, by patronizing the house in these other departments.

6. Finally, you can help us very materially by remitting promptly to this company any arrearages which the tab on your paper may indicate, or of which you may have received notice. This is very necessary to the successful ongoing of a religious journal, especially in the present condition of things. We have been very indulgent with our readers and feel that we are justified in behalf of the publishers in urging this prompt payment of all dues to the company on any account whatsoever.

In all these ways, dear friends, you can help us, and multiply many fold the usefulness of THE CHRISTIAN-EVANGELIST in its advocacy of the Christianity of Christ and the unity of his followers. Do you give us your hand in this pledge of mutual service for the furtherance of the cause we love?

Your fellow-laborer in the Kingdom and patience of Jesus Christ,

J. H. GARRISON.

—S. G. Fisher, who has just closed a twenty months' pastorate at the Woodward Avenue Church, Detroit, Mich., will visit at home, Maryville, Mo., for a few weeks.

—Messrs. Thompson and Hughes are at Stratton, Neb., in a meeting. They have just closed an excellent four-weeks' revival at Ox Bow, where the church received great benefit.

—Our ministers in Des Moines, Ia., meet on Mondays at the noon hour at the Central Church for lunch and conference concerning their common interests. J. McD. Horne is the secretary.

—Improvements that add much to the beauty and usefulness of our church at Mound City, Mo., have just been completed. C. B. Allison is the minister there and the work goes on in good shape.

—G. W. Terrell writes that the church at Stanberry, Mo., is in fine condition for the meeting to be held by Brother Wilhite. The Sunday-school is doing a great work under the superintendency of J. F. Wood.

—J. C. Howell is closing three years of work at Weston, Platte county, Missouri, and after January 1 will be available for a settled ministry, or can accept evangelistic calls. He can furnish excellent references.

—We regret to report the death of Mrs. Pamela Cable, of Rosedale, Miss. She had long been a subscriber to THE CHRISTIAN-EVANGELIST and died at the ripe age of 95 years. Hers was a life well spent.

—The church at Dawn, near Chillicothe, Mo., is one where women are the officers and financiers. The resident membership is but eighteen, fifteen of these being women and girls. O. L. Sumner is the minister.

—F. E. Butterfield and wife are to hold a meeting at Flemington, Mo., a town five miles from Greengrove, in November. They will be assisted by F. M. O'Neal and wife, of Springfield, Mo., in the musical department.

—There is new life in the Sunday-school at Norman, Okla., which is in a contest with that at Edmond. The Ladies' Aid is moving in some needed repairs for the building. Pastor R. E. McCorkle is doing a good work.

—Reports in every department of the work at Keota, Ia., are far better this year than any previous year. At the annual meeting S. P. Telford preached on one night and J. M. Van Kirk the following night. Leon F. Davis is the pastor.

—J. W. Bolton, minister of our church at Berlin, Ill., is so far recovered from his typhoid fever attack that he can fill his pulpit again. The church expects to begin a revival on November 10, with G. Halleck Rowe, of Sidell, Ill., as evangelist.

—J. S. Clements, who has had twenty years' of work in the evangelistic field, but is now at Olathe, Kan., is holding his own meeting with much interest manifested. J. Y. B. Wood, a well known singer and "chalk talker," is assisting him.

—E. Von Forrell was to begin a meeting on Lord's day last, at North Platte, Neb., where L. C. Swan is the minister. Brother Swan is doing good work there, being an excellent speaker and having a personality to commend what he preaches.

—We congratulate T. W. Grafton on the completion of twenty-five years of ministerial work. Brother Grafton has had a very successful ministry and now presides over a great church at Anderson, Ind. We hope to give some further particulars

—L. A. Hussong says that his teachers' training class is a great help to the Bible school at Peru, Neb. There are fifty enrolled and Professor Edward L. Rouse, of the teachers' model school and the state normal, is the worthy teacher.

—The greatest day in the history of the Bible school at Lakewood, O., was when 336 were present and the offering amounted to over $47 on the first Lord's day in October. C. D. Salkeld is the pastor, and George H. Grombacker is the superintendent.

—A meeting is to begin at Asherville, Kan., on November 10, with W. H. Scrivener and Mrs. Roy Padgett, of Beloit. At the recent state convention a teachers' training class of twenty-five was promised, but G. P. Clark, the minister, is now able to report thirty-eight.

—Roy O. Youtz, in writing about the successful prohibition campaign in Nodaway county, Missouri, thinks this is a demonstration of the fact that ministers are not poor leaders outside of their pulpits. The ministers of the county took the direction of this campaign and won.

—J. P. Haner writes that after a sermon on "Unity" at Peabody, Kan., a Baptist minister came forward and said, "I am no longer a Baptist, but from this time forward I am a Christian preacher." This brother lives in Great Bend, Kan., and is working for the American Tract Society.

—There is trouble, we regret, at Pendleton, Ore., where the pastor and some of the trustees have had a disagreement. We regret that the matter has got into the public prints. The merits of the case we do not presume to discuss. All our information is from newspaper telegrams.

—I. N. McCash, who gave up charge several years ago of a great church at Des Moines, Ia., to enter upon the temperance work, has again returned to the pastorate and for some weeks has been in charge of our church at Berkley, Cal., where there is a large field for his abilities.

—The Ladies' Aid Society of our church at Lahoma, Okla., have just raised a considerable amount of money with a corn-husking. One of the members of the church offered 5 cents per bushel. The ladies prepared a dinner and the men came to their assistance. The proceeds were turned into the church fund.

—S. L. Jackson has tendered his resignation at Tuxedo, Mo. He is ready to accept another field at once. Brother Jackson is an excellent worker and has succeeded as well as could be expected in the field he has relinquished. He would be willing to consider work for two country churches, and we are glad to commend him to churches needing a minister. Address him at 104 E. Tuxedo Boulevard, Webster Groves, St. Louis Co., Mo.



W. R. Motley, Chairman of Communion Committee, at Norfolk.

—L. L. Carpenter will dedicate the new church building at Jellico, Tenn., on November 17. It will be remembered that just after the completion of a new church there a terrible dynamite explosion occurred which wrecked part of the town and did great damage to our church building. It has just been rebuilt.

—O. J. Bulfin, who has preached for the church at Pickering, Mo., during the past three years, resigned there and has entered upon his new field at Fortville, Ind. The Pickering church wants a man for half-time work. Write O. G. Null. O. W. Jones, of Milan, Mo., has just held a good meeting at that place.

—Zuinglius Moore, who has been at Fort Morgan, Colo., since the beginning of this year, is now able to report eighty-seven members. The state evangelist has just held a meeting there. The aim is to have one hundred members by January, 1908. Brother Moore, from the way he writes, is much in love with this great western country.

—J. T. McGarvey has resigned his pastorate at Warrensburg, Mo. Brother McGarvey is a son of Prof. J. W. McGarvey and is one of our best young preachers and pastors. We trust that it will not be long until he is settled in a good field where he will have opportunity for the work he is so well qualified to do.

—One hundred and fifty men in attendance. This was at the October meeting of the men's club of the Central Christian Church, Warren, O. It was an enthusiastic meeting. E. B. Bagby, of the Franklin Circle Church, of Cleveland, entertained with his lecture on "Uncle Rastus," an excellent delineation of negro character.

—"Why I am not a Campbellite" was the subject of a sermon preached by R. H. Crossfield during his meeting for the Linden Avenue Christian Church, Memphis, Tenn. This gave the evangelist an opportunity to explain Alexander Campbell's great aim in life, and properly set before the people what we believe and teach.

—A. L. Ferguson and his wife spent their past vacation of nearly two months with relatives in New York and Indiana. They attended a reunion of the Fergusons in Terre Haute on which occasion 178 sat down to dinner in the open air. Now they are back at their work at La Junta, Colo., rallying the forces for a big winter campaign.

—A good brother of Winfield, Ill., who does not sign his name, has recently visited Tampico, in the same state, and speaks very encouragingly of the work of Brother Zerby at that point. During the past year payment on the church debt of $1,200 has been made. This church seems alive in every department, and Brother Zerby a most active leader.

—Wiley Miller sends us an account of an excellent meeting held by David Millar, at Ludlow, Mo., where he won the respect and admiration of all who heard him. He was given a reception and supper at the depot on the evening of his departure, all the new converts being present. A purse of $100 was handed him as a slight token of the love of the congregation.

—William A. Ward, who has been located at Henderson, Ky., has recently again taken up evangelistic work. His latest meetings have all been with churches that have been for months pastorless. Brother Ward would like to get into touch with the fields of the Middle West and West, and may locate in St. Louis. For the present he can be addressed in care of THE CHRISTIAN-EVANGELIST.

—Work is moving along well at Belle Center, O., where W. E. Beckler is minister. The brethren are preparing for a great meeting with Evangelist Violett in December. Three have recently been added to the membership. The work of the Bible school is far in advance of all anticipations. The church property there is now the prettiest in the county, the grading around the new building having been completed.

—October 27 was a long-looked for day by the brethren at Jasonville, Ind., where the corner stone of the new church building was laid, Harley Jackson, of Seymour, Ind., being the speaker of the day. J. F. Ashley is the minister of the church. He with his congregation deserve great praise for this new work to which they have put their hands. A little church paper has been launched and a teachers' training class organized.

—We received a program of the convention of our churches in Mississippi, which is being held at West Point, November 5-8, too late to make any advance announcement. The most important thing is a symposium conducted by J. E. Spiegel on "Taking Mississippi for Christ." All the Southern conventions this year ought to be largely attended and much enthusiasm aroused in view of the fact that our national convention goes to New Orleans next year.

—Roger H. Fife has engaged Mr. Nicholas Hert, of Kentucky, to assist him and his son in their evangelistic work next year. He is a soloist and pianist of unusual talent. Brother Fife has had much success in his evangelistic work this year, during the course of which he joined his son with him as chorus leader and personal worker. The latter, on occasions, preaches also. They are planning some tent and tabernacle meetings for next summer and fall. On another page will be found a report of a recent meeting with the photographs of the evangelists. Their permanent address is Kansas City, Mo.

—A. T. Wright, who began work with the church at Mena, Ark., last March, has been making a heroic effort to thoroughly establish the congregation there. Some thirty additions have been recorded; most of them during the regular service, though a meeting was held when he first went there. Brother Wright would like to hold a few special meetings anywhere in Arkansas or adjacent states. He is able to take charge of the music also.

—The tenth anniversary of the dedication of the First Christian Church, Keokuk, Ia., is to be celebrated on November 10, beginning at 10:45 a. m. The program includes the following speakers: H. G. Waggoner, Hamilton; H. R. Trickett, Golden Point; N. E. Corey, Colchester; Arthur Long, Burlington; Judge Charles J. Schofield, Carthage, Ill., and J. T. Shreve, Memphis, Mo. We congratulate Brother Nicoson and his good people.

—James McKissick, who was elected president for the ensuing year of the Tennessee Christian Missionary Society, as reported on another page has been with the Seventeenth Street Church of Christ, Nashville, only about a year, during which time the membership has doubled. Small and St. John are in a revival meeting there and it is hoped there will be enough added strength to justify the completion of plans for a new church building.

—J. H. Hardin's engagements as state superintendent of Bible school work are as follows: November 10, Carrollton; November 19, Springfield (union state convention); November 24, Moberly; December 1, Palmyra; December 6, Kansas City and vicinity; December 8-15, Neosho, a week's rally and institute; December 9, Duenweg (Jasper county convention). Let Brother Hardin know as far in advance as possible the date you need his services.

—On another page will be found a report of the great meeting at Springfield, Mo., held by Brother Scoville and his assistants, with the preachers and workers there. We regret that our effort to secure photographs of F. L. Moffett, of the South Street Church, and of F. F. Walters, of the Central, in time to have them reproduced for this report, was unsuccessful. But Springfield has had a great awakening, and the same kind of an awakening is now going on at Lincoln, Neb.

—Thomas Wallace, writing from Mill Hall, Pa., says that all the churches of that place have federated in a union teachers' meeting held every Thursday evening, using our own and all other literature that will help in elucidating the lesson. The different preachers take turns in conducting the review. This proves a most entertaining and instructive gathering. We learn also that an effort is being made through this federation to close the saloons before the factories close each evening.

—S. Elwood Fisher has closed the sixth revival he has held during his five years' pastorate with the church at Fisher, Ill. This year, for the first time, he had outside help, B. L. Allen assisting during three weeks, in which time there were three additions and four under Brother Fisher's preaching. There have been 206 added to the church during the latter's pastorate. The twenty-second anniversary of the establishment of our cause in this community was celebrated on October 22.

—The Netz sisters, who have for several years furnished special music for our national conventions, are desirous of arranging several concert dates in St. Louis, after November 21. We need say nothing more of them than that they have delighted our convention goers by their excellent quartette work. Their singing is unique, and one of the sisters, we believe, is also an accomplished reader. They may be addressed, for the immediate present, at Hotel Bonaventure, Kansas City, Mo.

—W. T. Hilton is evidently "making good" at his new field of work, Greenville, Texas. A newspaper clipping which we have received tells of his thirteenth wedding anniversary and the open house which he and his wife kept for the members of the Central Christian Church, on this occasion. The esteem in which the pastor and his wife are held was expressed in a chest of silver, a handsome carving set and other useful presents. The first annual banquet given by the pastor to the men of his congregation was held last week, the subject for the after-dinner speeches being "Twentieth Century Men." The program was an admirable one and we have no doubt it was a very happy occasion.

—J. A. Barnett, who has served a year with the mission at Freeport, Ill., expects to close his labors with that church about December 1, when he will succeed Nelson G. Brown, whose health has failed in the pastoral work at Galesburg. Brother Barnett will follow up Evangelist Sunday's meeting with two or three weeks of preaching. W. A. Green, of Kewanee, was secured by the church to look after the converts who desired to unite with it. Our church has been receiving its proportion of the results of this meeting.

—At Charleston, Ill., George H. Brown has had two successful years of work. Our congregation is the largest in the city, and during the present pastorate there have been 200 additions, while the Sunday-school has doubled. Great advance has been made in the missionary spirit, this cause being supported three times as much as it was two years ago. A number of improvements have been put upon the church property. The present membership is about 800. It is this kind of record that inspires others to do their best.

—I. H. Hazel has returned from the Pacific coast after fifteen years' work, pastoral and evangelistic. He desires now to get located in the middle, eastern or southern states, either with some city church or for evangelistic work. Brother Hazel is not so well known here as in the West, but can refer to Prof. S. M. Jefferson, under whom he and his wife took a Bible college course, at Lexington, Ky., J. V. Coombs, Walter M. White, H. D. McAneney and others. His present address is 732 North Sixth street, Terre Haute, Ind.

—We have received a copy of a little pamphlet on "How to Read the Old Bible," by a Sunday-school teacher. It is a helpful little treatise and is put out with the special purpose of helping the cause at Marble Falls, Texas. The Ladies' Aid Society of our organization there wants to help secure the church building. What they have are the lots, and lots of enthusiasm. What they need is money, and they are selling this little 12-page leaflet for 20 cents apiece, or $2 a dozen, the financial returns to be put into the church building.

—The first Clark-Decatur county fellowship meeting was held in Van Wert, Ia., October 25, 26, when representatives gathered from all parts of the counties. Addresses were made by B. S. Denny, J. Mad. Williams, A. E. Price, O. M. Pennock and wife, and Mrs. C. L. Johnson. Brother Pennock writes that the fellowship was beautiful, the program interesting, and the plans for the future promise much good. Officers were elected to provide a program and make arrangements for more annual meetings to alternate between the two counties.

—Clyde Darsie has resigned as pastor of the Church of Christ at Bowling Green, O. During the three and one-half years of ministry there a $25,000 church building was erected and provision made for the payment of all the obligations. About 120 were added to the membership, and all missionary offerings supported. Brother Darsie has not yet decided where he will locate. We agree with L. E. Edgar, who sends us this information, that any church would be fortunate to secure a minister who is so efficient and able and so good a public speaker.

—It will be a source of gratification to the friends of W. E. Garrison, now resident in Las Vegas, N. M., and president of the Territorial Normal University, located in that city, to know that he has recently had a thorough examination by the medical examiner of an insurance company, and pronounced a first-class risk. He was told also that he could live in any part of the United States, unless it be the most notoriously unhealthy parts, with reasonable care of himself. His engagement with the university will detain him at Las Vegas for some time yet.

—From John W. Smith we have received another account of the victory at Brownwood, Texas, which was reported in our issue of October 17 by Evangelist J. L. Haddock. That report did not cover the conclusion of the meeting, however, and from Brother Smith we learn that the number of additions was 128 in all, 74 of these being married people. Expenses, which were about $700, are provided for, in addition to the cost of the tent. Brother Smith speaks highly of the evangelist and his methods, as well as the skill of Talmage Stanley, the singer.

—We give early notice that the first international missionary convention, under the direction of the young people's missionary movement, is to be held at Pittsburg, Pa., March 10-12, 1908. The foremost speakers in America on missionary topics, leading missionaries, and influential native Christians will appear on the program. For the first time in North America moving pictures representing foreign missions will be presented. The aim is to make this the greatest missionary convention ever held on the American continent.

—A. A. Doak took charge of the work at Oakesdale, Wash., last May, and we understand that it is going along in a successful manner. Recently, while on a visit to relatives in the vicinity of Seattle, he was invited to speak at several denominational churches. At Auburn, the churches joined in securing the opera house for his popular lecture on "Shirtsleeve Religion." So pleased were the people at St. John with this same lecture that he was requested to lead the campaign against the saloons, and he is to hold a meeting at Brother Miller's other church in Sunset, in December. For his own people he will also act as evangelist in a meeting this month.

—The church at El Paso, Texas, has a new minister. E. M. Waits, who accomplished such a good work there, has gone to take charge of one of our churches at Fort Worth, Texas, and his successor has been found in Henry Barton Robinson, who has just entered upon the work. Brother Robison is a native of Georgia and was educated at Kentucky and Chicago Universities. He has recently taken the degree of Ph. D., his thesis being a treatise on "The Grammar of the Greek Language in the New Testament Period." He takes charge with the intention of becoming a full-blooded El Pason and he has been warmly welcomed by the citizens of this faraway but very progressive border city.

—Rally day at the church at Abingdon, Ill., was a great occasion this year. A fine musical program was rendered and nearly all of the teachers reported increase of scholars. At the church service which began with the communion, J. E. Powell, of Pekin, was present with his wife, who is well known as an evangelistic singer. Both of these took part in the service, after which H. J. Crockett, the minister, received four members into the congregation and conducted a service in which a note for $600 against the congregation was burned. In the evening Brother and Sister Powell again lent their help. According to a newspaper report, the church never seemed more active and prosperous than it is now.

—W. E. Rambo, Alma, Neb., has returned from a short outing in Southwestern Wyoming, to the foot of Wind River, where he has purchased a tract of government land with a possibility of settling there. It is a part of the Eden Valley Land Company's scheme to irrigate over 150,000 acres of arid but fertile country located in the valleys of the Big and Little Sandy Rivers, in a delightful climate. He invites correspondence either through himself or through R. S. Lemon, 401 Scarrett building, Kansas City, for further information, his purpose being to get a sufficient number of our own members there to establish a church and carry on Christian work.

—At the federation meeting at Norfolk announcement was made that the amount apportioned to the Disciples of Christ for meeting the necessary expenses of the movement was $250 and that nearly $200 of this was yet due. On the request that those should stand who would agree to pay, or be responsible for, $10 each, twelve or fifteen persons stood up promptly, but there was no time to secure additional pledges or to take the names of those signifying their willingness to pay or raise the amount named. We mention this to ask those who made the pledges and several others who feel like doing so, to send that amount either directly to Dr. E. B. Sanford, general secretary, 81 Bible House, New York City, or to the Editor of this paper, who will forward the same to Dr. Sanford. As we are already a little tardy we trust this matter will receive the prompt attention of those interested.

—We believe that it is the intention of J. J. Haley, who has resigned his pastorate of the Seventh Street Church, Richmond, Va., to spend his future days in California. Brother Haley has a small fruit farm at Lodi, Cal., and his removal to that climate will enable him to have with him his son who has, for many years, suffered from tuberculosis. Brother Haley will, doubtless, preach for some church within reach of Lodi. We notice that this community has a remarkable death record, there being only nine deaths per month for one county and most of these due to whisky in one way or another.

—Frank L. Van Voorhis, one of our most successful ministers in Oklahoma, who was unfortunately prevented, by reason of missing connection with the "Christian-Evangelist Special," from going all the way with our party to Norfolk, caught us at Richmond and able to have fellowship in the river trip with us down the James. He visited the office of the CHRISTIAN-EVANGELIST on his return from the convention. The work at Shawnee, where he ministers, is going forward in every particular, and when the new building is completed it will be probably the second best of our church edifices in the state.

—There is no Church of Christ nearer to ours at Wilmington, N. C., than forty-five miles. This is a city of about 40,000 people, the largest in the state. It is the terminal of two of the leading railroads of the South and is a growing seaport. Our church was organized in April of this year with thirty-five charter members. It about doubled this number in three months. They are very anxious to have a church home. Every one recognizes that the field is great and so is the opportunity. F. L. Davis is the pastor. The brethren have, recognizing the perfect number in Scripture, formulated the plan whereby they are seeking contributions of 7 cents, or some multiple of seven. We learn that an Adventist preacher has just joined us as a result of coming in contact with our plea at this place. A meeting is to be held for this congregation by E. E. Violett early in November.

—At Lima, O., G. H. Sims has relinquished his pastorate of the South Side Church, which he has held for the past six years and led it to a position second to none in the city. A large mortgage and other indebtedness has been liquidated and the membership doubled, two missions started in other parts of the city with lots and one chapel practically paid for. During this period, too, five preachers of the gospel have gone out from this congregation. So popular was Brother Sims for one class of work that the newspapers called him the "marrying parson." This church is on the way to becoming a living link in the foreign field, and the missionary spirit has much developed in it. The Sunday-school has a native helper at Bolengi, Africa. Brother Sims' meetings include one with 106 additions, another with 70 and another with 48. We have no information as to his immediate plans.

—In a personal letter from Dr. Sanford to the Editor of this paper, he extends his hearty congratulations on the action taken at Norfolk, and says: "Knowing something of the opposition among you to the movement looking for the closer union and co-operation among the Christian bodies of our country, I hardly dared to hope that the outcome would be so unanimously in favor of the report of the committee, which I have read with interest." He states that two-thirds of the constituent bodies have now adopted the plan of federation and that it becomes operative. Referring to the unanimous action of the Orthodox Friends, the Free Baptists, the Evangelical Association and the Congregationalists and even the general Episcopal convention which authorized its committee on unity to act as delegates to the general council, Dr. Sanford adds: "Surely our faith can but be strengthened in the conviction that the Church of Christ is moving toward some perhaps not far off divine event."

—The corner stone of the new Christian church at Anadarko, Okla., was recently laid, the Masonic lodge taking a prominent part in the proceedings. Six hundred members of the Sunday-school marched to the ground in charge of their teachers. Frank Beach is the minister there and he introduced J. E. Dinger, speaker of the day, who is pastor of our church at Chickasha. His address was a strong plea for the value of the church to a community. It was, he argued, the greatest influence in the world, no other institution being so world-wide in its power. The church, he claimed, is a necessity to the community. In conclusion, Brother Dinger gave four reasons why a man should belong to a church: First, he owes it to God who created man in his own image. Second, he owes it to society, for no one liveth to himself. Third, he owes it to his family, to set those who walk with him and come after him, a godly example. Fourth, he owes it to himself as this is profitable in the world to come. Nearly all the money needed for the new church is already pledged.



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Elmo, Mo., Loses Its Church.

Burlington, Ia., October 30.—Our church at Elmo, Mo., was burned Monday night, October 28. It was caused by the janitor not attending to the gasoline light plant properly. The building is a total loss, the organ, seats and chairs being saved. The building was not insured. It had just been remodeled on the inside and the furnace installed. We hope to build at once, but do not know what we can do as the church is not strong. W. H. Rust, pastor.

As We Go to Press

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., Nov. 3.—Meeting fourteen days old. Great interest. Wilson and Lintt winning golden opinions; 51 additions to-day, 157 to date. —H. K. Pendleton, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, Kan., Nov. 3.—Continued meeting commenced on Thursday; thirteen added, making 76 in ten days; tabernacle packed and overflow in church, yet many turned away. City orchestra furnishing music, town stirred. Duncan MacFarlane, advance man, commenced preparatory work to-day at St. Joseph, Mo., for our next meeting.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Belleville, Kan., Nov. 3.—Greatest meeting in every way ever held here; 51 additions first week. House too small to hold the crowds; money easily raised for all expenses; Bible school more than doubled. Fife and son the evangelists.—R. C. Harding, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Lincoln, Neb., Nov. 3.—Another glorious victorious day; 172 accessions. Brother Ullom spoke to women only in auditorium and I spoke to men only in Oliver Theater this afternoon; 98 men came out for Christ; 1,102 accessions here in 23 days of invitations. We have no representative building in this city but four representative pastors and consecrated churches—not great in numbers but in unity and zeal. Best auditorium and preparation we have ever had. God has rewarded us all according to our faith.—Scoville and assistants.

Special to THE CHRISTIAN-EVANGELIST.

Stillwater, Okla., Nov. 4.—House too small; twelve added to-day, thirty first week. —John T. Brown.

Special to THE CHRISTIAN-EVANGELIST.

Ludlow, Ill., Nov. 4.—Christian church dedicated by L. L. Carpenter yesterday and money raised to pay all indebtedness. Great rejoicing.—J. Frank Hollingsworth.

Special to THE CHRISTIAN-EVANGELIST.

Keensburg, Ill., Nov. 4.—Dedicated new building here yesterday, seating five hundred. Money all raised.—J. Fred Jones.

Special to THE CHRISTIAN-EVANGELIST.

Harvard, Neb., Nov. 4.—Three weeks with Evangelist Bicknell; 26 added—22 baptisms. —V. E. Shirley, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Memphis, Tenn., Nov. 4.—Closed three weeks meeting at Linden Street last night; 110 added and 59 confessions. Crossfield and Sturgis did fine work. Church and Sunday-school strengthened and our people delighted. —W. H. Sheffer.

Special to THE CHRISTIAN-EVANGELIST.

Shelby, Ohio, Nov. 4.—Meeting seven days old; schools and Sunday-schools closed because of scarlet fever; eighteen additions, mostly heads of families.—Fleming and Wilson.

Special to THE CHRISTIAN-EVANGELIST.

Clay Center, Kan., Nov. 4.—Fifty-one additions to date, forty-five confessions. H. R. Murphy pastor here. Siloam Springs, Ark., next.—Cooksey and Miller.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Nov. 4.—One hundred and sixteen additions with Independence Boulevard Church, 42 yesterday; 700 attended an overflow meeting last night.—Brooks Brothers, Netz sisters.

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The Federation Meeting.

The special meeting, called to consider the question of our attitude toward the invitation of the inter-church conference on federation, took place at the close of one of the regular sessions of the Norfolk convention. On two different occasions had the time been set for this special meeting, but owing to the prolonged sessions of the regular convention the opportunity could not be found, so postponement was made. After the presidential address on Tuesday evening the session was declared adjourned and F. D. Power called to the front to present for the consideration of those gathered there, and through them the brotherhood at large, a brief and simple report drawn up by a number of brethren selected for that purpose. W. F. Richardson was named as permanent chairman. He pointed out that this was an independent meeting (not under the auspices of the American Christian Missionary Society) of Disciples interested in the report of the committee appointed by the Disciples of Christ congress last spring. It was in response, he said, to a request of the brethren who were present at the New York gathering. J. L. Hill was chosen secretary for this special meeting, and J. H. Garrison read part of the letter of the inter-church conference. F. D. Power read the plan of federation and the list of religious bodies represented in the conference, and stated that about forty representatives of our own brotherhood were present. After the report had been moved and seconded, upon the chairman asking the will of the meeting, J. H. Garrison asked the privilege of saying a few words. We were, he said, fronting at that moment one of the greatest opportunities that had ever come to us in our remarkable history. What would all our accumulation of money, buildings and learning avail if we departed from the first aim that animated our fathers? he asked. If it be permitted the spirits of the departed to witness scenes on earth in which they are vitally interested there must be present, hovering over this gathering that night, he said, the spirits of the Campbells, Stone, Scott and many others who, misunderstood and persecuted and maligned, went to their graves without being permitted to see what we see to-day—the harvest of the sowing which they did in tears and sorrow. It seemed providential, he said, in conclusion, that we have this opportunity to let the world see that we still stand true to the great aim of those who inaugurated this movement, for the unity of God's people.

J. B. Briney at once rose to his feet to ask a question. He was called to the platform, but said he merely wanted to know whether he could participate in the deliberations of this gathering without being bound by any action it might take. In other words, could he go out as free as he came in? The chairman made a neat reply to the effect that Brother Briney would remain perfectly free "unless he put chains upon himself."

There had been some evidence that, after the long session, some present desired to leave the hall and J. T. T. Hundley added a few words emphasizing the importance of every one giving attention to the serious matter under consideration and requested that no one further leave the building. Quiet having been restored, Brother Briney proceeded with his remarks. His first criticism was that the matter was irregular; that a committee appointed by a congress ought to make its report to that body. He protested against the hurling of another "apple of discord" into our midst, at the present time. He thought we had had enough division of opinion and expressed his belief that there was no unity of sentiment among us on this subject of federation. It was easy, he said, for any other body to take action opposed to this committee's report, and we were not called on to settle the question one way or the other.

I. J. Spencer spoke in reply to Brother Briney, appreciating the spirit of any honest man like him, but Brother Spencer said it was strange and incomprehensible to himself how anything like the unity for which Jesus prayed could be "discord." "If I understand the 'Declaration and Address,'" he said, "it is two-fold: First, the restoration of the simple Christianity of Jesus Christ; second, a union as far as possible on the faith in Jesus Christ, barring human opinions and allowing the utmost liberty consistent with the faith of Jesus Christ." For thirty-five years, he added, he had been preaching the gospel and never had there come to us, as a people, such an opportunity. "My voice, my soul, my prayer," he said, "go out in the prayer of the Lord Jesus for the overture to fellowship, as far as possible, with these brethren."

W. T. Moore said he was quite sure no man on the committee would wish any one to be bound by the action of this meeting. "I have been with this movement a little while myself," he said, "and I can not understand how Brother Briney can take part in the Centennial without being glad to send this answer. I would be ashamed to go up to Pittsburg in 1909 if we had not sent an answer of the character drafted."

Brother J. W. B. Smith said he would not be bound by the action of the meeting, which was rather a superfluous remark in view of the answers made to Brother Briney.

When the question was put, the report was adopted by a large majority; the opposition was practically nil. Brother Briney and Brother Lord were both, however, in the large audience, though they did not cast their vote openly against the resolution, so far as could be determined from the reporter's table.

W. F. Richardson explained that in simple Christian courtesy we had to give a Christian courteous reply to this letter of the federation conference or else turn it down. He said he had nothing to do with the framing of the reply but challenged any one to compare it with the "Declaration and Address," and see if it was not in the same spirit. W. B. Craig asked the question whether the meeting should not appoint the delegates, and moved that the same committee of ten should select these. King Pendleton moved an amendment to the effect that the committee should appoint themselves first. This having been accepted by Brother Craig, the original motion carried.

J. H. Garrison stated that each religious body was bearing part of the expenses of the conference and that our apportionment was $250. On his call some dozen ten-dollar pledges were made towards meeting this obligation. Others will be welcomed.

J. T. T. Hundley, after the matter was settled, in a speech that did not disguise his emotion, said: "I feel like another star has been added to this convention." And that was the feeling of the great mass of the delegates, for was not this the most important action that had come up for the consideration of the brotherhood? As a fitting close to a meeting looking towards the peace and harmony of the church in our great land, the Netz sisters sang "Our America," using, with effect, a large American flag.



Report of Committee on Union With the Free Baptists.

The committee report on union with the Free Baptists would report as follows:

Since the full report made to the convention at Buffalo your committee has found no opportunity for doing any direct work. As was shown in the last report a conference of the Free Baptist committee with a committee of the Baptist Church immediately after one conference developed the fact that proposals for union with them seemed more attractive and more feasible than with any other. Your committee would be very far from hindering or in any way interrupting such negotiations as may result in the union of these bodies of Baptist brethren. Indeed we would rejoice to see them join wholly in one fellowship, trusting that such a union would be but a prelude and a prophecy of others even grander yet to come. A letter from Prof. A. W. Anthony, chairman of the Free Baptist committee, will explain the present situation:

"I appreciate and so do my brethren of the Free Baptist committee the fraternal and cordial interviews, and the more intimate acquaintance which we have been permitted to have with our brethren of the Disciples. It is true, as you suggest, that at present the proposed union with the Baptist brethren overshadows every other; and I can not now say what will be the final outcome of the agitation and discussion, since neither body as a whole has been able to express itself. Our committee has no power to speak for our people at large, and so we all await with peculiar interest the meeting of our general conference at Cleveland, October 1."

If it shall be possible to state some conclusion of this conference to our convention, it could hardly change the character of this report.

It should be remembered that the present effort to unite bodies that have too much in common to work apart was largely inspired by Dr. George C. Ball, who, with a company of his brethren, met with a company of our own, as it would seem, periodically, in the Franklin Circle Church of Christ, in Cleveland, some three years since. Dr. Ball was a good man. His long life was full of unusual power and he left to the world a rich heritage of noble effort. As he drew near life's close he had an ardent desire that "all who felt the truth of Pentecost and accepted without modification the Lordship of Jesus" might be truly one. May his hope last expressed to us, "That the first union will be with the Baptists and then with the Disciples," be granted early fulfillment. Nothing but actual indifference to the growth of the kingdom can make the people of God indifferent to the cause of Christian union. We can largely measure our zeal for Christ by this. The stolid mass of heathenism beyond the sea; the hard front of wilderness and the flank assaults of rationalism at home, call for the united effort of all who sincerely believe in Jesus the Christ. In the deep and earnest desire for a united church we must hold to the plain and vital truths in which the church first stood and last must stand. But we can show the spirit, the genuine courtesy, the longing for fellowship, the instant affection for all who sincerely love our Lord and Saviour, which commends, and commends above all else the plea for unity.

The people of God can be one when in unselfish loyalty to Christ they desire so to be. May our lives and our plea help to hasten the day. E. B. Wakefield, Chairman.

S. H. Bartlett, Sec. Pro. Tem.

[N. B.—The committee at its own request was retired.]

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State and National Secretaries' Association.

The meeting of this association at Norfolk during the national convention was the very best, both in attendance and interest, ever held by the association. Heretofore it has been sparsely attended but the state secretaries especially are determined that its meetings shall be a powerful factor for good in the mission work in the home land.

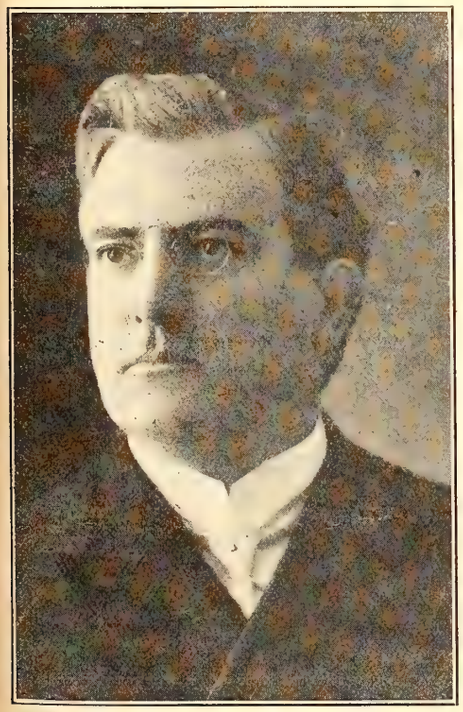
The interest this year centered upon the attempt to merge the state associations and the American Board and the offerings for state with that of that for home missions. The especial point of contention was the effort to have all the states send all money collected for state missions to the treasury of the American Board, out of which it could be checked on warrant signed by the president and corresponding secretary of the state board. It was contended on the one side that the merger would tend to unify and enlarge the work, but the other side contended that it was an unwarranted interference with states rights and would be of disadvantage to both the American and the state board. The secretaries of the states in which we are strong stood as a unit against the move.

The disposition of the question, for the time, was that it should be referred to a committee of seven for adjustment, but as the measure was beaten in the effort to adopt the new constitution, as far as the stronger states are concerned, probably no action will be taken till the committee on the revision of the missionary calendar shall make its report.

The session closed with the election of T. A. Abbott, of Missouri, as president and J. A. Rose, of Indiana, as secretary. A very enjoyable banquet in the evening was the closing feature of the meeting.

Liberty, Mo., to Hold Meeting.

The Christian Church at Liberty, Mo., is one of the historic churches of the state. It was organized in 1831, by A. H. F. Payne. It has had as its ministers some of the leading men of the brotherhood. J. W. Pettigrew, Moses E. Lard, G. W. Longan, A. B. Jones and F. O. Fannon are some of the men who have been preachers for this church. It has grown to its present strength



Walter M. White.

largely because of the work of such men as these, and because of the strong men and faithful women who have been leaders in its membership. The present membership is about 400. Robert Graham Frank, the present pastor, is in the fifth year of his service with the church, and the relations between church and preacher are ideally delightful.

The Liberty church has built three houses of worship. Its first house is now a residence. The second house, erected in 1851, served as the church home until 1905, when it was torn down to make way for the present handsome structure which was erected at a cost of $31,500, and dedicated last February, by Geo. L. Snively, free of debt. The new building was designed by G. W. Kramer, of New York, and is one of the handsomest and most convenient houses of worship in the state. With a total seating capacity of 900 it is equipped with every modern facility for effective church and Sunday-school life and work.

There have been some great protracted meetings in the Liberty church. People yet live in Liberty who remember the meetings held by Moses E. Lard, and later on by C. S. Lucas, and at a still later date by F. O. Fannon and H. A. Northcutt, when many souls were turned to the Lord. It is hoped that the meeting which will begin Sunday morning, November 10, will be a worthy successor of the great revivals that have preceded it. Walter M. White, formerly of the West Side Church, San Francisco, now of Kentucky University, Lexington, Ky., will do the preaching, and this is assurance that it will be well done. The Sunday school at Liberty, Cameron and Lexington, Mo., are in a contest now, and each school is at high tide in attendance and interest. A copy of THE CHRISTIAN-EVANGELIST of this issue is being sent to each family in the church, and an effort will be made during the meeting to greatly increase the number of subscribers, as the present pastor heartily believes that a Christian paper is a necessity in every home, if men and women are to be interested in the great things of the kingdom. Reports of the progress of the meeting will appear in our columns.



New Christian Church at Liberty, Mo.

Illinois Bible School Superintendent.

The new state superintendent of Bible schools of Illinois, who has been persuaded to take the position formerly occupied by Marion Stevenson, before the latter became associated with the Christian Publishing Company, is a practical Bible school man. Clarence L. DePew began his Bible school training twenty years ago under such men as H. H. Hamill and A. N. Gilbert. For the past eleven years he has been superintendent of the great school at Jacksonville, which, when he took charge had an average attendance of 160. This year the attendance averaged 600 and the offerings $35, where 11 years ago they amounted to perhaps $5.



Clarence L. DePew.

Brother Depew had a teachers' meeting averaging over forty in attendance and a training class of 125. We look for great results from his state administration of Bible school work. His address is to be Bloomington, Ill.

As Seen From the Dome.

(Continued from Page 1427.)

their king: "Lastly and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all goodness; for every plantation which our Heavenly Father hath not planted shall be rooted out." So, like these sturdy pioneers, we were here "of one mind" to serve our country and our Master's cause, and in the fear of God to lay foundations which shall never be uprooted, and it seemed fitting to come together in one great assembly under the shelter of the Jamestown Exposition, and have our chief speaker introduced by a lineal descendant of the daughter of the old king, Powhatan. May the spirit of the Norfolk convention go with us to the Crescent City.

It was a great privilege to see so many of the pilgrims going and coming as they looked for us under the Dome. Many found their way to the Vermont Avenue Church. The Sunday following the convention we had J. H. Garrison, W. T. Moore and others at our services, and Brother Moore preached the sermon. One of my boys was asked by his father: "How did you like Santa Claus' sermon?" "O he wan't Santa Claus," said Harry, "he was Father Time." And as the preacher described how he used to cut wheat with the old-time cradle, and used that peculiar swing of his body which is so familiar to all, the comparison was not inapt. Come again, Father Time.

The Tennessee Convention.

The churches of Christ of the state of Tennessee met this year on Oct. 6-9, with the Vine Street church, in the city of Nashville, and it was one of the largest conventions, in many ways, that has ever been held by our brethren in the state, fully two hundred delegates from all parts of the state being in attendance, and numbers of them had to come more than two hundred miles to reach the place of meeting. The ladies of the C. W. B. M. ("Can Women Beat Men' society) had charge on the first day, and notwithstanding a steady downpour of rain all day they met promptly at ten o'clock for a conference in the Sunday-school room, and when the hour for the regular meeting arrived, the auditorium was well filled and the convention was on its way with a feast of heavenly visions for all of us. The ladies had for speakers, aside from their officers, Mrs. Ford, of Morrison, Tenn., who has been doing missionary work in the Philippine Islands for several years past and is at home at this time on account of her health. Another of their workers, Miss Viola Compton, of Del Rio, who has charge of a mission school at that place, made an interesting report of her work, and was kept very busy after her first address telling of the conditions of the mountain districts of our own state. Mrs. W. H. Smith welcomed the delegates to our city and the homes of its citizens in a short welcome address.

Mrs. Peyton Robertson, of Nashville, state president, addressed the convention and set forth the many needs of the work and the wonderful progress that had been made in the years that have passed. Mrs. Robertson, as well as all the members of this society, give much of their time and talent to the work, and the success of the same is not to be winked at. At the night session of the board Mrs. Ida W. Harrison, of Lexington, Ky., was the speaker, and she needs no introduction to the readers of THE CHRISTIAN-EVANGELIST. To say her address was all that chaste English could make it would not do it justice. It was brim full of the workings of the cause in which we are all so deeply interested.

The secretary's reports, as made by Mrs. Hirsch, of Jackson, Tenn., were full of good works done and planned for the future.

The report for the Young People's department was made by Mrs. Mazie Allen, of Nashville, and was the best ever made by that department. It showed a membership of 442 and an offering of $510. This report should make us older church members hang our heads in shame over one dollar per member for missions. Truly "a little child shall lead them."

Promptly at nine o'clock Tuesday morning President J. J. Castlebury, or Union City, called the Missionary Society to order, and at that hour many delegates and visitors were in their places, and from that time on there was not a dull minute. Homer T. Cook, of Collierville, conducted the devotional exercises in the absence of J. E. Gorsuch, of Memphis, who, though on the program, was in the hospital at home, having been sick for some time.

The first day of the convention was devoted to Sunday-school work, and I question whether it has ever been more ably presented to any audience than it was by the speakers there. The first address was by E. C. Wilson, of Chattanooga, who spoke on the Sunday-school idea. This was followed by an institute led by E. S. Baker, of Jackson, and participated in by J. E. Crouch, of Johnson City, on "classification." followed by "The Big Boy and How to Hold Him," by Harris Brown, a business man of Memphis, and superintendent of Linden street Sunday-school. "Special Days," was the subject of W. L. Pollard, of Chattanooga. "The Primary Department," by Mrs. Walter Bell, of Bells. She said, among many other good things, that the teaching of the little ones was a secret passage to the hearts of the parents to get them into the church, who otherwise never could be reached. It was brought out during this discussion that 75 per cent of the church members come from the Sunday-schools, ninety-five per cent of our preachers from the same source, and eighty-five per cent of the souls saved. Should this not cause us to put forth, as we never have before, stronger efforts to have all the children as well as all the parents in the Sunday-school? The morning session was closed by an able address by J. P. Rowlinson, of Clarksville, in "A Message from the Christ to Childhood," the main points of which were: First, I believe in you; second, I love your children; and third, I want you. An able address by J. A. Lord, of Cincinnati, Ohio, on State Missions, was a fitting close to a fine day's work.

The convention was opened next morning by devotional exercises led by R. L. Mobley, of Alamo. L. D. Riddell, of Memphis, on the "Program of Missions," prepared us for many good things that followed. J. Lem Keevil, of Johnson City, delivered one of the most beautiful addresses of the convention, on the permanent fund, and at the close of his address many subscriptions to this fund were received, ranging from $100 to $1,000, bringing the fund up to thirty thousand dollars with an aim for forty thousand at our next annual meeting.

W. H. Sheffer, the pastor at Linden Street Church, Memphis, delivered the address on "How Big is Man," and only those who have had the good fortune to hear Brother Sheffer can fully appreciate his address. It was one of the most forceful as well as beautiful and timely speeches of the entire convention. Prof. F. D. Kershner, of Harriman, made perhaps the most scholarly address of the convention, on the "Program of Jesus." The large audience highly appreciated this fine address.

The report of Secretary Myhr showed large gains in all departments of the work, both as to numbers and moneys raised for all purposes. About thirteen hundred were added to the membership during the year by confession and baptism.

The committee on nominations proposed the following names, and they were duly elected by the convention: President, J. T. McKissick, Nashville; Vice President, E. C. Wilson, Chattanooga; Recording Secretary, A. R. Reeves, Paris, and Corresponding Secretary, A. I. Myhr. The following were elected members of the board of directors: One-year term, Hon. G. N. Tillman, A. I. Myhr and B. J. Farrar, of Nashville; two-year term, J. F. Robertson, of Crockett Mills; Hon. A. B. Lamb, of Paris, and George W. Hardin, of Johnson City; three-year term, Hon. M. H. Meeks, of Nashville; J. O. Cheek, of Nashville, and Dr. E. K. Leake, of Collierville.

The committee on future work recommended the appointment of a Sunday-school evangelist to encourage the work in the Sunday-schools of the state; three permanent evangelists, one to be located in each of the three grand divisions of the state, and that a committee of thirty business men, ten from each section of the state, be appointed to cultivate interest and attendance on the conventions.

By this time our hearts were in readiness for the fine address by Prof. H. L. Calhoun, of Kentucky University, on "Is Organized Mission Work Scriptural?" The largest audience was present for this closing session. Not more than ten or a dozen delegates had left for home. So well pleased were many with the address that it was decided to circulate several thousand copies of it throughout the state, one brother agreeing to mail at his own expense 1,000 copies. The general expression seemed to be that the argument of Brother Calhoun could not be controverted successfully and that there was no denying the fact of the scripturalness of organized mission work.

Quoting the words of Scripture, "Whatever we do in word or deed should be done in the name of the Lord Jesus Christ," he said: "The question each and every one should put to himself is, What would Jesus have me do? Not my will, O Lord, but Thine be done. Is our organized mission work right? How are we to determine whether or not a thing is right? We go to God's word to find out, for it is the only correct standard of right and wrong. It is the only line of division we can make. Whatever conforms to God's word is right, and whatever is contrary is wrong. What we want is the truth, the whole truth, and nothing but the truth. The Bible and the Bible alone is our rule of faith, for it alone teaches correct principles of religion and morality. All scriptural things are divided into three classes, matters of faith or necessity, matters of indifference, and matters of expediency. Matters of faith are those things which God teaches by inspired precept, or inspired example or by necessary inference from inspired precept or inspired example, and what God teaches must be obeyed, without addition, without subtraction, and without alteration. There is no scriptural precept commanding organized mission work. There is no inspired example teaching it, nor is it a matter of scriptural inference. It is not a matter of faith or necessity. Neither is it a matter of indifference, but it is a matter of expediency. Everything that is helpful or beneficial is expedient and must be done. It is just as binding as a matter of God's will as anything expressly commanded. Ninety-nine per cent of the foreign mission work and a large part of the home mission work is maintained by organized mission societies. Is the foreign mission work helpful or expedient? If so, then also is our organized mission society expedient and scriptural."

At the conclusion of the address a solo was rendered by Leroy St. John. After the benediction by President J. J. Castleberry the convention adjourned.

The closing scenes of the convention will long be remembered by those who were privileged to attend. It would be unjust to close this report and fail to mention the good music that was furnished by Captain Murphy and his good wife, of Springfield.

W. G. Mershon.

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NEWS FROM MANY FIELDS

Ohio.

The church at Nelsonville had a rally day and corner stone laying Sunday, October 13. Prof. Treudley, of Athens, was the speaker at both services. Walter Scott is presiding elder at Nelsonville and is doing a good work.——Geo. H. Sims has resigned at the south church, Lima, after several years of successful ministry. His intentions or his successor are not at this time known.——E. G. Van Winkle will leave Mungen to take the work laid down at Niagara Falls by James Wharton. We have thus made an even trade with New York.——Robert Chapman has been pining for the sweet breezes of the Buckeye trees, and has bade farewell to Butler, Ind., and come back to Ohio, assuming the duties of bishop at New Berlin. The corner stone at New Berlin was laid October 6. Prof. Dean, of Hiram, made the address.——W. H. Pinkerton is now in a fine meeting at the Fourth Avenue Church in Columbus where Walter Mansel is leading so successfully. In November he will be with M. E. Chatley and the saints at Ravenna.——Garry L. Cook is doing the preaching in his own meeting at Lorain. Miss Ida M. Hanna, of Cincinnati, is singing. Lorain had the best rally day in its history October 13. Who said the thirteenth was an unlucky day? You can't make Lorain believe that.——The Ohio letter aims to tell the truth, but sometimes things get a little bit twisted. The statement was recently made that C. C. Maple had taken the work at Rushsylvania. This was a mistake. Charles Ford is now installed in that work, having left North Royalton to accept it. The new church at Rushsylvania will be dedicated very soon.——Don't forget that November is for Ohio week. There never was a greater opportunity in Ohio for mission work than now. The churches are asked for $10,000 this year. They are abundantly able to do it. Let no preacher fail to give the people an opportunity to give to this cause. Secretary Miller has made a very thorough canvass and has been assisted by W. R. Warren et al., so that the field has been well cultivated. There ought to be and we believe will be a liberal response.——The date of the diamond anniversary of the Bedford church is November 15-17. Friday night, November 15, will be a fellowship meeting when every church in Cuyahoga county will be expected to be represented with a message of greeting. Also others will speak. Saturday night, November 16, James Vernon, of Winchester, Ind., an old and greatly beloved pastor, will preach. There will be three services Sunday, all given, for the most part, to history and reminiscence. This will be a glorious day. The closing address will be "A Forward Look," by Mrs. Atwater, the editor of "The Missionary Tidings," who came from the Bedford church. A cordial invitation is extended to all old residents of Bedford to be here. E. W. Libbey, who has been with the church for two or three generations, and is now its presiding elder, will read the historical sketch.——The coming of M. L. Bates as the president of Hiram College is one of the most welcome items of news that it has been ours to chronicle for many a day. Few men among us are better fitted for this place. Brother Bates has been pursuing studies in Columbia University for the past three years and is in the closest touch with modern methods of education. Then all who know him know that he is a born leader. His striking personality and fine insight and executive ability fit him especially for this position. While he will not be on the hill for a few months yet, already the atmosphere is pregnant with a brighter hope and a new enthusiasm. We hope that this may be a union of many years and the result a wonderful enlargement of Hiram's life and usefulness.——C. H. Bass has resigned at First Church, Findlay, to accept a call to Huntington, W. Va.——I. J. Tisdall is assisting Ira Durfee and the Broad Street Church at Akron in a meeting.——Any church wanting a pastor-evangelist of quite a wide experience for a meeting after the holidays, can be put in touch with such by addressing the Ohio Letter man. The Congregational council voted last week at Cleveland to postpone union of the Congregationalists, M. P. and U. B. churches for five years.——The Free Baptists at their tri-ennial conference at Cleveland decided they were not ready to unite with the Baptists. Christian union seems to move slowly.

C. A. Freer.



Herbert Yeuell at Mt. Pleasant, Ia.

Mt. Pleasant is a country town of about 5,000 people, the seat of two colleges and one normal academy. It is simply a college town filled with retired farmers, and this makes it a conservative place and difficult to work up a big meeting, because it is already noted as a church-going town.

The Disciples here are not among the wealthier churches. We are not strong numerically or financially, but we are looked upon as among the best workers in the city. We were not able to conduct a big revival at our own charges and keep our current expenses up at the same time, but being exceedingly anxious to have such a meeting, we hit upon a happy plan. We raised a guarantee of nearly $1,000 among our members and the business men of the town with the proviso that the converts secured at such a meeting should have the privilege of joining the church of their choice.

We secured a large Chautauqua tent, through the kindness of Keith Vawter, of the Redpath Lyceum, Chicago, and pitched it near the church on a corner lot. Our plan had been simply to hold a community meeting. We took the initiative and did not even consult with the spiritual authorities of the city in regard to the advisability of holding such a meeting. Soon after Brother Yeuell arrived he called together the pastors of the city and attempted to organize a union meeting, but without avail. The meeting progressed and the people were already in the big tent regularly, and co-operating in the meeting. Yeuell was preaching to twelve or fifteen hundred people every night, and when these men discovered that the biggest meeting that had ever been held in this city was going on and was about to close, they called a meeting of the pastors and united in asking Brother Yeuell to remain over another Sunday and promised a union effort. Brother Yeuell complied with their request and the result was simply astonishing. On the last day of the meeting there were 128 confessions. At the last service there were 81 confessions. Altogether there were 350 confessions. The Christian Church gets about 100 of these converts, but this is not the only good we have derived from the meeting. Our work has been pushed forward and some bad effects of poor evangelism here in the past have been overcome.

The offerings provided for the entire expense of the meeting, which was over $1,000, and the original guarantee was untouched. Yeuell addressed the largest religious meetings that were ever assembled in this city. Those song services by that greatest choir that the people of this city ever heard will never be forgotten. Yeuell and Matthews endeared themselves in the hearts of the people of this entire community. They will probably be called here for another meeting next year under even more auspicious circumstances.

L. A. Chapman.

A Great Meeting in California.

The S. M. Martin meeting at the Naomi Avenue Church, Los Angeles, is a matter of history. We had not planned for a meeting at this time, but had been planning for one later in the fall with O. P. Spiegel, and had no idea of holding it earlier or of having S. M. Martin. Brother Martin was the chief speaker at our Long Beach convention, and while there I insisted upon his preaching for my people at least once before returning to his home in Seattle. This he agreed to do, so I announced him for Monday night, August 10. Then he found that he could preach several times. The people were greatly pleased, yet no efforts were put forth for an ingathering; we simply came to the services and enjoyed them. But when Lord's day came and twenty-five souls responded to the invitation we suddenly awakened to the fact that we were in a revival meeting. Calling a special meeting of the officers we decided that we did not dare to close, but that we must go on, providing Brother Martin would agree to do so. This he was indisposed to do as he had selected this time for a much-needed rest, but finally he agreed to go on for a short meeting, providing another meeting was secured for Brother Spiegel. This was speedily arranged for with the Broadway church and at this writing Brother Spiegel is engaged in a splendid meeting there. We began our meeting in earnest and in just twenty-nine days there were 185 souls added to the church—by confession 95, letter and statement 90. Practically all were adults, many were heads of families and many were young men and women between the ages of 18 and 25. The new members at the first call pledged over $800 toward the current expenses of the church, and 80 pledged tithers were enrolled, 63 of this number being members of this congregation, the others belonging to our other churches, making, I believe, the largest number of tithers ever secured in any one meeting and church. More than $1,000 was raised during the meeting, all by free will offerings, leaving more than $300 after all bills were paid. The last Sunday of the meeting we observed our first anniversary in our new building by making a thank offering (this had been planned before the meeting) of over $400, many of our members giving their entire week's income as an appreciation of the blessings received during the year. It is quite unnecessary to say anything about the evangelist, yet I would say that I never had the privilege of listening to such great sermons as were delivered in this meeting. Brother Martin has left us, the great meeting is a thing of the past, yet we are going on, growing every week. Since the meeting closed 11 have been added—2 by baptism, 9 by letter; the Sunday-school has grown until last Sunday we had 363 in attendance with $15.80 collection. This is an increase from 150 a year ago. I have entered upon my fourth year as minister of this church. During the three years there have been added to the church 275 at regular services, which, added to the results of the Martin meeting, make a total of 460 additions in 38 months. On the Lord's day following the close of the meeting the brethren announced a $400 raise in their minister's salary.

Willis S. Myers, minister.



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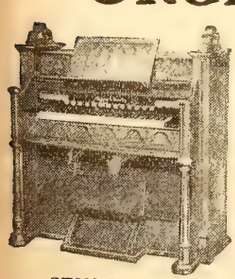
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The Great Christian Union Meeting at Springfield, Mo.

It was a Christian meeting conducted under the auspices of the three Christian Churches, and it was a union meeting, for the three churches were united, were of one mind and heart, of one accord, and in one place. In many ways the meeting was one of the most remarkable of any ever conducted by the Disciples of Christ. In number of converts reached, it even surpassed the great Anderson meeting, or a total of 1,271.

Springfield is located in the Ozark Mountains. The northern part of the city, with all of its interests, centers about the Frisco railroad shops and offices. The Central Christian Church is located in this community, and is composed of earnest, wholesouled people, many of them prominent railroad men, and many others, also, of the best families on that side. F. F. Walters has been their minister since November 10, of last year. Brother Walters has a great hold on the church, and is very popular in the community. We were in their building for two services, and found standing room at a premium at both times. The Central received over 400 of the converts, and the building is packed even on Wednesday nights. We predict a great future for this work. It is great even now, but it seems like a bee-hive. The entire membership seem to be there on business for the King. Our great Missouri Evangelist, W. E. Harlow, lives the second door south of the church, and on account of his recent bereavement—the loss of his son, Clyde, who was a singing evangelist, and as all the church say, young man of consecration and princely character—Brother Harlow was in our meeting about three weeks. If the spirit of his prayers are any indication of the spirit of his work, God has great things for Brother Harlow in the Divine vineyard.

On the South Side of the city we have two churches, the South Street Church and the First Church. The former has the best possible location, and is ministered to by F. L. Moffett, with whom we labored in Centerville, Iowa. Brother Moffett has been in Springfield about one year, and in my ten years' experience in the field I never met a pastor and his wife who could make as many calls in a day as Brother and Sister Moffett. Though the South Street Church has a good building, it is far too small. Its capacity is also taxed at the regular services. Many of the best business men and their families are in this church, and they expect to launch a new building movement at once. On account of its location, large membership, and influence in that portion of the city, this church received the largest number of converts.

The First Church, which is really the mother church in Springfield, and whose first building was used in the days of the Civil War for a hospital (that is on the day following the Battle



N. M. Ragland, pastor of the First Church.

of Wilson Creek), is a down-town church. This church is well located for institutional work, but thinking of moving farther out. They have a very valuable business property, which is rented for store purposes, the church auditorium being on the second floor. N. M. Ragland, who held one pastorate for twenty-five years in Arkansas before coming to Springfield, ministers to this church. Brother Ragland is one of the sweetest, most spiritually-minded ministers we have met in all of our experience. Years ago he baptized Brother Walters, who is the pastor of the Central Church, which made the fellowship of the meeting all the sweeter.

Our meeting began in the great tent, which was located by the Postoffice, midway between North and South Springfield, the first Sunday in September. I went a few days in advance to assist in the final arrangements, to complete the advertising, arranging platform, baptistry, etc., and met with all the members of all the churches, prior to the opening of the meeting. The meeting was great from first to last. There were thirty-five at the first invitation given, and one hundred at the last. Had it not been for the fact that we were in a tent, and at the mercy of the weather, we would not have considered closing so soon, but the weather was growing cold, and frequent rains in such a great tent would have been an insurmountable barrier. We closed on Sunday, with almost perfect weather, and it rained all the next day, and was exceedingly cold. The meeting closed the right day and the right hour.

Our tent in dimensions was 120 by 170 feet, and was lighted by incandescent lights, with a large platform at the side, with a seating capacity for 150 singers. We used two pianos and an orchestra continually, and the music by Mr. Jesse Van Camp will never be forgotten by those who heard it. The solos and special songs were under the direction of DeLoss Smith, and were never better. In fact, I believe that Mr. Smith and Mr. Van Camp singing together are both stronger than either alone. Our new book, "Songs of the King," was used, and the fact that 1,200 were sold during the meeting, shows the power of music in influencing men.

Mr. Thomas Penn Ullom, who is superintendent of our Personal Workers, brought his bride to the Springfield meetings, having been married but a few days previous to the opening of the same, and Mrs. Ullom, formerly Miss Jennie Heckler, of Antioch, Ohio, was baptized by myself ten years ago, while I was still a student at Hiram College. Mrs. Ullom has since taken a course in the Moody Bible Institute, and is a very valuable worker added to our company. Dr. and Mrs. Betts, who superintended our slum work, are both personal workers. Mrs. Betts, acting as my private secretary, came in the second week of the meeting. They had charge of the Fresh Air Home for the Moody Sunday School, of Chicago, and their summer work in caring for the children of that great, crowded city, was wonderfully blessed with many converts, and was a great preparation for the fall campaign. Mrs. Scoville conducted, as usual, the meeting for girls. Mrs. Betts led the music, and in the one service they reached 36 girls for Christ and the church.

Back of the pulpit was the baptistry, and, by precept and example, Christian baptism was taught at every service. We not only answered the question, "What must I do to be saved?" but also, "What must I do to be baptized?" The tent lacked only 17 chairs of seating 3,000, though an onlooker would have called it a 5,000 auditorium. The seating capacity was taxed continuously. We never addressed such wonderful throngs in any meeting, union or otherwise. On Sunday nights, the audience standing would almost equal that seated.

For some time we have advertised this sort of simultaneous meeting, as it connects the smaller church with the great city movement, and thus inspires the weaker churches and gives them a greater standing in the community. We were delighted last year to be able to arrange in advance for several such meetings this year, of which the Springfield meeting was the first. The were 134, 130, 125 and 151 on the four Sunda and we thank God for the victory won in name alone. Chas. Reign Scoville.



Top Row—Mr. and Mrs. Ullom, personal workers; Dr. and Mrs. Bett slum workers; DeLoss Smith, director of music.

Bottom Row—Jesse Van Camp, chorus leader; Mr. and Mrs. Scoville, Mr Smith, accompanist.

The Voice of a Pastor.

The three churches of the Disciples of Chr in this town have just passed through a gr evangelistic campaign. It was a veritable Pen cost. Like the meeting in Jerusalem it was t fruit of prayerful and painstaking preparati Such a meeting is never an accident. The pla were so carefully arranged—even to the minut detail—that the thoughtful mind could see t the victory was gained before the battle v joined. Brother Scoville and his workers all pleasing personalities and masters in th respective specialties.

The initial service was held in the tent Sunday morning, September 1. The commun of a multitude of Christians was a beauti and suggestive object lesson on Christian uni The first sentence of the sermon of Dr. Scov drew the audience still as death, and he h the attention steadily till the end. He is a eral, a gifted preacher of the Word, and in hortation a son of consolation. The matter, manner and the spirit of his sermons were that could be desired in an evangelistic paign.

The meeting was a tonic to the moral spiritual life of the town. When the mee closed 1,271 had signed cards. Many ot were converted at the reception given to the members. At the following midweek pra meeting and the Sunday services a large pany accepted Christ. Probably 1,300 pe responded to the gospel invitation as a resul the meeting. The new converts are crow our Sunday-schools, prayer-meetings, Ende societies and church services. There is als large increase in the offerings as most of new members have pledged themselves to some definite amount to the Lord's work. next advance will be a revival of church b ing. N. M. Raglan



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Seventh District, Illinois.

G. W. Ford, minister at West Salem, has closed his work there and moved to his new field, Owensville, Ind. We only wish he had stayed with us. There is need of more preachers in this Seventh district, and he is the type of man we are seeking.——W. T. Gordon has been in a meeting with the church at Alma, following the dedication of their new church building.——Our state field secretary, J. Fred Jones, is good to us here in the Seventh, having visited a goodly number of our churches in the interest of our state and district work.——C. M. Smithson, of Flora, and Mrs. Davis, of the same place, were with us at Edgewood in a recent rally. Five of the young people from Effingham accompanied the writer, and greatly assisted in the music. A good program was arranged for Sandoval for Monday night, October 21.——I should like to help place two or three good men in our Seventh district.

D. R. Bebout, Field Secretary.

Georgia.

The Northeast Georgia Convention, held at Mt. Vernon, October 22-24, was one of the best in the history of the district. Twenty-eight of the thirty-seven churches were represented, and all the preachers of the district except one were present. The visiting preachers were B. P. Smith and W. B. Shaw, Atlanta; E. L. Shelnutt, Acworth and R. A. Hovious, Tennessee. On Wednesday, October 23, the splendid house was dedicated. I preached the sermon, and T. M. Foster gave the history of the church and offered the prayer. Monroe won the next annual convention.——Evangelist Allen Wilson and his singer, Prof. Lintt, are in the beginning of what promises to be the greatest meeting ever held in the First Church, Atlanta. There were 91 additions the first week. This church will entertain the State Convention November 18-21. Several more preachers who can live on medium salaries are needed in Georgia.

E. L. Shelnutt.

Acworth.

A Good Meeting in 'Frisco.

At the West Side Church, San Francisco, we began a meeting on September 29, and continued three weeks, with 41 additions. Owing to the fact that we were to begin in Santa Rosa on the 20th it was impossible to continue. The pastor, Robert Lord Cave, is the son of the much-beloved R. L. Cave, of Nashville, Tenn., and is one of the brightest young men on the coast. I heard him in a series of sermons two years ago in a meeting in Santa Cruz, and was deeply impressed then with his marked ability. His wife is a woman of sweet refinement, and together they are making their way to the hearts of the people. The West Side Church is one of our best churches on the coast. I have watched, with deep interest, its fortunes. Its first pastor, W. A. Gardner, was a very dear friend of mine. He gave the best years of his life to this church. Walter M. White, the next pastor, I knew. Brother Cave, who succeeded Brother White, had just fairly entered upon his duties as pastor when the awful disaster of April 18th came. But the thing that impressed me most with this church was their earnest desire to help the other churches about the bay. They are on the ground, and know the needs and are doing all they can to meet those needs.

J. A. Brown, Evangelist,

Santa Cruz, Cal.

Southwest Missouri.

Protracted meetings are the order of the day in South-west Missouri. The great Scoville meeting at Springfield set the pace. Monser is assisting Brother Sims at Carthage; Joseph Gaylor is helping Sam I. Smith at Duenweg, where the house has just been doubled and beautified; Boen and Conrad are beginning what promises to be a great meeting with Geo. L. Peters at South Joplin; J. M. Miller, of Diamond, is storming the fort at Villa Heights, Joplin, with J. W. Famuliner as pastor; while Brother Barnett at Webb City is holding his own meeting. Pittsburg, Kan., just twenty miles away, has had a shaking up with Coombs and Dawdy as leaders. Wilhite and Tuckerman have been to Columbus, Kan., just a few miles to the west, with a fine harvest cut short by another engagement, but they will soon return and renew the battle. Monett has just had fifty added, and Neosho is preparing for the greatest meeting in their history when they get into their new twenty-thousand-dollar church about the first of the year. Evangelistic fires are burning all over the Ozark hills, and hundreds are being added to the Lord.——Two great church buildings are under way in this section. A twenty-thousand-dollar structure is building at Neosho, that for the size of the town will not be surpassed anywhere. J. W. Baker leads there. That means victory. Evangelist Wilhite will follow the dedication there with a meeting. The other is at Aurora, where Geo. Prewitt preaches. It will cost as much or more than the one at Neosho and will be an honor to the Missouri brotherhood.——The church at Nevada has been redecorated and refurnished at a cost of some three thousand dollars, and reopened, free of debt. The meeting that promised so much was interrupted by a local option campaign that it is hoped will carry the city and county early in November. W. W. Burks is doing a fine work there.——Our First Church has been repaired and redecorated and a fine new pipe organ installed. We shall begin soon to prepare for another evangelistic campaign in this church.

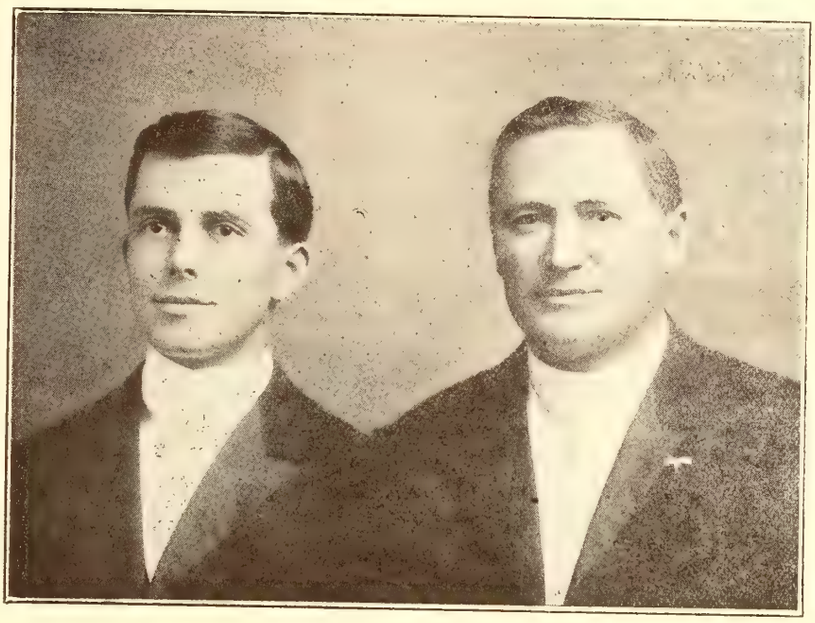
W. F. Turner,

Joplin, Mo.

Fife and Son in Kentucky.

The Christian Church of Madisonville, Ky., has had the greatest revival in its history. Arrangements were made last December with Roger H. Fife, and his son Clyde Lee Fife, of Kansas City, Mo., to lead us in this meeting. The first service the evangelists were greeted by an audience which filled the house to overflowing. That we had made no mistake in the selection of the men who should lead us in this, the greatest of all our meetings, was apparent. R. H. Fife's first sermon captured the audience. From that hour up to the close the house was too small to accommodate the people who came to hear. There were additions at every service excepting one. All classes of people began to think, and told about the sermon, thus advertising the meeting. The music was excellent. The large chorus organized and directed by Clyde Lee Fife, inspired every one with a desire for the best things in life. As a soloist he pleased his audience. That his father might have a short rest he preached twice during the revival and his sermons were well received. The unity existing between the father and son is the most perfect possible. As personal workers, I have never seen their equal. The last service was the crowning one. Not half the people who came could get into the house. Fourteen persons offered themselves to Christ and his service during the day. The total number added during the meeting was 93.

S. F. Fowler, pastor.



C. L. and R. H. Fife.

73 in a University Town.

I have just closed a two weeks meeting with the University Church in Waco, Texas. This church is made up largely of the faculty and student body of the college. The services were held in the chapel room. We had from fifteen to twenty minutes at the morning chapel hour to speak, and the evening service was from 7:15 to 8:15, so that the students could have most of the evening for study and preparation of lessons. The meeting lasted just fourteen days, with 73 additions from various sources. All felt that it was a great meeting. It was, to me, a great pleasure to work with them. The Texas Christian University is certainly a great school for our brethren of Texas and the great Southwest.

A. E. Dubber,

Fort Worth.

189 at Chanute, Kan.

We have had and are still having the greatest meeting Chanute ever saw. H. E. Wilhite, with I. H. Adams as singing evangelist, came to us Sunday, October 6, and remained over October 27. There were 180 additions, 108 baptisms, and more yet to baptize. There were 19 additions at the last meeting. Brother Wilhite was compelled to leave to meet other engagements. Our city was never before so thoroughly shaken up by a religious revival. The tabernacle built for the meeting seated 1,700 to 1,750 people. It was well filled at every meeting, and was entirely too small for the Sunday night meetings. Hundreds were turned away each Sunday night. The interest is so great that the Church has decided to continue the meeting for a week or more with home forces. Our pastor, G. W. Kitchen, will do the preaching and H. J. Decker, one of the converts of the meeting, will lead the song service. He is a master in that line, with large experience, attractive personality and a fine voice. He has resolved to give his life to the evangelistic work and I have no doubt he will "make good."

John W. Martin, Jr.

Changes.

Aber, Clinton.—South Bend, to Angola, Ind.
Buckley, N. G.—Fitzgerald, Ga., to Ocean Springs, Miss.
Bullock, I. Harry.—Eureka, Ill., to Footville, Wis.
Clinkinbeard, A. L.—Dublin, to Ladonia, Tex.
Crutcher, S. W.—Braymer, Mo., to Pine Bluff, Ark.
Dudley, W. L.—Orando, Va., to California, Pa.
Elliott, E. W.—Eminence, Ky., to Selma, Ala.
Freeman, Chas. W.—Newton, to Cherokee, Ia.
Givins, J. P.—Heyworth, to Rossville, Ill.
Hanna, D. E.—Louisa, Va., to Oaktown, Ind.
Lyon, O. L.—Pond Creek, to Enid, Okla.
Martin, Sumner T.—Chicago, Ill., to 235 N. Valley St., Kansas City, Kan.
Murphy, J. N.—Belpre, to Lewis, Kan.
McAuley, J. Ellis.—Des Moines, to Grimes, Ia.
O'Connor, T. J.—Sigourney, to Colby, Kan.
Romine, E. M.—Leon, to 1430 Twenty-sixth St., Des Moines, Ia.
Smith, Charles C.—Blanchester, to Orrville, O.
Stout, Arthur.—Roswell, to Carlsbad, N. M.
Vance, S. J.—Denver, to Delta, Colo.
Willison, W. H.—Genoa, O., to Fairmont, W. Va.

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Evangelistic

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Arkansas.

Rogers, Oct. 31.—In September I held a meeting for three weeks and a half here. Forty-four were added to the church, about 2 of them being immersed. In October I found a discouraged little band at Farmington, Ark., where I preached a little over three weeks, with a result of 24 being added, 16 of whom made the confession. The church was left much encouraged.—Jesse E. Heins, evangelist.

California.

Ventura, Oettober 25.—One addition; good audience; excellent interest.—Dan Trundie.

Los Angeles, October 28.—Our three weeks' meeting with the Figueroa Street Church closed yesterday with 41 additions—20 baptisms. E. E. Lowe, of San Bernardino, was the evangelist. The meeting was a great victory for a mission field.—E. H. Kellar.

Canada.

Milestone, Sask., Oct. 28.—I began a meeting at Yellow Grass, last Monday. Fifteen adults have taken their stand for New Testament Christianity—two by confession, three by letter and ten from other churches. One added here yesterday—A. R. Adams.

Illinois.

Shaw's Point, October 25.—We were compelled to close an interesting meeting at the end of thirteen days, on account of diphtheria. Evangelist Wm. A. Ward conducted the services, which resulted in 18 additions—15 by confession and three by statement.—Charlie E. Barnett, clerk.

Table Grove, October 28.—Last night closed our three weeks' revival services with 29 additions and a most promising outlook for the entire fall and winter campaign, which will be carried on by our pastor, Fred S. Nichols. Alva W. Taylor, of Eureka, did the preaching, and Lee Bowen, of Kansas City, Mo., had charge of the music. By many, this meeting is considered the most successful revival held here in years. While the meetings have closed, we feel that our work has really just begun.

Rock Falls, Octodber 28.—One confession at last night's service.—C. F. Ladd.

Danville, October 30.—A meeting at Old Union Church, six miles northwest of this city, has just closed. The church was neglected and discouraged. Great crowds attended the services, and on Sunday evenings the building could not accommodate more than half the people who attended. The results were 39 additions to the church, the Sunday-school increased fivefold and regular preaching provided for once each Lord's day. There is great joy in the church and in the community.—Andrew Scott.

Palmyra, October 28.—Six additions here yesterday. All lines of work in good condition.—W. H. Kern.

Chapin, Oct. 29.—O. C. Bolman, of Mason City, is in a great meeting here. Five have been added to date, and great interest is manifest. The meeting will continue.—C. B. Hanger, singing evangelist.

Albion, Oct. 28.—Allen T. Shaw, pastor of the church at Fairfield, held a two-weeks' meeting for us here, closing last night. There were 23 additions—14 confessions and nine otherwise, making 53 since we came here in April. All departments of the work in good condition.—D. W. Conner, pastor.

Indiana.

Martinsville, October 28.—Our three weeks' meeting closed last night with 34 additions. This, our fourth meeting here, was best. Fred E. Warner, Danville, Ind., had charge of the music.—M. W. Yocom.

Anderson, October 30.—The Arrow Avenue Christian Church is having a glorious revival, conducted by Evangelist Winfrey. Thirty-four additions to date. We feel more than repaid for our efforts. Brother Lundy is our pastor.—Mrs. Brimmell.

Iowa.

Clearfield, October 21.—One baptism last Wednesday night and one addition yesterday from another church, making 23 during this month.—S. R. Reynolds.

Hamburg, October 29.—Six additions in our meeting. One old lady seventy years old made the confession and was baptized. Isaac Elder is preaching.—Charles E. McVay, song evangelist.

Clarion, Oct. 31.—An excellent series of evangelistic meetings has just closed at the Church of Christ. H. C. Littleton, the minister, proclaimed the gospel message in a manner never before heard in Clarion. All branches of the church were quickened to renewed life and energy, and we are expecting great things for the future. Although the number of conversions was small, the seed sown will bear fruitage.—Will Johnson.

Des Moines, Nov. 1.—I have just closed a three-weeks' meeting at Decatur City with 21 additions—16 confessions, four from other churches, and one by statement.—A. L. Whittenburg.

Des Moines, October 30.—Report at ministers' meeting: C. S. Medbury, University Place, ten added; Finis Idleman, Central, six additions; W. J. Mingus, Ninth and Shaw, five.—J. McD. Horne, secretary.

Hampton, Oct. 29.—A three-weeks' meeting closed last night with 30 additions—26 baptisms, four otherwise. William Baier, the regular minister, did the preaching, and Mrs. J. H. Davis, of Oskaloosa, was the leader of song. Good attendance and good interest in all branches of work.

Kansas.

Olathe.—T. S. Clements is in the midst of a great revival at the church here of which he is pastor. One of the largest congregations that ever gathered in a church in this city was present Sunday night, and much interest is being manifested. T. Y. B. Wood, gospel singer and chalk talker, is in charge of the music. Much good is expected.

Eureka, October 21.—Two added by baptism yesterday. Full house at every service.—O. J. Law.

Strawn, October 28.—Greatest service in the history of the church here last night, at which there were 18 additions. A. L. Drummond, pastor of the Norton, Kan., Church, is doing the preaching. Twenty-two to date. We continue.—A. B. Moore, minister.

Peabody, October 28.—Our meeting here continues with increasing interest. Four additions to date. Good audience, splendid attention and deep interest last night.—J. P. Haner.

Nickerson, October 28.—Sixteen added Sunday; 48 to date. We continue. I am singing and preaching the old gospel.—W. L. Harris.

Lafontaine, October 29.—Meeting continues. Twenty-five additions, all adults.—Edward Clutter.

Asheville, October 28.—During the past two weeks we have had three additions—one by statement and two by confession and baptism. The audiences and interest are good.—G. P. Clark.

Downs.—One addition since last report. There have been 10 additions this fall, and all, except three, are adults representing the best people of the town.—F. T. Ray.

Louisiana.

Alexandria, Oct. 29.—Four additions to this congregation during October—one by confession and baptism and three by letter.—L. A. Betcher.

Michigan.

Detroit, October 23.—At the last service of my twenty months' pastorate, there were five additions.—S. G. Fisher.

Missouri.

Adrian, October 25.—I have held two meetings this fall—one at Merwin, Mo., with 18 additions—14 by baptism; the other at Gunn City, with one addition by baptism.—Clyde Sharp.

Pickering, October 25.—O. W. Jones, of Milan, Mo., has just closed a three weeks' meeting with the church here, with 15 added by baptism, five by letter and four by statement. Walter Joanson, of our congregation, led the singing in a very acceptable manner.—O. G. Null.

Laddonia, October 26.—I closed a two weeks' meeting recently at Bachelor, Mo., which resulted in 18 additions to the church—nine by baptism, one from another religious body and eight otherwise.—I. D. Creer.

Newark.—Meeting closed with 15 additions. All departments of the work in good shape. J. P. Furnish is the successful pastor.—George H. Nicol, evangelist.

Liberty, October 27.—The McConnell union tabernacle meeting closed to-night. Whole community stirred and blessed by the meeting. There were 200 additions. At this morning's service in our church we had 28 additions—22 by confession. Others are pledged to come.—Graham Frank.

Mound City, October 28.—Six additions since last report, two of these being by confession and baptism.—C. V. Allison, minister.

New Franklin, October 29.—We have just closed a fifteen days meeting here with 25 added to the congregation, 15 by conversion. T preaching was done by the writer, assisted home forces.—J. E. Rains.

Renick, October 28.—Just closed a two wee meeting which was well attended and result in eleven additions—seven by confession and fo by letter. The church is in splendid spirit a every one happy over the meeting.—E. Y. Keit pastor.

Smithton, October 30.—With the help Brother Lindenmeyer, of St. Joseph, our meeti at Urich closed with 13 additions to the churc 11 by baptism.—A. Sterling.

Kirksville, October 31.—Four confessions a baptisms at Mount Pleasant; three confessi and one from another church at Greensburg; fo confessions, one reclaimed and four by sta ment at Novelty, where Miss Hallie Lee McCa led the song service. Ten confessions and n baptisms at Hazel Dell, where our blind broth T. R. Gildewell, who recently came from Baptists, did part of the preaching.—J. W. vis.

Rosendale, October 31.—We were rained out Bethany Church, after continuing two weeks w 24 additions—19 confessions, 14 of them be young men.—W. A. Chapman.

Brookfield, October 30.—Three received i fellowship here since last report. Closed a weeks' meeting with the brethren at Hale, tober 21, with four added.—R. E. L. Prunty.

Shelbyville, Oct. 31.—E. M. Carr, of Can Mo., closed a three-weeks' tent meeting at Bet October 3, with the following results: Nine confessions, two from another church, and 27 letter or statement. Considering the fact that did not even have an organization when Bro Carr came, and only a few scattered Disciples a radius of five miles, we feel that the mee was a great success.—P. D. Shouse, clerk.

Mount Vernon, Nov. 1.—I have just close twenty-days' meeting at Antioch, Dade cou with 60 additions—48 confessions and bapti five reclaimed, three by statement and four f other churches.—J. F. Hargrove.

Kirksville, Oct. 31.—Closed a meeting of weeks at Hagers Grove October 28, with baptisms, one by statement and one from other church. Sister Leah Wright, of Ma Mo., led the singing. Also held a two-we meeting at Union, Shelby county, in Septem with T. B. Lockhart, of Clarence, as evang and Sister Wright as singer, resulting in baptisms and five added by statement. meetings developed much interest and sh have continued longer.—D. M. Kinter.

Dexter, Nov. 1.—Our one-week's meeting Cooter, Mo., resulted in eight additions—si relation and two by confession.—G. T. Sm

Knobnoster, Nov. 2.—We closed a three-w meeting at Altoona last Sunday, with nine tions—seven by baptism, one by letter and

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m another religious body. C. W. West ached for us two weeks of the meeting.—A. Blalock.

braska.

Telson, October 28.—We closed our meeting the Ox Bow Church, Sunday night, with ten itions. They consider it the greatest meet- in the history of the church.—Thompson and ghes, evangelists.

eru, October 28.—We had the great joy of izing our eldest daughter last night. Seven ed yesterday; 13 during October.—L. A. song.

tratton, Oct. 30.—We have just started a ting here. Interest seems good.—Dr. W. mpson and C. M. Hughes.

iller, Oct. 30.—Our four-weeks' meeting with Von Forrell as evangelist, closed last night 23 added, mostly men and heads of families. Best interest and best meeting in general this town has ever had.—J. W. Walker, pastor.

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New Mexico.

Roswell, Oct. 28.—Two added here yesterday.—C. C. Hill.

Ohio.

Toledo, Oct. 22.—Four accessions at Central Church October 13, and six last Sunday.—Grant W. Speer, pastor.

Minerva, October 28.—Two additions by confession and baptism since beginning here October 6.—J. A. Wharton.

Oklahoma.

Hobart, October 23.—Eight additions since last report, four by baptism.—W. A. Merrill.

Edmond, October 24.—One baptized last night and one the week before. Fourteen added at regular services in the ten weeks I have been here. Interest growing in all departments.—R. E. Rosenstein.

Pennsylvania.

Greensburg.—Evangelists W. F. Shearer, of Angola, Ind., and A. L. Haley, of Butler, Ind., began a great meeting in the First Christian Church, Greensburg, Pa., October 7. There were 18 conversions the first week, with prospects for a great meeting. Ben S. Johnson, a recent graduate of Bethany College, is the pastor and William H. Lynn is the Bible school superintendent. The church has over 200 members. The meeting will continue four weeks.—Samuel E. Lysle.

South Dakota.

Ft. Pierre, Oct. 15.—Two added by letter last Lord's day, making five since last report.—A. O. Swartwood, pastor.

Lead, Oct. 11.—Our meeting at Edgemont closed with 21 added. I found four members of the church there in July. There have been 16 baptisms since, and the membership now numbers 31. I began here last Sunday.—Joel Brown.

Sioux Falls, Oct. 13.—Two additions by letter, one confession and one by statement.—Homer L. Lewis, minister.

Tennessee.

Paris, October 30.—Seven additions Sunday—four confessions and three by letter; five on the Lord's day before. Church and work moving along nicely.—W. G. Mershon.

Memphis.—R. H. Crossfield is in a meeting with Linden Street Church, of which Brother Shaffer is pastor. Twenty-four added on Lord's day last. One addition at Union City. J. T. Castlebury is the pastor.

Collierville, Oct. 5.—J. T. McKissick, of Nashville, conducted for us, during the last two weeks of September, the most successful revival we have had for many years. At the close of the second week 17 had been added to the church, and the walls of indifference and sectarianism had fairly begun to crumble when Brother McKissick was called home. The day services were most helpful and the membership was greatly revived and strengthened.—H. F. Cooke, minister.

Texas.

Fort Worth.—Work starts off fine at the Tabernacle. Eight added in three weeks and Sunday-school increasing rapidly.—E. M. Waits.

Van Alstyne, October 29.—Four added at this place yesterday. Meeting with home forces begins November 23.—G. F. Bradford.

Utah.

Salt Lake City, October 19.—One by letter and one baptism.—Albert Buxton.

Washington.

Olympia, Oct. 10.—Meeting one week old. Five added—four by confession. Overflow house Sunday.—S. W. Jackson and Edward McKinney.

Wenatchee.—Baptized one at our last prayer-meeting and have another to baptize at our next meeting. This makes 61 additions this year and the prospects are bright.—A. J. Adams.

Ministerial Exchange.

Dr. W. Thompson, Stratton, Neb., has some open time in December and January and would like to hear from any church needing a meeting.

Mrs. Minnie Fink, soloist and director now in a meeting with C. M. Yocum, at Rogers, O., has some open dates for meetings. Address her at Wellsville, O.

F. M. O'Neal and wife, Marionville, Mo., can be engaged to conduct the singing in meetings, beginning in January and on through 1908.

H. B. Easterling, Decatur, Ill., is ready to hold revival meetings. Churches writing him should state their condition and what they can do.

C. B. Hanger, singing evangelist, Armington, Ill., can sing in meetings after November 10.

C. M. Hughes, gospel singer, now at Stratton, Neb., can engage at once with either evangelist or church. He prefers work farther east.

From Charleston by the Sea.

Norfolk October 11 to 17!

New Orleans in 1908! 'Rah for New Orleans!

I was born in Kansas, but I was not in favor of going to Kansas with our convention in 1908. There is very good reason why we should go to New Orleans in 1908. New Orleans gave way to Norfolk with the understanding (implied at least) that it should have the right of way in 1908. Ever since the Buffalo convention our Louisiana friends have been planning and working for the convention. Their expectations and purposes have been known to the whole brotherhood and only recently has there been suggestion of opposition. They have worked in all confidence that the convention would come to them. It would mean great embarrassment to our cause in Louisiana, therefore, if their plans were defeated. But not only that, the whole South would feel the loss. And our whole brotherhood would miss a great missionary opportunity. The people who exalt the Bible as "the only rule of faith and practice" would enter this stronghold of Catholicism and demonstrate the simplicity of the gospel plan of salvation. There is no city in America like New Orleans. It should be studied by every American citizen. More than fifteen great Roman Catholic cathedrals lift their spires heavenward, but whether they lift the people is another question. Here Romanism flourishes something like it does in Mexico and South America. New Orleans is to-day the great commercial metropolis of the whole South, and it is moving forward by leaps and bounds. Now is the time to strengthen our cause in this great gateway to the Panama Canal. We have two small churches in New Orleans, each one having about 100 members. The Soniat Avenue congregation leads in the invitation to the brotherhood. They will see that every necessary preparation is made. Having been their first pastor and for seventeen months, I know that they will do their part. Let us not disappoint them. They have enlisted the leading people of the city and state in their preparations. Let us give them the square deal. The beauty of the South in the glorious month of October should be almost enough inducement for us to go to New Orleans.

Let the brethren of South Carolina remember that our state convention meets in Charleston beginning Thursday evening, November 21, and continues through Sunday, November 24. Let the congregations select their most consecrated members and send them as delegates on the King's business. The city's gala week will mean low rates. We hope that every one that comes to the convention will have a good time. But those who come to the city for a good time only should not come as delegates. There is business to be done. It is the King's business. Our Charleston congregation has kept open house through the summer. The minister has been in his place every Lord's day.——Brothers Brunson and Russell are actively engaged in the advancement of our cause in South Carolina. It was a rich treat to associate with them and their Christian families for a few days. They gave us a splendid ride to Eutaw Springs, the site of one of the decisive battles of the Revolutionary war. I do not believe there is a more beautiful drive in the United States than from Russellville to Eutaw Springs. Nearly the whole distance of twenty-five miles is a grand archway of beautiful trees, many of them covered with Spanish moss, stately elms, graceful gum trees, fragrant cedars, hickory, umbrellas, magnolias and sublime old oaks.——Born, September 18, to Marcellus R. Ely and Bess Dorsett Ely, a son Paul Marcellus Ely. And thus is added another missionary to our forces in South Carolina.——We are organizing a teacher-training class.——A goodly number of people from South Carolina attended the Norfolk convention.——Brethren who send their sons and daughters to Charleston to be educated or to go in business are requested to send me their addresses. They should also be urged to bring their church letters. We have a number of people here who are so loyal to their home congregations that they are a detriment to the cause in Charleston! They need to get their candlestick out.——We sympathize with the brethren of Holly Hill and the bereaved family, in the loss of young Brother Breeland, who died at Lexington, Ky. We were hoping to have another preacher added to our thin ranks in South Carolina. But God knows best. And we wait and pray.——There are about thirty churches in South Carolina and fifteen preachers. Only four of these churches are located in cities—Charleston, Columbia, Sumter and Orangeburg. There are nineteen cities in this state which in 1900 had a population of 2,000 and more, in which our cause is unknown. Most of these nineteen cities have almost or quite doubled their population in the last seven years. Spartanburg to-day has 20,000 people and is surrounded with 18 mill villages with from 1,000 to 2,000 people. It is the greatest cotton manufacturing city in the South. Other cities of the state are booming like Spartanburg. Now is the time to enter these cities. "Come over and help us." Paul was not blind or deaf!

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Sunday-School

November 17, 1907.

Gideon and His Three Hundred.—Judg. 7:9-23.

Memory verses, 22-24.

GOLDEN TEXT.—Ye shall not fear them, for the Lord your God he will fight for you. Deut. 3:22.

Israel has now entered upon another period of her national history, commonly called the period of the judges. It was marked by less unity among the tribes than had been exhibited during the earlier years when the perils of the long march and the common dangers of the first stage of the conquest compelled union. The tribes had now entered into their inheritance. As they became an agricultural people each tribe centered its interest on its own concerns.

Along with the loss of unity came frequent lapses from loyalty to Jehovah. Living on relatively friendly terms with their Canaanitish neighbors, learning from them (as they must) the arts of agriculture and absorbing that material culture in which the Canaanites at this time doubtless surpassed the Hebrews, it was natural that they should also absorb much of their ritual and perhaps even adopt their heathen gods. So we find that there were frequent lapses into Baal-worship.

The departures from the faith needed punishment. This punishment came now and again in the form of successful incursions and attacks from their Canaanitish neighbors or from tribes which had been driven to the borders of the land. The divided condition of Israel rendered such Canaanitish uprisings natural and often easy.

The book of Judges presents a series of episodes from the history of this period. Most of the incidents concern only a part of the nation. The movement led by Deborah and Barak (Judges 4, 5) was perhaps as nearly national as any, but even of this it is recorded that certain tribes failed to participate. In the case of the deliverance by Gideon, there was not even an attempt to arouse the nation as a whole. Only the four northern tribes were summoned to the conflict,—Manasseh, Asher, Zebulun and Naphtali. As the point of attack, the Valley of Jezreel, was in the territory of Issachar and Issachar is not mentioned as participating in the fight, it may be that that tribe was even friendly to the invaders. The southern tribes are not once mentioned in the whole episode.

Gideon was one of the cases in which the small things of the world have been chosen to confound the great. Not only did he go with a small company ridiculously equipped against a great host of well-armed enemies, but Gideon himself was a man of no note or prominence in Israel before this exploit. At the first summons he was incredulous and said: "My family is the poorest in Manasseh, and I am the least in my father's house."

His call to his task was from God, not from men. This is true of every call which is the expression of the real fitness of the man to do the work. Sometimes a small man, by some mistake, gets into a great place. Then we can easily see how little the station makes the man. High office or responsible place only gives a man an opportunity to show his real quality and size. A small man never looks so obviously and pitiably small as when he is standing upon a pedestal that is too high for him or trying to fill a place which is too large for him. Weak and inefficient men may get appointments, offices, commissions. But when a man arises who has in him the God-given power to do the needed work, he often appears without a commission and quietly takes command in spite of its lack. Gideon had no commission as commander of the forces of the four allied tribes. But, "he blew the trumpet, and Abiezer was gathered together after him: and he sent messengers throughout all Manasseh, and they also were gathered together after him." Happy is the man who fits his work so well and handles it so efficiently that he can feel that he has the call of God to that particular work and can make others acknowledge the validity of the call.

The sifting of Gideon's host, whatever else it shows, illustrates the truth that God's work requires quality rather than quantity. Any army is stronger after its cowards have been eliminated, though the process may involve a considerable reduction in numbers. And when the work to be done requires coolness and judgment as well as enthusiasm, it may be profitable to sacrifice also the rash, hasty and headstrong, in order to have remaining a small but homogeneous band which unites the virtues of courage and prudence.

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

Now that the teacher-training work is fairly launched, and in a sense becoming popular, it may not be amiss to call attention to certain difficulties which may be encountered in carrying it on. I call attention to these, not to discourage, but in order that discouragement may be prevented by a clear understanding that difficulties may be encountered and by due preparation for meeting them.

1. The work calls for study, and there are many who will enlist who are not accustomed to habits of study. These will drop out or drop behind when they realize that study is necessary. The lesson for our leaders at this point is to sift the material at hand as well as possible before beginning, in order to start with as small a propotion of unpromising material as possible. It may be quite difficult to prevent some persons from entering the class who are wholly unprepared to pursue the course of study; indeed, it may be impossible to do so. In such case do not be disheartened when such persons give it up and drop out. Have an understanding with yourself that you knew beforehand that they could do so, and consider your real work helped rather than hindered by the fact of their elimination.

2. Social affairs and important church functions, etc., interfere with the regularity of the class work. This is greatly to be regretted, for the reason that any break in the meetings of classes throws the work into confusion. It is well before starting a class to have it clearly understood that no social affairs are to be allowed to break into the work of the class. Of course there can be no compulsion in this character of work, but there can be a good degree of moral force used to keep members of a class from absenting themselves, or the class adjourning for the purpose of filling social engagements.

Perhaps the most fruitful cause of confusion in a year's work in teacher-training is the annual revival in the congregation. The meeting must go on every night. In many churches there is no separate room where the class can go on with its work. The members of the class are the active workers and are needed in the services each evening. The result is that the class adjourns for four or five weeks till the meeting is over. By that time some members of the class have lost interest. Other things have crowded in to absorb thought and effort. The class may not be able to rally. Now here is a difficulty to meet which requires tact and leadership of a high order. It ought to be understood by the whole church and by the evangelist also that the teacher-training class is going to meet at the regular time each week; if not at the church, at some other appointed place, and that this announcement has the warm support of all concerned. If we are to do anything worth while in this great department we must go into it with a stronger purpose than we have yet shown. The minister and the whole church ought to see to it that this work is not disturbed by any other feature of the church's activity.

3. Removals of members and leaders. Sometimes a class will be broken up in this way. There is no way to prevent people from removing from place to place. But most of the damage from this cause can be prevented if the Bible school superintendent, the pastor and the church officers are watchful and faithful. If a leader leaves let some one else be chosen to take his place immediately, so that there will be no break in work. If several members of the class move to another community let the lea not be discouraged. The success of the w does not depend upon the number in class, but upon the patience, faithfulness thoroughness with which the members go on to the end, do the work they un take.

It will be seen that the difficulties none of them insurmountable. Only we r not surrender to them too easily. It is spiring to see the amount of enthusiasm is bursting forth on the subject of teac training. I would not have a grain Let it widen and take up into its sple swirl of influence our whole people; bu the same time let us know that teacher-t ing is to be a matter of painstaking, tient, systematic work, and that its real fectiveness will be seen only after se years of persistent effort. With this ur standing in regard to it, teacher-trai should be welcomed as one of the most ful of all the features of our glorious school work.

We need the money pledged by Mis Bible schools for state work. We ne badly, and we need it now! Send to me a above address.

Christian Endeavor

November 17, 1907.

Gideon's Band.—Judg. 7:2-7

DAILY READINGS.

M.	Servants of Sin.	Judg. 6:1-6.
T.	Promised Deliverance.	Judg. 6:7-10
W.	The Deliverer Chosen.	Judg. 6:11-
T.	Gideon Prepared.	Judg. 6:25-
F.	A Sign Given.	Judg. 6:33-
S.	A Splendid Victory.	Judg. 7:8-2
S.	Topic.	

A desperate situation is depicted i Gideon chapters of Judges. For pre this lesson the whole story should be and reread. This kind of preparatio enable you to have a great meeting of nent profit.

The covenant people were experienci distress of which Moses and Joshu warned them. They were brought l the hosts of invaders who swarmed ove land like devouring locusts. What they do? Nothing of themselves, but extremity was God's opportunity.

A timid man was frightened all death one day by the sudden appeara the angel of Jehovah who commissione to rid the country of the despoiling in What could he do? He was one poorest of the obscure families of trodden Israel.

Gideon was willing to undertake it could be convinced that God was wit So he put God to the test. How pat God! One test followed another, the the barley cake, until Gideon was con So Gideon came to faith. This wa God wanted, just one man who belie him and would obey him. Now found him and developed him.

God put Gideon to the test. Th army soon rallied to the call of the m believed. But most of them are s home, then they are further sifted un three hundred are left. We wond Gideon did not falter, but he tested believed.

Then came the victory. What a vi faith! One man chased the thousa the victory after all was the victory eon's faith. God could have done without him.

God needs Gideons now. The und to rid the world or even the comm the things which God does not appr tremendous one and may well m man's spirit fail. No wonder men What shall we do?

God is willing that we put him to We can test him by the record of suc as this; all through the Bible they ar

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we can be assured that God has always
en able to redeem.
We can test him by our own experience.
or he has helped us in our time of need
so. There is no lack of ways of testing
od. He is patient with us and is willing to
ait until we believe.
Then he puts us to the test as he did
ideon, to see if our faith will stand the
rain.
This is the meaning of many a tribulation
nd disappointment that at the time we could
ot understand. When it seemed that every-
ing was being lost we were in the way of
he greatest demonstration of the power of
ehovah, the greatest help to our faith.
In this way God prepares us for a victory
our own lives, and in the world. So the
eed is for Gideons, who believe and who
and the test. We can all be that if we are
illing here also to pay the price.

Midweek Prayer-Meeting

By Charles Blanchard.

Helpers of Each Other's Joy.

Topic November 13, 2 Cor. 1:24.

Joy is the dominant note of the religion
f Jesus. This is true also of the religion of
he Old Testament. Thanksgiving and praise
ound through all the great processional
salms and break out in notes of triumph in
he ringing messages of the prophets. There
s no book like the Bible in its persistent
nd persuasive optimism. There are strong
rophetic denunciations in its pages but above
ll its condemnations and its prophecies of
oming woe, sound the pean of praise and
riumphant shout of rejoicing, as when the
ons of God sang together at the dawning
f creation. "Now abideth faith, hope, love;
ut the greatest of these is love," is the lan-
uage of the great apostle to these same
Corinthians. And out of these abiding things
pring the perennial joys of the Christian
ife. It was Paul also who said: "The
ingdom of God is not in meats and drinks
ut in love, joy and peace in the Holy Spirit."
Therefore to be joyous is ever a holy thing.
t is the Christian's birthright. "With joy
nspeakable and full of glory" the saints of
ld looked forward to the inheritance laid
p for them in the heavens. And this is our
ssurance that "all things work together for
good to them that love God, who are the
alled of God according to his purpose. . .
. . . while we look not on the things that
re seen but on the things that are unseen;
or the things that are seen are temporal but
he unseen things are eternal."

* * * * * *

How shall we be helpers of each other's
joy? There is a hint in the forbearance of
Paul when he says that to spare them he came
not as yet unto Corinth. This gentle for-
bearance of the great apostle is one of the
tenderest traits of his many-sided character.
And I have wondered sometimes if we do
not fail in this thoughtful forbearance with
others' failings, to their discouragement and
our own distraction. "Forbearing one anoth-
er in love" is one of the finest of all the
apostolic directions for the promotion of
peace and the preservation of the joys of
God's people. To spare one another the pain
needlessly inflicted by our thoughtless or
fault-finding speech is the truest of brotherly
and sisterly kindness. To let alone may be
love's rarest secret, when silence is indeed
golden and speech is unkind, however good
the intentions. To keep still is often the
very highest proof of our Christianity. Joy
can not dwell in a brawling house or in a
censorious church. So let us cultivate the
grace of keeping still along with the gift of
tongues and other of the Christian graces.

To respect the freedom of others is a fine
thing in every life and in every relation of
life. This is expressed in the words of the
text: "Not that we have dominion over your
faith, but are helpers of your joy; for by
faith ye stand." Self-respect and respect for
the faith and the rights of others will fur-
ther the ends of peace and add to the sum of
the world's joys. But let us not forget to
speak the kindly word and do the kindly
deed when opportunity offers. Human sym-
pathy is a great healer of hearts and giver
of joy. To weep with those that weep and
rejoice with those that rejoice is the divine
way. And it is also the gentle and delightful
human way.

The Bible School

We foresaw the dawn of this distinctively Bible school era and prepared for it. We are ready to meet the requirements of the most exacting.

It meant a great deal to our Bible schools when to the assistance of W. W. DOWLING, the greatest authority among us on such matters, we called MARION STEVENSON, with his brilliant intellect, great heart power, and sanctified ambition to serve well his day and generation as an interpreter and teacher of the Word.

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Here, too, we must speak of W. W. Dowling's splendid Lesson Commentary for 1908. This is the twenty-third volume Bro. Dowling has given our schools. Its ripe scholarship and adaptability to the needs of teachers and superintendents commend it to all seeking thoroughness and inspiration in their ministry. 448 pages, $1.00.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS

Jamestown: Its Political and Religious Significance.

(Continued from Page 1425.)

the blue and those who wore the gray began to hold their reunions together, and together to scatter the flowers of springtime on the graves of their fallen comrades—brothers, all, in the sacred order of American knighthood. The chasm had become almost invisible. Then came the cry of an oppressed and downtrodden people in an island at our very door, calling upon us, a great and strong nation, to deliver them from their bondage, and help them to attain the boon of freedom. Our Nation's remonstrances with the oppressor of Cuba were in vain. War with Spain, long procrastinated, became at last inevitable. The whole nation was in a white heat of patriotism from Maine to Florida and from Norfolk to San Francisco. Where now was the Mason and Dixon line? It is supposed that when the Spanish minister left Washington for Madrid that he must have taken it with him, for no one could find it! That bloody chasm—what of it? It vanished with the blowing up of the Maine and the calling out of the troops to drive Cuba's oppressor from her shores. There was no North, no South now, but men who once stood face to face in deadly antagonism as foes now stood shoulder to shoulder, facing a common enemy and marching under a common flag—the starry banner of a once more united nation. The Union has no more loyal supporters to-day than the men who wore the gray; and the South has no truer friends and warmer admirers than the men who wore the blue. "Dixie" and "The Star-Spangled Banner" alike are national airs to-day.

Motives for Healing Our Denominational Divisions.

Is there not in this illuminating chapter of our national history a prophecy of what may be and, indeed, what *must* be, in the now divided church of Jesus Christ? Are not the perils which threaten not only the church, but our homes, our free institutions, and all that is sacred and best in our Christian civilization, enough to blot out our petty lines of difference, and cause us to join hearts and hands in a common defense against common foes? As patriotism triumphed over party differences, shall not our common faith in Christ and our common love for God and humanity triumph over our sectarian differences? Yonder is the pagan world, with its heathen rites and abominations, calling for the light of the gospel and begging deliverance from its bondage, and down from the heights of yonder mountain top in Galilee comes the ringing command, "Go, and make disciples of all the nations!" Here at home are strongly-entrenched evils that challenge the best efforts of a united church. And, tenderest of all, and most irresistible of all, there comes to us from the shadows of Gethsemane the prayer of our suffering and agonizing Lord—*"That they all may be one, that the world may believe that thou didst send me!"* Can it be doubted—will we *allow* ourselves to doubt—that this prayer will be answered and that these mighty motives for unity shall lead us to close up our divided ranks? Nay, already are we permitted to see the lowering of denominational walls, the closing up of denominational chasms and the gathering together of the people of God under the banner of his Christ for a great forward movement looking to the evangelization of the world and the completer Christianization of our own and other Christian lands.

Mr. Chairman—While listening a few moments ago to the magnificent strains of "The Lost Chord" on that great organ, I could but feel that love is "the lost chord" in the anthem of the church in past centuries, and that when it shall be restored to its original supremacy as the dominant note, such music will be heard in the choir visible of a united church as shall fill all heaven and earth with its divine melody.

Signs of Promise.

Never, since the apostolic age, has the great heart of the church beat so strongly in unison with that of the Master as it does to-day. Never were there more signs of promise on all the skies. Science has become more reverent; criticism more sane; government more just and more determined in enforcing justice; conscience is becoming more regnant in politics, in industry and even in theology. The Church, weary of her long doctrinal controversies, and of her weakening divisions growing out of them, has raised the cry, "Back to Christ!" and around his cross and divine personality the people of God are rallying in glorious forgetfulness of their minor differences. The great interdenominational movements which have marked the last quarter of a century are but the expression of a catholicity of spirit, a yearning for a wider Christian fellowship and a broader field of Christian activity on the part of the best people in all the churches. These movements culminating in the great Interchurch Conference in New York City in 1905, in which the representatives of eighteen millions of Protestant Christians came together to find a way for the more speedy realization of our Lord's prayer for the oneness of his followers, show how the Spirit of God is moving upon the hearts of his people, and how our divine Lord is fulfilling his own word, "And I, if I be lifted up, will draw all men unto me." Having first drawn his church into vital union with himself, which is the essential condition of securing its own unity he will lead it forward, as a conquering host, to subdue the whole earth to his beneficent reign.

Here, Mr. Chairman, the analogy which I have been tracing between a united church and our glorious Union ceases, for every star that shines to-day on its honored flag shall fade in the rising splendor of the Sun of Righteousness, for the time comes when the kingdoms of this world, aye, and its republics, too, shall have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever!

TO PRETENDERS

A Wholesome Word for Guidance.

Just a word to you, "Collier's" and other glaring examples of Modern Yellow Journalism and Cigarettes.

Environment gives you a view-point from which it is difficult to understand that some people even nowadays act from motives of old fashioned honesty.

There are honest makers of foods and healthful beverages and there are honest people who use them.

Perhaps you are trained to believe there is no honesty in this world. There is, although you may not be of a kind to understand it.

Some of you have been trained in a sorry class of pretenders, but your training d not taint the old fashioned person trai without knowledge of pretense and dec

These letters came to us absolutely wi out solicitation. We have a great m thousand from people who have b helped or entirely healed by following suggestions to quit the food or drink wh may be causing the physical complaints change to Postum Coffee or Grape-N food.

You are not intelligent enough to kn the technical reasons why the cha makes a change in the cells of the bo Your knowledge, or lack of knowled makes not the slightest difference in facts.

You can print from old and worn pla all the cheap books your presses will p duce and sell them as best you can, such acts and your "learned" editorials but commercial, and seek only "dolla and much by pretense.

When you branch out into food val you become only ridiculous.

Stick to what you know. The field m be small but it is safe.

This first letter is from the President the "Christian Nation", a worthy Chr tian paper of New York.

New York, Oct. 2, 1907

Postum Cereal Co., Ltd.,
Battle Creek, Mich.

Dear Sirs:

I am, this morning, in receipt of enclosed mighty good letter from one my subscribers which I forward to y and which I am sure you will be glad use. I am personally acquainted with t lady, and know that she has no object writing, other than to do good.

Cordially,
John W. Pritchard, Pres

Brooklyn, N. Y., Oct. 1, 1907

Dear Mr. Pritchard:

Noticing Postum Food Coffee advertis each week in your reliable paper, I concl ed to try it, and feeling it a duty towar those who may have suffered as I ha from indigestion, desire to state what wo derful benefit I have received from Post although using only a short time, and do I alone realize and appreciate its go effects, but friends remark, "How much have improved and how well I look", a I tell the facts about Postum every tim for since using it I have not had one tack of indigestion. It is invigoratin healthful; does not affect the nerves ordinary coffee, and if properly made, most delicious drink. Although I have m had much faith in general advertising, y finding Postum has done so much bett for me than I expected I am more i clined to "Prove all things, hold fast th which is good." I am so thankful for goo health that I want it known what a bles ing Postum has been to me. You m use these few lines as an ad. if you so d sire and my name also.

Very truly yours,
Anna S. Reeves.

275 McDonough St., Brooklyn.

Coffee hurt her, she quit and use Postum. She didn't attempt to analy but she enjoyed the results. Underneat it all "There's a Reason."

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The Home Department

"Without Are Dogs."

If, through some wondrous miracle of grace,
To the Celestial City I might win,
And find upon the golden pavement place,
The gates of pearl within;

In some sweet pausing of the immortal song
To which the choiring Seraphim give birth,
Should I not for that humbler greeting long
Known in the dumb companionships of earth?

Friends whom the softest whistle of my call
Brought to my side in love that knew no doubt,
Would I not seek to cross the jasper wall
If haply I might find you there "without?"

—*Edward A. Church, in Century.*

"Not as the World."

By E. A. Child.

Chapter XX.—The Passing of a Judge in Israel.

Farewell, mortality; Jesus is mine!
Welcome Eternity; Jesus is mine!
Welcome, ye loved and blest,—
Welcome, sweet scenes of rest,—
Welcome my Saviour's breast,
Jesus is mine. —*Mrs. Bonnar.*

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And He shall come but not in lowly guise—
Good-night. —*Sarah Doudney.*

✣ ✣ ✣

The next morning the judge did not come out to his breakfast as usual, and James stopped to see if he was ill, but to his amazement he was sitting at his desk, with pen in hand, as natural as life, but his spirit had fled. He had written:

"My Dear Children: My days are ended. The final warning has come and I must go. I have spoken my words of parting and performed my final act and blessing. I am grateful to God that I was spared to do this. You must not make a mourning for me, but rejoice in that I have gone to my rest and the reward of the grace of God. I am passing away without pain, and your dear mother has come to meet me and to lead me up the shining way to God. Good-bye."

Just a little scrawl with a tremor or a wavy line followed this last word, and he sat in position with head slightly bowed, but apparently looking upon the open page of his old family Bible that lay before him.

James broke the news softly to Grace and the servants, who, with the assistance of the neighbors, laid him upon his unruffled bed from whence he was borne to the house of worship, and from thence to Riverside cemetery, followed by a large concourse of people. President Brown's touching words were in keeping with his life and the ending thereof. He had known the judge for many years and could draw a beautiful lesson from the occasion. Charlie was deeply moved as the masterful sermon proceeded to set forth the lessons of a well-spent life that had thus passed before. It was found that the judge had arranged his belongings and property so as to be a perpetual fund, the income of which was to be used for the education of future posterity and for sending them forth as missionaries to the heathen. Each one who wished to go as a missionary was to have an allowance for equipment after his or her bills were all paid at college. He had about $7,000 from the fragments of his property at Eaton, and by judicious investment and his income after coming to Middleton he had accumulated about $8,000 more. This was to be invested by the Loan and Investment Company, and the income used for the purposes indicated. An allowance was thus provided for Grace and James to begin with.

Chapter XXI.—A Modern Mission.

Every friend of Jesus is a friend of missions. Where there is a healthy spiritual life there is a love for the missionary cause. When you consider the reasons for this, you obtain an insight into the glory of missions, and into your calling to embrace this cause as a part of your soul's life.

Missionary work is the principal aim of the church on earth. It is the work for which the Holy Spirit was given. . . . . It brings blessings on the church. It rouses to heroic deeds of faith and self-denial. It has furnished the most glorious instances of the wondrous power of the Lord.—*Andrew Murray.*

✣ ✣ ✣

As her father was now gone, there was nothing to detain Grace longer, and within a week they were off with thirteen other families and sixteen single helpers, forty-two in all. They had been provided with a printing press and all the modern improvements and appointments for starting a small colony. They had chosen Canton as their objective point for landing. From the ocean steamer they took river passage as far as Chow Foo. From there they pushed inland to the beautiful sugar plantations and rich silk fields of the province of Kwang See. Here in a fertile plain in a thickly populated district, in southern China, with a similar climate and conditions to those in Middleton, with the Nanling Mountains to the north and the Gulf of Tong-quin to the south, they planted their colony upon the site which had been procured through a treaty of purchase from the kingdom. Here they studied the languages and customs of the empire and then came missionaries from all parts of China desiring to be taken into the system and allowed to work for their living until such time as they could be sent forth to labor for the great common cause under the common banner of Christ. For these had found their work hampered and hindered by divisions and differences, similar to those in our own land, and they longed to see a united body going forth with the primitive power, the fame of which they had heard from the Middleton Christians. From these missionaries they were able to learn the languages and print tracts and send forth literature and workers. The faithful were brought to the colony and permitted to establish homes and work after the same plan as the colony at Middleton, and from their funds and people, others were sent forth to form the nucleus of colonies and mission bands; thus making the land and the people bear the expense of their own countries' evangelization, as fast as it could be established upon the plan of the original company. And this was much faster and more certain than one might at first think. For the separation of these converts from heathen surroundings, thrown with the best of influences, and the plan by which each should earn his own living and support a family in a Christian community, was its strongest hold. Every native who came in contact with this community, saw that there was a better way to live than their people were living, and they became zealous to promulgate the Christians' method over their own kingdom. All know what faithful imitators the Chinese are when they take on manners and customs of others, hence the results multiplied rapidly as the influence spread and the Glad Tidings were proclaimed. The new colonies found but little more difficulty in government than they had in our own land. All that was necessary was simply to conform their laws and methods of government to the laws and methods of the Celestial Kingdom, and there was no opposition, since revenues were always paid cheerfully and their methods always open to the inspection they were subjected to. This brought them into good repute with the Celestial

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court, and James was summoned before the imperial head to give an account of the work and the teachings of these wonderful Christians, of which so much was told. After spending a month before the court, teaching and preaching the Kingdom of God and elucidating the new plan of colonies for the kingdom, the emperor gave him full leave, by an imperial edict, to establish such colonies wherever he desired, also wrote letters of introduction and recommendation to all allied kingdoms with his own, telling them what a wonderful work for the alleviation of the poor and the healing of the sick and the government of the sinful, this man was doing in his kingdom. James took advantage of this to send a band of missionaries across into Thibet, and other hard places of access; and also to draw heavily upon the home funds to establish colonies in important places. Having struck off many thousands of copies of this edict and the letters of his introduction and recommendation, with some of the best literature translated into the various languages of the people, he sent them out broadcast, and in return he had thousands of applications for missionaries and colonies, and was enabled to get options and advantages, in the most strategic places, whither he directed the multitudes, who desired admission to the system. And there was no lack of the power that attended the first preaching at what became Middleton of America; for the same spirit and power were there and it ever follows the unity and devotion that manifests itself in obedience to the Word, and the leadings of Christ's Spirit in all ages.

The Missionary Boards of the Denominations began to hear of the wonderful work that was being accomplished in the Celestial Kingdom and how their own missionaries and converts were deserting their posts and joining themselves to the new colonies; also of the bands that were being sent forth throughout the allied kingdoms. Seeing that God's hand was in the new movement, they issued letters asking the best counsel of the churches' wisest men in the adjustment of their future plans, toward this movement; for it was manifest that it was only a matter of time when their missions would all be absorbed by the new system. The home churches were also finding the same difficulty in the regions where the new colonies were being planted in the various states, where suitable locations had been found and similar communities to Middleton were rapidly springing up. The new movement was thus cutting both ways, sapping the strength of the churches at home and absorbing their missions abroad. So when these bodies of representative men came together to deliberate, they had abundant evidence and testimony to consider.

Thus several of the leading churches had arranged a concerted conference of their representatives, to meet on the Pacific Coast, in a large city not far from Middleton, "The mother from whence the disturber of their peace had sprung," as one of the Bishops, in his opening address, termed it. He counseled drastic measures to stop the spread of what seemed to him "a plague to Christianity. But a brilliant address followed from one of the secretaries of a foreign board, who counseled moderation and toleration and even co-operation, with these people, whose fruit bore witness that God was with them. "For," said he, "no man can do these things that they do, except God be with him; and it behooves us to beware lest we find ourselves fighting against God."

A gentleman who was well known to all within the state, one who had gathered a national reputation, arose in the discussion that ensued and said: "Does any law judge a man before it hears him? I move this body that the Christian congregation at Middleton be summoned to send representatives here to-morrow to speak for themselves and to have equal rights in these deliberations. If the extreme wing of this body will put their grievances into form and present them here to-morrow, in the nature of charges or questions against these people; let them hear them and make reply if they can; and if their replies are not satisfactory, we can know better then how to proceed and what we are justified in doing and saying against these people, who appear to be turning the world and the churches upside down."



An extreme faction opposed this measure bitterly, but the plan was considered no more than just and the only wise thing under the circumstances, since they were well aware that any underhanded measure projected, without a show of fairness, would only result in the advancement of the Middleton cause, as it already had in a score of instances known to all in the council; so telegrams were sent to the leading men of Middleton asking that a delegation be sent down by special train, to sit with them at 9 o'clock on the above proposition and to be prepared to answer whatever objections or questions they might be presented with, concerning the world-wide movement they were propagating. Accordingly a committee was appointed to draw up the question. The committee consisted of a man who lived in a town that was being "leeched to death," as he termed it, by the mail system of trade and the competition which Middleton had the advantage in through the co-operation system of the merchants already mentioned; another member—who was placed upon the committee (or rather crowded himself on)—was a man who had been expelled from Middleton for cause, and was in no wise repentant, but breathing out bitterness and threatening against the whole plan. A third one was the bishop who made the address.

They drew up a bitter tirade and accusation against the plan and people in general, saying among other like things, that "the system was inimical to the interests of the home, the church and the state alike, and subversive to the interests of mankind in general." They proceeded to say that it was "unscriptural and even immoral," attributing to it "Mormonistic teachings and worse practices."

President Brown's name was brought in in a most obnoxious manner, and the old Eaton scandal was hashed up; and a copy of the *"Phoenix World"* produced, with all the glaring falsities that it contained. Also copies of the old defunct *"Times"* containing the lies of early persecution, were brought forward as from hades itself.

(To Be Continued.)

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Marble Falls, Texas.

Prayer.

Duties are pressing on me,
And the time for work is brief;
What if with purblind vision
I neglect the very chief?

What if I do with ardor
What a thousand could, maybe,
And leave undone forever
What was meant for only me?

From that, O Master, save me!
Move my hand, thought, voice and pen,
To their peculiar service
In this world of needy men!

And oh! whatever labors
Are not finished with the day,
Let them be for self—for others
Grant the doing, Lord, I pray!

—*Charlotte Fiske Bates.*

Housekeeping and Homemaking

BY MISS HARRIET L. SMITH.

"Eric, I wish you would come in or else go out. You're holding that screen door open like an invitation to the flies."

The boy, who was standing in the doorway looking up and down the street, turned at his sister's impatient call and entered the house. "I didn't think about the flies," he said good-naturedly. "Did any of them dodge in over my head?"

Frances did not reply. She was looking at the door, an expression on her face which was somewhere between terror and indignation.

"Eric Fraser, where in the world could you have found any mud to-day? No matter if there hasn't been any rain for a month you'll come into the house and make muddy tracks across the floor. And I spent such a long time polishing it this morning," sighed Frances, with what her brother called her "martyr-like tone."

"Well, I don't hunt up the wet places, if that's what you mean," was Eric's rather short answer. He pulled an easy chair into the baywindow and settled himself comfortably with the morning paper. Frances, who had gone for a dusting cloth to remove the traces of his tracks on the polished floor, uttered an exclamation as she re-entered the room.

"Eric Fraser, would you mind leaving that chair where I put it? The room is simply spoiled with all the furniture huddled into that end of the room. If you want to sit in the window take the window seat."

"Oh, no! I'll go upstairs to my own room, and maybe there I can have a little peace." The slam of the door behind him was very expressive, and Frances sighed as she looked at her aunt. "You see how it is," she said. "Eric doesn't appreciate how hard I work to keep things nice. I think housekeepers have very hard times."

Her tone seemed to indicate that a little sympathy would be welcomed. And Aunt Elizabeth was sorry for the girl, who was trying so hard to fill her mother's place, but she did not think that sympathy was just what Frances needed. "My dear," she said, instead, "what is the object of all this dusting and scrubbing and polishing that goes on in a home? Why isn't it left out?"

"Left out!" repeated Frances. She stared at her aunt incredulously. "Left out, Aunt Elizabeth! Why, it would be intolerable. Nobody could have any comfort in a house that wasn't kept clean and in order."

"Exactly." Aunt Elizabeth looked pleased. "The comfort and enjoyment of the family are the first consideration. Order and cleanliness are important, as they contribute to the more important things. Just as soon as they interfere with the family comfort they have gone too far."

"I suppose you think I ought to let Eric track all around and not say a word," remarked Frances, crossly.

"I mean, my dear, that homemaking is a higher art than housekeeping. I knew a woman once," said Aunt Elizabeth, reflectively, "who had a reputation as a good housekeeper, and she was determined to live up to it. When her husband came home at night he found his slippers waiting for him on the outside steps. He put them on before he crossed the threshold."

"That was going rather far, but still it had its advantages," said Frances, laughing in spite of herself.

"Yes, but it didn't stop there. The mania for keeping things in order grew on her till after she had a room arranged to her liking, she would lock the door and not allow any one of the family to use it. The kitchen was the last to be closed. Her husband came home one night and found a cot on the back porch and the cooking stove in the back yard."

"Why, she must have been crazy!" Frances exclaimed.

"That's what the doctor said. But I have always thought that she should be a warning to the housekeepers who keep their homes neat at the expense of family comfort. I have known," added Aunt Elizabeth with a twinkle in her eye, "a number who have started on the same path, even though they never went as far."

Frances looked at her, and her eye reflected the twinkle.

"I wonder if Eric would like to make candy," she said reflectively. "I've objected several times lately when he's proposed it, because the chafing dish gets into such a condition, and the room is always out of order, before he's through. I suppose the good housekeeper you were telling about would never have thought of allowing such a thing."

"I don't believe she would, but a good housekeeper might," said Aunt Elizabeth, smiling back.

And then the aggrieved Eric, sulking in his room upstairs, was as surprised as delighted to hear his sister's voice in the hall, "Eric, come down. We've just got time to make fudge before supper."—*New York Observer.*

Rare Cases.

It is rare to find a man who is willing to concede that words or acts are malicious. Men always have some justification, some reasons other than enmity of heart, malevolence or ill will. And so difficult is it to prove malice against a man that it is not attempted, nor required. It is inferred from the acts themselves. Ask a lawyer, and he will tell you that the provisions of law give but little light on the subject, that as a rule men feel the malicious spirit in a man's acts, or words, and do not need, and rarely can have, direct proof.—*Christian Advocate.*

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"I had been drinking from three to four pints of whisky each day. I am cured, and recommend all liquor addicts to go to the NEW HOPE."—*M Bass, Bass, Mo.*
Correspondence solicited.

Are You You?

Are you a trailer, or are you a trolley?
Are you tagged to a leader through wisdom or folly?
Are you somebody else, or you?
Do you vote by the symbol and swallow it "straight"?
Do you pray by the book, do you pay by the rate?
Do you tie your cravat by the calendar's date?
Do you follow a cue?

Are you a writer, or that which is worded?
Are you a shepherd, or one of the herded?
Which are you—a what or a who?
It sounds well to call yourself "one of the flock."
But a sheep is a sheep after all. At the block
You're nothing but mutton—or possibly "stock."
Would you favor a stew?

Are you a being and boss of your soul?
Or are you a mummy to carry a scroll?
Are you somebody else, or you?
When you finally pass to the heavenly wicket,
Where Peter the Scrutinous stands on his picket,
Are you going to give him a blank or a ticket?
Do you think it will do?
—*From "Impertinent Poems," by Edmund Vance Cook.*

Popular Science.

The beginnings of life have been lately studied by Miss Rina Monti in some of the newer lakes of the Alps. In the lake of the Seracs, which has been formed within the memory of present inhabitants, only five species of life are to be found, and these are plants, four being diatoms. In Ong and Tignaga, two older lakes, animal forms—feeding upon the diatoms—have begun to appear. The observations made it evident that life in a lake begins with diatoms that absorb the carbonic acid dissolved in the water, and that the next stage is the development of simple animal organisms, like rhizopods, that subsist on vegetable forms already existing. Geologists have inferred that the first life on earth began in the ocean in this same way.

A newly suggested test of death—claimed to be infallible—depends upon the alleged fact that hydrogen sulphide always forms in the lungs within twelve to twenty-four hours after death, and finds its way out of the body through the air passages. The presence of gas is determined by placing in the nostril of the supposed corpse a piece of absorbent paper moistened with a solution of lead acetate. The paper is blackened by any trace of the gas, but remains unchanged if life still lingers in the body.

The new fly of East Africa, described by W. Donitz as Cordylobia murium, was discovered by Dr. Robert Cook, as parasites in the skin of rats suspected of plague. Flies hatched from the maggots in just one month. It is supposed that the eggs are laid in the earth, and that the larvae attach themselves to the parts of the rats touching the ground. Larvae of another fly of the same genus are found in boils of railroad builders in Guinea.

Tuberculosis patients that live and grow fat are reported by Doctor Guilhand, a French physician. He has found a form of tuberculosis that remains in the condition of a local lesion, is usually associated with an excessive deposit of adipose tissue, and is curable. He believes it arises from implanting attenuated Koch bacilli in so-called scrofulous persons.

While the average man is satisfied with a maximum of thirty-two teeth, a Turk near Balburt, in Asia Minor, boasts of forty-five, all perfect. He belongs to a well-toothed family, his mother and a sister having the same number.

The artificial cork of a recent French patent is made of a mixture of amorphus cellulose (pith of rushes, powdered cocoanut shells, or paper pulp), fibrous cellulose (thistle-down, textiles, or esparto pulp), and agglutinating cellulose (solution of nitro-cellulose). Glass-lined moulds with small holes for the escape of vapors are used to shape the pastry composition. The volatile solvents of the nitro-cellulose are evaporated, the corks are removed from the moulds, and the nitro-cellulose is denitrated by a reducing agent. The finished material is given resistance to water by dipping into tungstic acid.

The Value of Time.

There was once a princess who had a string of pearls. One end had loosened, and every so often a pearl slipped from the string and was lost. A friend spoke to her of the loss of the pearls.

"O, the string is a long one!" she answered carelessly.

"Do you know how many pearls it has?"

"No."

"Can you get any more when these are gone?"

"No."

"You bear your loss well; these jewels are priceless."

"I am going to believe that the string is a very long one," answered the princess; "beside, I do not use them."

Foolish princess!

This is a parable of the way we waste precious time. It is precious if invested wisely. If not, it just slips away, lost forever. We know not how much will be granted to us.

Queen Elizabeth is said to have cried when dying: "Millions of money for a minute of time!!" But "time" was not on the market. It could not be bought at any price.—*Exchange.*

Grandpa's Pocket.

Three small boys sat in a row on the fence.

Six dirty hands rubbed the tears away from six weary eyes. Three small hearts were full of woes. Sister Sue forgot to buy each boy a top when she went to town.

One small dog, the boys called "Snip," sat on the ground ready to howl, but when he saw grandpa, he barked for joy.

"Hello!" grandpa said, "what's the matter with my boys?"

"We want tops to spin!" wept three small boys.

Grandpa laughed. Out came his knife; it was big and sharp. Then in his right hand he found a spool. "Snip! chip," went the big knife, and one end of the spool grew sharp and thin. Then the big knife made a peg from a bit of the fence, and grandpa pushed the peg into the hole in the spool and it turned into a top.

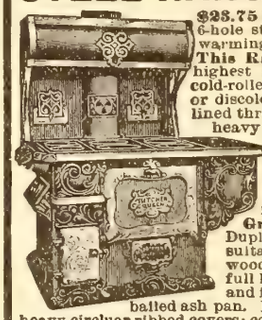
Then grandpa found a button-mold in his left-hand pocket. Now a button-mold is a round piece of wood with a hole in the very middle. Ask your mother for one. Grandpa's big knife flew around another bit of the fence, and it made a peg! He pushed it into the hole of the button-mold, and it turned into a top.

Then grandpa found a great big bead, a yellow one, in his guess-what pocket; and then the big knife made a peg from a bit of the fence, and grandpa pushed the peg into the hole in the bead and it turned into a top.

Grandpa shut up his big knife and put it into his pocket.

Then three small boys and one small dog had a lovely time spinning tops until Sue called them; then they all went into the house and ate a tip-top dinner.—*Christian Intelligencer.*

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$23.75 buys this New Model 6-hole steel range with high-warming closet and reservoir. This Range is made of the highest grade blue polished cold-rolled steel; will not scale or discolor. Hand riveted and lined throughout with an extra heavy asbestos sheet strongly braced with angle iron. Warming Closet is of the latest pattern, finished Russia iron, handsomely nickel trimmed. Grates are the Ransom Duplex, self-cleaning and suitable for either coal or wood. Ash-Pit is large, full length, high and wide, and is furnished with large bailed ash pan. Main Top is made of heavy circular ribbed covers; centers are well braced. Top has extra large cooking surface, has operating damper near pipe collar. The nickel band on the front edge gives the top a handsome appearance. This Steel Range is superior in all ways to most any other make. We give you 30 days trial. Guarantee safe delivery, free from damage, and can always furnish repairs. Write at once and get our new Catalog, describing a full line of cook stoves, steel ranges, heaters, etc. You can buy from us for about half the price you must pay any other stove dealer or manufacturer.

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Song for Babies.

Five furry kittens
Waiting in the house.
Softly! Softly!
They think they hear a mouse:
The white kitten says, "Be still!"
The gray kitten says, "We will."
The brown kitten says, "Oh, where?"
The striped kitten says, "Take care!"
The black kitten says, "Right there-"
"Squeak!" went the mouse,
And they all ran under the house.
—*Exchange.*

BENTWING.

"Mother," said John Everett, when Mrs. Bright came into the nursery one morning to dress her little son, "I didn't sleep very well last night. There was a funny noise kept me 'wake."

"Well, well," smiled Mrs. Bright, "is my small boy developing nerves already? Probably you dreamed the funny noise, John Everett."

"No, I didn't dream it, mother. It was a really true noise. I think it's in the stove."

Mrs. Bright opened the door of the stove that was used to warm the nursery of her summer cottage on chilly days. "It must have been your imagination, dear; for there is nothing here that could possibly make any sound," she said.

"Any way, I heard lots of noise," persisted John Everett.

"Perhaps you did, son, and I believe the next noise you hear will be the breakfast bell, so let us hurry."

It was such a pleasant day that John Everett did not stay indoors at all, and he thought no more about the noise in his room until he went to bed. But that night, after his mother had kissed him and turned the light low, and had gone softly out of the room, he again heard the strange sounds in the corner wher the stove was.

"Mother thought that was imagination," he said, as he raised himself on his elbow and peered across the room. "But I know it is really a sound." For a few minutes he listened quietly, and then with a little air of determination he rose from his bed and walked gravely out of the room and downstairs.

Mrs. Bright and her brother Dick were reading, and they did not hear the small bare feet on the thick carpet.

"Do my eyes deceive me, or is this really our John Everett a-walking in his sleep?" exclaimed Uncle Dick, when he saw the little figure of his nephew beside his armchair."

"I'm not asleep, and there's a funny noise in my room that keeps me 'wake. Uncle Dick, I want you to come and find it, 'cause mother thinks I dreamed it, but I didn't, for it's a really noise."

Uncle Dick picked John Everett up in his arms, and, turning to his sister, said, "Come, let's see what's bothering the little chap." They all went to the nursery and just as they entered the room John Everett's quick ears caught the sound again.

"Don't you hear it?" he whispered.

"Why, there is some odd noise!" exclaimed Mrs. Bright.

"Of course there is," said Uncle Dick, "and it's in or near the stove." He put John Everett on the bed and then began to examine the stove. "Well, I declare! the noise is in the stovepipe. Some poor thing is caught there and is trying to get out."

John Everett sat straight up and watched his uncle with wide-open eyes as he removed one joint of the stovepipe. And, when a fluttering young bluejay came out, he clapped his hands with delight. But the bird was too exhausted to enjoy his freedom, and his wings, which had been flapping against his prison walls, were bruised and sore, and he sank helplessly to the floor.

"O mother, may I have him for a pet?"

"I hope he will get strong enough to fly and be happy in his own way." Mrs. Bright took the bird tenderly in her hands, but John Everett looked much disappointed.

"We will take care of him, dear, while these poor wings are getting well, and maybe he will like to stay with us."

"Wasn't it funny that he got in the pipe?" said John Everett. "You see it was a really noise."

"Indeed it was," laughed Uncle Dick; "and we'll put the really noise in the woodshed, where there are no chimneys for him to hide in."

This is the story of how Bentwing came to be a member of the Bright family that summer; for the bluejay did not go away, but hopped about the lawn and was very tame and friendly with John Everett. One wing was slightly bent, but he could fly very well, and Mrs. Bright, who named him Bentwing, said, when he disappeared in the autumn, that she thought he had flown south for his health, which, perhaps, had never quite recovered from his visit to the nursery stovepipe.—*Kilbourne Cowles, in the Churchman*

Love Tested.

"I do love God," said a little girl to her papa one day when he had been talking to her about loving God.

"Perhaps you think so, Maria."

"Oh, I do, indeed I do, papa!"

"Suppose, my child, you should come to me and say, 'Dear papa, I do love you,' and then go away and disobey me, could I believe you?"

"No, papa."

"Well, dear, how can I believe you love God when I see you every day doing those things which he forbids? You know, the Bible says, 'If you love me, keep my commandments.'"

Obedience is the test of love and faith. We are to love not only with the heart and soul, but with the mind and might.

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Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.

Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.

Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

We furnish the sets complete at a very low jobbers' price. Ask for our beautiful illustrated list which will quote our net prices to you.

CHRISTIAN PUBLISHING COMPANY, 2712 Pine Street, St. Louis, Mo.

Guests at the King's Dinner.

Hervey Wood was standing in the open air in High Barnet, one of the suburbs of London, on Lord's day evening, July 13, 1902, listening to an earnest appeal that was being made by the canon of the Anglican Church, when he related the following incident that occurred eight days before. King Edward VII of England gave a dinner to tens of thousands of poor in commemoration of his coronation. All London and the country for miles around had been scoured to find the guests for the king's dinner. Royal princesses, princes, dukes, lords and ladies, officers of the army which had just returned from South Africa, waited upon the king's guests. It was a sight never to be forgotten.

Among the royal guests were an old man and his wife who had come up to partake of the king's hospitality, from one of the rural districts. It was learned that the aged couple had just managed to keep body and soul together long enough to partake of the king's dinner, after that intending to enter the poorhouse. They had sold their household effects in order to keep from starving.

Among the waiters upon the table at which the old couple sat, was a fine-looking young officer from Australia. As he helped them to food the old man whispered to his wife:

"My, ain't he like our Ned?"

The officer overheard them. Presently he came again to help them to some more food, when the old man spoke aloud to him:

"My, but you are like our Ned!"

"Indeed, am I?" said the officer.

"Yes, you are."

"Well, what is your name, and where is your Ned?"

"Oh, he went to Australia over thirty years ago, and we have not heard from him in over twenty-one years."

It was now the young officer's turn to talk, and the tears were running down his manly face as he said:

"Well, my name is Ned, and if you are Edward B—, I am your Ned's son. My father died twenty-one years ago, and I came to England to find you, and had given you up in despair. Where are you going when dinner is over?"

"To the poorhouse," replied the old man.

"Oh, no, you are not," said the young officer. "You are going with me to my hotel, and you sail with me on Saturday next for my home in Australia. Come, grandmother, give me your arm," and he took them to his hotel.

There was not a dry eye in all that vast audience as the preacher told of another Father, our heavenly Father, who sent his Son "to seek and to save the lost," to tell them of a home in Father's house, "Where they hunger no more, neither thirst any more, nor the sun lights upon them, or any heat." Of the King of kings who has prepared a great feast, and has bidden all mankind, and his Son bids every one come, for all things are ready.

Bedtime.

"Papa, what does you fink is des' the bestest, nicest fing in dis worl'?"

"Why, pet, that's easy. I think a little dimple-cheeked girl, about two years old, with eyes just like her mamma's, a lot of long tousled curls that won't stay up, dressed in a long pink-striped nightgown tied at the throat and wrists with blue ribbon, climbing up onto her papa's lap, getting her two fat arms around his neck and kissing one cheek, then the other cheek, then a good long kiss, then cuddling down in his arms to sleep—that's the nicest thing in the world."

"O papa! I des b'l'eve you means me—don't you?"

Feeding the Animals.

Litle Johnny had gazing thoughtfully at his book of animal pictures, when he suddenly called out:

"Say, pa, does it cost much to feed a lion?"

"Yes."

"How much?"

"Oh, a lot of money."

"A wolf would make a good meal for a lion, wouldn't it, pa?"

"Yes, I guess so."

"And a fox would be enough for the wolf, wouldn't it?"

"Yes, yes."

"And a fox could make a meal off a hawk, eh, pa?"

"I suppose so."

"And the hawk would be satisfied with a sparrow?"

"Of course."

"And a big spider would be a good meal for the sparrow, wouldn't it, pa?"

"Yes, yes."

"And a fly would be enough for the spider?"

"Yes."

"And a drop of molasses would be all that the fly would want, wouldn't it?"

"Oh, stop your chatter!"

"But wouldn't it, pa?"

"Yes."

"Well, pa, couldn't a man keep a lion more'n a year on a pint of molasses?"

But just at this point it was discovered that it is time for little Johnny to go to bed.—*Salt Lake Herald.*

Taken at His Word.

Master Walter, aged 5, had eaten the soft portions of his toast at breakfast, and piled the crusts on his plate.

"When I was a little boy," remarked his father, who sat opposite him, "I always ate the crusts of my toast."

"Did you like them?" inquired his offspring, cheerfully.

"Yes," replied the parent.

"You may have these," said Master Walter, pushing his plate across the table.—*Harper's Weekly.*

Dependable Books

—**Eighty Pleasant Evenings.** 35 cents. A book of social entertainments intended for young people's societies, church workers, temperance unions and individuals.

—**Fifty Missionary Programs.** By Bell M. Brain. 35 cents. Valuable suggestions upon ideal missionary meetings, together with fifty entirely different programs for missionary meetings.

—**Maternity Without Suffering.** By Emma F. Drake, M. D. 50 cents. This excellent book is "Dedicated to the wives who exalt motherhood and who see in its great privilcges and high duties infinite possibilities for future generations."

—**Spurgeon's Sermon Notes.** The range of these is through the entire Bible. The list price of this set of four volumes is $4. We have secured a lot of them we are selling for $2.50. It will be well to order them at once, as our supply is limited.

—**Five Minute Object Sermons.** By Sylvanus Stall. $1 net. The author would go through eye-gate and ear-gate into the city of child soul. It will be a great help to Bible school superintendents and teachers and to those preachers who have to make occasional talks to children.

—**MacLaren's Sermons.** We carry in stock three different volumes of the sermons of this pre-eminent English preacher. We send them postpaid for $1.50 each. They are entitled, respectively, Leaves from the Tree of Life, After the Resurrection and Lost Sheaves. Hugh Price Hughes says of MacLaren: "He is supreme as the highest exponent from the pulpit of the spoken word."

—**The Twentieth Century Sunday-school Teachers Library.** This consists of 18 volumes of the best Bible school books published. It includes such volumes as Marion Lawrance's How to Conduct a Sunday-school, H. B. Haslett's The Pedagogical Bible School, and works by Brown, Amos R. Wells and others. The price was $21. We have a few sets we can sell for $12.

We recommend each of these to our patrons.

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Union Gospel Songs

With the assistance of Singing Evangelist Leonard Daugherty and J. H. Rosecrans we have prepared a new song book that constitutes one of the best offerings we have yet made to the psalmody of the church.

It is called Union Gospel Songs because it unites in itself the best of the best old songs, as well as the most helpful and popular of the newer candidates for popular favor—234 in all; and also because it unites features making it equally valuable for regular church work as well as for the Bible school, prayer-meeting and evangelistic services.

No expense has been spared in securing copyrights of desirable music and in sending forth strongly and handsomely bound volumes.

Limp Cloth—25 cts. per copy, postpaid; $16 per 100, not prepaid.
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The space usually accorded a self-laudatory preface, the Editors have modestly given to the "Doxology" and "The Lord Is In His Holy Temple."

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY.
St. Louis, Mo.

Volume XLIV. Number 46.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 14, 1907.

THE BATTLE-SONG OF RIGHTEOUSNESS.

By Thomas Curtis Clark.

LO, the hosts of God advancing!
See their banners forward go!
Loud they shout, in ringing accents,
As they march to meet the foe:
"Sin's last strongholds we are nearing;
Look above, the skies are clearing;
See at last His Day appearing!"—
This their cry of victory.

Fear they know not, for He leads them
In their dauntless battle-line;
Though they march through rayless darkness,
In their hearts His light doth shine.
"Forward ever!" they are singing.
"Forward, 'neath the bells a-ringing
In yon heaven, victory bringing,
Joyous, glorious victory!"

Lo, the foe comes forth to meet them!
Pride is written on each brow.
Hark, they clash! "To death or triumph!"
Shout Christ's noble warriors now.
Hand to hand the lines are meeting;
See the foe, in shame retreating!
Hear God's hosts the glad hour greeting,—
Glorious hour of victory!

The Christian-Evangelist

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER,
B. B. TYLER,
W. DURBAN,
} Staff Correspondents.

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For Canada add 52 cents and for other foreign countries $1.04 for postage.

—We are pleased to report the following new clubs received last week:

Coshocton, O., J. N. Johnston, minister..... 9
Newark, O., J. N. Scholes, minister..... 15
Columbia, Mo., Madison A. Hart, minister.... 35

—Last week we received a club of 43 names from an Ohio congregation where heretofore none but the pastor has been taking the paper. It is in the air now to subscribe for THE CHRISTIAN-EVANGELIST. Will not our ministers all over the land make the most of this opportunity and send long lists for new readers? Write us for samples.

—We take pleasure in giving this testimonial by W. H. McClain, president of the National Bible School Association of the Christian churches: "Dear Brother Dowling: I have great pleasure in testifying to the merits of your 'Lesson Commentary' which I have used for eight months with great satisfaction in the preparation of lessons for my class. I have had occasion to use one-half a dozen other commentaries, and after exhausting them all I can turn at any time to your book and get the helpful information. I congratulate you on having produced a work that seems to contain all that is necessary for the advanced preparation of the Bible school lessons by teachers. I am looking forward with great interest for your publication for 1908.—W. H. McClain."

—When the pastors of the churches will take personal interest in the matter and come into ungloved contact with the problem of introducing a Christian paper into every Christian home, gratifying results are bound to follow. We have just been invited into 74 new homes at Columbia, Mo., where Madison Hart preaches, and 120 at Sedalia, Mo., where J. M. Rudy and W. F. Hamann serve the churches, and 194 at Springfield, Mo. N. M. Ragland, F. L. Moffett and Joseph Gaylor are looking after all the interests of these churches.

—For two new subscribers to THE CHRISTIAN-EVANGELIST we will give a ladies' imitation alligator-skin handbag, 5x11 inches.

MOHAWK BRUSHES.

For one new subscriber to THE CHRISTIAN-EVANGELIST we will send two ebony-finish military hair brushes for gentlemen.

For two new subscribers, a 3-piece gentleman's set, consisting of two ebony-finish hair brushes and one cloth brush.

For two new subscribers, a 3-piece ladies' set, consisting of one ebony-finish hair brush, one cloth brush and one curl or child brush.

These will make excellent Christmas presents and should be secured at once.

—**To-day in the Land of To-morrow.** By Jasper T. Moses. The author assumes the role of seer and tells of the Mexico that is to be—one of earth's mightiest nations. His earnest plea is for the evangelization of this growing power, that it may be won away from the papacy and made truly Christian. 55 cents.

—**Reason and Revelation.** By Robert Milligan, formerly President of Lexington Bible College. This not only lays a durable foundation for the faith of the young men preparing for the ministry, but is equally valuable in confirming and re-establishing a faith inclined to waver amid the stress and storm of life. $2.

—**The Evangelistic Note.** By W. J. Dawson. The opening essay on "The Evangelistic Note" is an interesting recountal of the revolutionizing Christian experience undergone by the author, leading him to resign his London pastorate and begin the evangelistic work he has now undertaken in America. He is unconventional, direct and authoritative. $1.25.

—**The Antidote to Christian Science.** By James M. Gray, Dean of Moody Bible Institute. This is not a virulent attack on Christian Science—there have been too many of them. In a forbearing spirit the author tries to show where Christian Science fails as a religion. We have sold many of these and they are highly commended by our patrons. 75 cents.

—**The Iowa Pulpit of the Church of Christ.** These twenty-two sermons were collected and edited by J. H. Painter. There is manifested a renewed interest in the old landmarks, and this class of sermons is having a large sale. G. T. Carpenter, D. R. Dungan, J. H. Painter, G. L. Brokaw, H. U. Dale, D. R. Lucas, Charles Blanchard, J. Mad. Williams and Allen Hickey are among the contributors. $1.

—**The Lamp of Sacrifice.** By W. Robertson Nicoll. These are sermons preached on special occasions by the widely-known editor of "The Expositor's Bible." There are twenty-one of them. The spirit and power of sacrifice is seen running through them all. "Gethsemane the Rose Garden of God," "The Message for Midnight," "The Lamb's War with the Beast," "Aspects of the Mystical Union" are among the subjects. $1.50.

—**Science and Pedagogy of Ethics** By H. W. Everest. The writer, formerly Dean of the Bible College of Drake University, is also author of "The Divine Demonstration," etc. This is a text book but merits a place in every Christian library. Its general divisions are Theoretical Ethics, Practical Ethics and Pedagogical Ethics. It creates and maintains great interest in these themes of transcendent interest. $1.50.

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WHAT FRIENDS ARE SAYING.

—THE CHRISTIAN EVANGELIST is growing in excellence and favor with each issue.—W. H. Newland (minister), Jamestown, Ind.

—THE CHRISTIAN-EVANGELIST is a weekly visitor in our home, and is greatly appreciated by our entire family. —Samuel Lysle, minister, Braddock, Pa.,

—Your Bible school supplies are undoubtedly the best published in our brotherhood, and the addition of Marion Stevenson to your force means much.—A. E. Mackey, Sacramento, Cal.

"I enjoyed having Brother Kenner with us. I was sorry he could not have more time. I think that ministers ought to help build up our own publishing houses by all means."—W. H. Hedges (minister), Kalamazoo, Mich.

—Permit me to speak my appreciation of THE CHRISTIAN-EVANGELIST as a religious paper. Its tone is so thoroughly life-giving, and its contents so thoroughly helpful amid life's activities.—Allan C. Smith, Columbus, Mo.

—I will be greatly pleased to send a large subscription list to THE CHRISTIAN-EVANGELIST. It is our only religious exponent. We love it. THE CHRISTIAN-EVANGELIST will ever live by God's blessing.—Mrs. J. M. Martin, Los Angeles, Cal.

—"How refreshing to turn from the tainted money discussion to the columns of THE CHRISTIAN-EVANGELIST! Brother Garrison and his force deserve great praise for giving us a really religious paper."—Jas. Crutcher (minister), Higginsville, Mo.

—"The Young Folks" is liked by everybody, especially the Christian Endeavor and the Sunday-school departments. The superintendent's quarterly is the best I have ever seen. I shall soon be able to secure some subscribers to THE CHRISTIAN-EVANGELIST.—J. F. Bennett, Denison, Kansas.

—I am getting old and THE CHRISTIAN-EVANGELIST is more and more to me each year. I am far from church and its blessed privileges and far from Christian friends, and I look to the weekly advent of the paper as a visit from a very dear friend. It grows broader and sweeter and more Christlike year by year.—Mrs. Nellie Kirk, Woodward, Okla.

—Enclosed find money order, for which send THE CHRISTIAN-EVANGELIST to S. D. Gordon, Madison, N. J. He is the author of the "Quiet Talk" books that I have seen advertised in THE CHRISTIAN-EVANGELIST. He married my cousin. I seem to find such a oneness of spirit in his and Brother Garrison's writings, that I want Mr. Gordon to read Mr. Garrison's paper and learn something of our plea.—Mrs. Bartlett G. Dickinson, Glasgow, Ky.

—The friends of a good, clean Christian paper are very proud of THE CHRISTIAN-EVANGELIST in these mud-stained times. If such irresponsible conduct continues on the part of our editors, there will be an agitation to control our Christian publications by our national conventions. The attitude of THE CHRISTIAN-EVANGELIST is absolutely proper. It ought to be in the homes of the Brotherhood everywhere. We need a paper which is Christian in spirit as well as in name.—A. C. Gray, minister, Ann Arbor, Mich.

—I am trying to do some missionary work with THE CHRISTIAN-EVANGELIST. I have my neighbors read the paper and then once a month I fold four of them together and mail them to a friend in another part of the country, and ask him to have his neighbors read them. It costs me a little but what is that to the value of a soul? I have often prayed for the Christian Publishing Company. I have great faith in prayer. I am a shut-in. I often long for liberty that I might go into the thickest of the battles for Jesus, but I send THE CHRISTIAN-EVANGELIST. It has taught me the way of the Lord more perfectly.—Katie Montgomery, Wilsey, Kan.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, NOVEMBER 14, 1907. Number 46.

Two Thousand Dollars a Day*

By C. A. Finch

One million and a quarter of Disciples are asked to raise $350,000 for foreign missions during 1908. What a pigmy task for a giant people! Can the foreign board be serious? Is it with boast like this that we assume the purple of our century coronal? Is this the apostolic fire that scepters a world for Christ? Shall hearts throbbing with a world message and lips trembling with sphere melody count this a task? Have mercy on my people, Lord, and teach us how to give. Strong Son of God, fighting single-handed and alone the world's first wilderness battle; beating back with one hand the pangs of hunger gnawing at thy vitals, and with the other the stones of the field clamoring to be made bread; calling in accents of tenderness to brutal brother-hating men, to hollow-eyed women walking the mocking streets, in tones that seem to come from mothers dead or absent lovers calling each to each; wading waters of baptism and suffering to fulfill all righteousness; driving in majestic wrath the cheating bargainers from temple stair; touching with thy magnetic hands the halt, the lame and blind; healing in tender mercy where passion blisters yet inflamed; treading the yeasty foam of Galilee with watchful eye upon a fisher boat, the careless sport of sea and sky; praying at midnight all alone, while human sympathy slumbered on nor watched; staggering beneath thy heavy cross, a burden more of man's ingratitude than of rough-hewn tree; dying in agony mid curses and repentant tears, far less of mangled body than from broken heart. Oh, thorn-pierced one! Teach us how to give, that we, enriched of Thee, soul millionaires, may break the fetters of the yellow stuff, that's only fit for pavement on the golden street.

Think of it, a million and a quarter of Disciples set to raise $350,000 in one year. A million and a quarter of Disciples struggling to raise $958.90 each day for three hundred and sixty-five days. A million and a quarter of Disciples straining to raise $39.954 each hour of the day. A million and a quarter of Disciples feverishly attempting to scrape together the sum of .$665 every minute; $.011 1-12 every second. The whole $350,000 raised requires that each one of the million and a quarter of Disciples shall give to the cause of missions, each day of the year, the infinitesimal sum of 7-10 of 1 cent. Should each of the one million and a quarter of Disciples give a penny each day of the year there would be given for foreign missions in twelve months the magnificent sum of $4,562,500.

A thousand dollars a day is all too little for a great people. Let us crown the glorious achievements of a hundred years of history with the spirit of a mighty liberality and raise this battle cry to the marching hosts: "Two thousand dollars a day for every day of all the days between Norfolk and Pittsburg."

*A Symposium Speech at the Norfolk Convention.

Conquering and to Conquer

By W. R. Warren

When Andrew and John had believed the world's redemption was assured. Since Pentecost the Church's growth has been only a question of more or less rapid progress. It depends entirely on the faithfulness and zeal of those who have believed. The gospel continues forever the power of God unto salvation. The human heart remains a fertile soil for the seed of divine truth. Every word of Christ describes the Kingdom as both advancing and multiplying. We are too apt to settle down to growth by additions merely. In the beginning, "The Word of God grew and multiplied."

Every church should have its mission, every preacher his Timothy, every disciple some soul whom he is showing the way of the Lord more perfectly. "Each one win one" is the divine order. All the churches of each state should be bound together in a noble confederation of multiplication. The State Missionary Society should be maintained in this spirit and fervor. The victorious progress of its work will lead to similar triumphs in the general American field. That in turn will inevitably issue in world-wide evangelization.

Conquering and to Conquer is the scriptural order for the Church of Christ. It contemplates victory all along the line. The failure of any soul or any church results not merely in loss but in death. It deadens the germ of the Gospel seed. It saps the foundation upon which the whole fortress must rest. It is not a question of a paltry dollar more or less; it is a matter of life and death! This shows the necessary bitterness of the "Curse ye Meroz!" of the Old Testament history.

Churches of Christ! Men of God! We are going into the first great battle of the year. Conquering now is to conquer again and again. Failing now is to put our great Captain to shame in the eyes of the indifferent and the enemy. To fail him is to be a Benedict Arnold. Let not Satan deceive you! To desert him is to take a place with Judas Iscariot! The call sounds. The loyal pledge themselves in the silver and gold that are his. "If ye confess me before men, I will confess you before my Father and his angels!" Make November for state missions glorious!

November and State Missions!

✣ ✣ ✣

If thou hast yesterday thy duty done,
And thereby cleared firm footing for to-day,
Whatever clouds make dark to-morrow's sun,
Thou shalt not miss thy solitary way.—
Goethe.

✣ ✣ ✣

Every cup that holds a sacrifice is a holy grail.—Abbott.

✣ ✣ ✣

A sugared smile can not sweeten a sour life.

Current Events

Tammany's Triumph.

The elections last week were chiefly municipal, in some cases state, and were in general decided upon local issues. But sometimes municipal straws show which way the national wind is blowing. The most interesting event was in New York City, where a fusion ticket for sheriff, judges and assemblymen was badly beaten by Tammany. The fusion ticket represented the Republican party and Hearst's Independent League, but apparently did not have the wholehearted support of either, certainly not of the Republican press. Many of the Republican papers denounced the fusion as an "unholy alliance." The general opinion is that the issue of the election effectually eliminates Hearst as a factor in the political situation in New York. This may or may not be true. It shows clearly enough that he is an undesirable ally for the Republican party. The Republican votes which he frightens away are more than the Independent League votes which he can deliver in support of a fusion ticket. Tammany has nothing to fear from the combinations of the right and left wings of her enemies.

Other Elections.

Next to New York in national interest was the municipal contest in Cleveland, Ohio. Here it was Tom Johnson, supported by his own record, versus Burton, supported by the national administration, as rival candidates for mayor. Johnson won by a handsome majority. The President and Mr. Taft had both been outspoken in urging the election of Mr. Burton. The issue shows that a national administration may be highly popular *as* a national administration, and yet not exercise a controlling influence in a local election. The fact is, people do not greatly care to have advice from Washington in regard to their municipal affairs. Besides, Tom Johnson is immensely popular in his own town, and any one who attempts to beat him there has a large contract on his hands. Kentucky went republican in its state election, and A. E. Willson becomes governor. Markbreit, Republican, was elected mayor of Cincinnati. Whitlock, the reform mayor of Toledo, was re-elected as an independent candidate after refusing the Democratic nomination. The Good Government League in San Francisco won with the election of Dr. Taylor as mayor. Noel, elected governor of Mississippi on the Democratic ticket and a prohibition platform, says he will use every effort to secure the passage of a strict prohibition law in the state. In Salt Lake City the "American Party," an anti-Mormon organization, elected the mayor and a majority of the city council. It was charged that both the Republican and the Democratic parties were controlled by the Mormon hierarchy, and the new party, organized to fight church domination in politics, beat them both.

Uncle Joe.

Hon. Joseph G. Cannon, Speaker of the House, otherwise known as "Uncle Joe," is a candidate for the republican nomination for the presidency. His friends had urged him to place himself in the field. For a while he coyly resisted; then submitted with the genial remark: "Well, go ahead. Boys will be boys." Mr. Cannon seems to feel no sense of impropriety in referring to a nomination for the highest office in the world as though it were a sort of Halloween trick. We are a gay and frolicsome nation in some respects, but we are scarcely prepared to accept this idea that an acceptable nomination may be brought about in the course of the sowing of wild oats by the political "boys." Besides, "the boys" are not electing presidents nowadays. They elect mayors and congressmen often enough, but scarcely presidents. And a candidate would better enter upon the race in a sober spirit, like a knight watching his arms all night before the altar while he consecrates himself to his task, than by laughing, "All right, go ahead, boys."

Telegraphers' Strike.

The telegraphers' strike has been formally ended, after continuing for nearly three months. The technical victory is with the companies, for they did not make the desired concessions. The unions, however, declare that the strike has been a success, since it will make the companies more ready to grant future demands. This seems to be going rather far afield to find ground for claiming a victory, but if both parties are satisfied with the issue it ought to be considered a successful strike. Nobody loses except the public, whose business was interfered with for a few weeks. But the public doesn't count in strikes. The public is only an innocent bystander.

Why Do Men Wear Hats?

A newspaper paragraph mentions the fact that a Mr. Mead, who is a gentleman of leisure and a traveler, has not had a hat on his head for fifteen years. The writer knows at least one other man, a college professor, who practices hatlessness and enjoys it. Having met him indoors several times, we invited him to a drive. It was a crisp December day and the ground was covered with snow, but a ten-mile ride did not make him wish for a hat. He says he caught cold easily when he wore a hat, and now does not catch cold at all. Why do we wear hats, anyway? Women wear them for ornament, of course. But all men's hats are ugly. A silk hat would be supremely ridiculous if it were not so highly respectable, and the common "derby" is the final triumph of the inartistic as applied to dress. Why do we leave the face unprotected and cover the part of the head which has a natural covering of its own? They certainly are not needed as a protection against the cold, for with a little use any man who has any hair can dispense with a hat in winter without inconvenience. There is more reason perhaps for wearing the right sort of hat as a shade during the hottest hours of the hottest days of summer. But in general the hat merely performs a function which the hair would perform well enough if it had a chance. The foxes were too wise to allow the tailless fox to set a fashion. Are we men the victims of a conspiracy on the part of the bald, who make a fashion for us out of what is a necessity for them?

An Argument of a "Saint."

One of the most conscienceless and baseless attacks we have ever seen on the teaching of a good and great man, who has gone to his reward, is contained in "The Saints' Herald," a little sheet published at Lamoni, Iowa, by the Latter Day Saints, a copy of which a friend in Iowa has sent us, calling attention to its base misrepresentation. The article is entitled "Polygamy Sanctioned by a Popular Christian or Disciple Editor." The excuse for this false charge is contained in the following extract from some comments which appeared in THE CHRISTIAN-EVANGELIST of March 30, 1893, presumably from the pen of the lamented B. W. Johnson. Referring to traces of polygamous marriages reaching down to the Apostolic period, found in the Epistles, the comment says:

> The gospel took men as it found them, and told them to go and sin no more. We not only find traces of these things in the epistles, but even of a man having more than one wife. It seems to have been the inspired policy to exercise the greatest possible toleration. When a man with two wives was converted he was not required to wrong one by putting her away, but at the same time the disapproval of the church was placed on his marriage relations by making him ineligible to office in the church.

And this is called "sanctioning polygamous marriages" by a "Latter Day Saint!" Of course, then, Jesus, who told the accused woman to "go and sin no more," could, by the same logic, be convicted of approving of adultery! When a "saint" has to resort to that species of argument to maintain his sainthood, he needs to be told that the term saint means *holy*, and that holy men do not slander the living, much less the dead.

Commercial wireless telegraphy across the Atlantic began on October 17. The rate of ten cents a word is less than half of the charge which the cable companies have been asking. On the first day ten thousand words were transmitted.

The S. S. "Lusitania," in its last trip across the Atlantic, cut down its own previous record, making the voyage from Queenstown to Sandy Hook in four days, eighteen hours and a few minutes.

Editorial

A Positive Creed With Some Negations.

Dear Brother Garrison: In The Christian-Evangelist of August 1 you have the most beautiful expression of my ideal of the work of the ministry that I have ever seen. It is this: "What the world needs is help. The keynote of Christianity is service. Christ came not to be ministered unto but to minister. He who is in closest sympathy with Christ, and has most of his spirit, and shares most largely in his life, is best equipped to minister to the needs of our sinning and suffering race."

When I read that, I thought sadly of the large number of young men whom I know, who are either being driven from the ministry, or whose life is being made almost unbearable in it, whose ideal and whose life are all that you express. In a later issue you comment on that very situation among us as a brotherhood, and I can not but feel how pitiful it is that so many with hearts longing to serve their fellow-men in this beautiful service are forced to the consideration that they are not welcome, simply because they can not believe the (to them) unthinkable tenets of a by-gone age.

What do you think of the situation in the religious world when a great brotherhood, claiming to have no creed but Christ, can look calmly on while a noble man, who has given his life as few in the world have given it, openly yet modestly, to the world's redemption, is compelled to make the assertion that no charge of immorality or villainy could injure him with the brotherhood so much as the charge that he was not true to certain theological tenets held by said brotherhood? And these tenets did not involve disloyalty to, or unfaith in, Christ. In other words, what has Jesus done for his church in nearly twenty centuries when a so-called religious journal can injure a man more by questioning his "soundness" in theology than by slandering his moral character? All he can do, certainly, until their mental obliquity is transformed.

Supposing I were to state my position as follows, which would be fairly representative of a multitude of others I have in mind: I believe in the Fatherhood of God and his infinite love to his children; his absolute justice and the personal responsibility of all men to conform their lives to the highest they possess of the knowledge of his truth; the supreme fact of the revelation of his nature and character in the historical person of Jesus; the Bible as being the message of his love and the guide of human conduct; the Holy Spirit as the presence of God in the lives of his people; a personal acceptance of Jesus as leader and Lord; the church as the association of his followers for growth in grace and missionary work; the plea of the Disciples for the unity of all his followers that the world might believe. Then in addition, though it is obviously contained in the above, if I hold the ideal of service you expressed and conform my life to it, to the best of my ability is there a welcome place for me as a preacher in the average church among the Disciples of Christ?

On the other hand, suppose I say to the creed lately formulated by the editor of the "Christian Standard" for the benefit of A. McLean. I do not believe in the Mosaic authorship of the Pentateuch, as we have it; I do not believe in the swallowing and disgorging of Jonah by a fish; I do not believe in the personality of the devil as the embodiment of evil; I do not believe in everlasting hell fire as commonly understood; I do not believe in a catechism, either longer or shorter, for missionaries; will you give me your candid opinion what proportion of churches among the Disciples would give me a call, in spite of my positive faith, if it were submitted to the congregation for approval?

Ernest E. Crawford.

The foregoing raises a question which The Christian-Evangelist has recently discussed on its editorial pages. It is a question which, in its practical bearings, rises to the rank of first importance in connection with our plea for unity. We desire, therefore, to make it the occasion of saying a few other things which we feel that the good of our cause demands.

1. Referring to the question as to what proportion of our churches would give our brother a call, in view of his positive faith and in spite of his negations, we are inclined to think much would depend upon the use which he would make of his negations. If they should occupy a considerable space in his sermons, his ministry would probably not be acceptable in any considerable number of churches. On the other hand, we doubt if one who, taking the opposite side of these questions, should devote much of his time in preaching to proving his views, would be much more acceptable to his auditors. Brethren do not believe that these are profitable topics for the pulpit, unless on very exceptional occasions. We are sure that any minister possessing the genuine Christian character and utter sincerity of our correspondent, who would, in his ministry, give due emphasis to the "positive faith" which he describes, would meet with acceptance in any church among us of average intelligence and proper training. To make either an affirmative or a negative view of the Mosaic authorship of the Pentateuch in its present literary form, or the historicity of the book of Jonah, or the personality of the devil, when these views are held as personal opinions, a bar to fellowship or to one's vocation as a minister of the gospel, would be an utter perversion of the very position for which we have always contended as a religious movement. But, what is more important, we believe it to be an utter violation of the teaching and spirit of Jesus Christ who, we are sure, would welcome to his service any honest believer in him, regardless of his opinion of the questions mentioned.

2. In making the foregoing statement, however, we feel that it should be supplemented by another which we believe to be equally true and important. The times demand a positive faith, an *aggressive* faith. The minister who is to accomplish very much good for God and for humanity must feel his feet firmly planted on the great rock-truths of the gospel—the eternal verities of religion. He must have such a conception of human need, of sin, with all its direful consequences; such compassion for man, and such appreciation of Christ's power to save, as that he will have little time or disposition, when he faces dying men and women from his pulpit, to deal with questions of doubtful disputation. He will seek, rather, to bring to bear on his congregation the mighty motives of the gospel with its warnings, its promises and its deep consolations. We are compelled to believe that there are ministers, though very few in number, we trust, who bring to the front in their preaching, their doubts and negations, and whose preaching lacks the dynamic quality which convicts men of sin, which builds them up in faith, and which promotes the spiritual life of the hearers. If such men find themselves out of demand in the ministry, it is far less because of opinions which they may hold contrary to those generally accepted, than because of the lack of a positive faith and a positive message which alone can supply the intellectual needs and the heart-hunger of the people. We are glad to believe, from what we know, that our brother whose question we are trying to answer, does not belong to the class of preachers just described.

3. The final thing we wish to say in this connection is that there is always need for charity, both on the part of congregations towards ministers, and on the part of ministers toward the churches. Suppose a young minister *does* give rather too much prominence to views that are not shared largely by the church. If he be borne with, his sense of proportion will almost certainly be improved, and the new things which seem to him very important, will have less relative value in his mind, as he grows into a larger apprehension of the great fundamentals of Christian faith, and has had more experience in testing the power of certain truths on the lives of the people to whom he is preaching. Every young apprentice at preaching ought to have an opportunity of making some mistakes without utterly sacrificing his usefulness in the ministry, and a wise, tolerant church will see that he has such a chance. Preachers, too, must be patient with their churches. Perhaps few of their members, if any, have had any special theological training. They are not experts on difficult questions of theology and criticism. If they fail to appreciate some of the sermons, perhaps it is because these sermons were not well adapted to their needs. Let them try again, and put more of Jesus Christ and of his saving power and grace into their preaching, and see if that will not bring an answering response. "Forbearing one another in love" is a most excellent motto to be used between ministers and their congregations.

In a word, may we not say that the solution of this and of all kindred problems is for preachers and churches to get into closer touch with the personal and ever-present Christ, and to think more of their personal relationship to him and their obligations to him, and to each other, and to lay far less stress upon doctrinal abstractions which gender strife rather than minister to man's spiritual needs?

The Anti-Whisky Wave.

A special to "The Post-Dispatch" from Chicago on the anti-whisky wave that is sweeping over the whole nation is likely to send a shiver down the spinal column of the liquor traffic. This two-column dispatch says that "predictions are freely made that if the prohibition of the liquor traffic does not become a national political issue within a few short years, it will be because the issue itself will have been eliminated, legislation rendering the manufacture and sale of liquor impossible." The dispatch goes on to say that "the temperance movement is sweeping the country in an irresistible wave, and soon, it is asserted, no whisky will be sold in the United States, except in the larger cities. The trend is toward enforced abstinence and the makers of liquor are plainly alarmed. The prohibition party does not poll a large vote, but 33,600,000 Americans live in prohibition territory."

The article then goes on to enumerate the number of "dry" counties in the various states of the Union. Only a few of the facts mentioned can here be given. More than half the people in Kentucky live in prohibition territory. Two-thirds of the population of Arkansas also live under local option. Florida has thirty-seven dry counties out of forty-five. Illinois has probably 600 dry towns. Georgia, Kansas, Maine and Oklahoma within a few days, have prohibition. Maine, without a dollar of revenue from the saloon, has more schools to every 1,000 of her people, and more teachers in proportion to her school population than any other of the forty-five states. North Dakota has been under prohibition since 1899. Nearly half the counties of Missouri have voted the saloon out, whereas there were only three dry counties in 1905. In Tennessee the saloons have been excluded from all but three municipalities. Two-thirds of Texas is dry.

And so everywhere, in every part of the United States, the temperance sentiment is advancing and the war against the saloon goes vigorously on. The reasons which underlie this movement are such as to give real alarm to those who make their living by means of the liquor traffic. Among these reasons the following may be mentioned: (1) Systematic education in the schools as to the nature and effect of alcohol on the human system. (2) The continued agitation of the subject by various temperance organizations. (3) The nonpartisan policy of the anti-saloon league is drawing many to the fight against the saloon, who are not party prohibitionists. (4) The attitude of many of the great industrial interests, as the railroads, towards employes, requiring nonuse of intoxicants. (5) Recent court decisions of far-reaching importance pronouncing against the constitutionality of saloon license. And (6) finally, the continual indictment of the traffic by the church.

It is not surprising that with all these forces working against the saloon, and with its evil consequences filling the columns of our daily papers, there should be a rising tide of moral sentiment against it, which is finding expression at the ballot box. We are only in the midst of the conflict, and there is no sign of a truce in this war of extermination against this deadly foe to God and man.

New Mexico Convention.

The first convention of the Christian churches in New Mexico was held in Las Vegas, October 31-November 3. It resulted in the organization of the New Mexico Christian Missionary Convention and the appointment of Frederick F. Grim as corresponding secretary. The office of the board is located at Las Vegas. Its officers are: President, W. E. Garrison; vice-president, E. A. Child; secretary, B. S. Gowen, treasurer, W. S. Bullard. The other members are C. C. Hill, of Roswell, Mr. Cheatham, of Las Vegas, and Mr. Casper, of Roswell.

The convention was, as expected, small in numbers. There are but few organized churches in the territory, and but one (that at Roswell) which could be called in any sense a strong church. The great distances, the circuitous railway routes and the four-cent-a-mile rate which is prevalent in this region made it hard for the brethren to attend. Brother Hill's journey from Roswell to the convention and return required nearly twelve hundred miles of travel. How would the brethren in Chicago like to attend a state convention in Sioux Falls, S. D., or those at Indianapolis one at Charleston, S. C.? The distance would be about the same.

Although there are but few churches in the territory, there are many groups of Disciples, especially in the newer communities, where churches can readily be organized. Reports were received concerning not less than twenty such places. The population of New Mexico is increasing with great rapidity, especially in the eastern part, where the vast cattle range is being broken up into farms. Sixty-seven new postoffices have been established in New Mexico in the last ten months. Most of these represent the centers of new agricultural communities which have been settled by families from Oklahoma, Kansas, Missouri, Illinois and Iowa. Nearly every such community has a group of Disciples which can form the nucleus for a church. For the present, the corresponding secretary will work chiefly among these communities, organizing churches, grouping them into circuits where necessary, and locating pastors.

The program and the councils of the convention were much strengthened by the presence and participation of J. C. Mason, of Texas, Leonard G. Thompson, of Colorado, and George B. Ranshaw, of Cincinnati.

A Great Church Building.

One of the noblest church edifices, whether considered from the point of view of architectural symmetry and beauty or from that of a religious corporation which is planning a great work for the kingdom of God, which can be found in the city of St. Louis or, perhaps, anywhere else in the West, is the great building now being erected and nearing completion by the Union Avenue Christian Church of this city on Union and Von Versen avenues, Dr. J. M. Philputt, pastor. It has been constructed with a view of being an ideal workshop for a church which has an ambition and aim to serve, not only the city in which it is located, but the great brotherhood of which it is a part, and to make its influence felt throughout the world. It was felt by the leaders in this church that there should be in St. Louis—one of the great centers of the brotherhood—a church building that would worthily represent the cause we plead, and serve to accommodate the needs of the brotherhood not only of the state but of the nation, when it should choose to meet in our city. Therefore, this noble church building was erected, not for to-day but for to-morrow as well, and not simply to meet the needs of one local church, but to serve the brotherhood with which it is glad to be identified.

As stated in an advertisement which will be found elsewhere, the church has had issued $90,000 in 20-year, 5 per cent gold bonds, $30,000 of which are offered to outside investors in denominations of $100 and $500. Those having money in savings banks and other institutions will find this as safe an investment as can be found anywhere, and at the same time they will be helping forward a great church enterprise which will mean much for our cause not only in St. Louis, but throughout the country. An indication of the spirit of this church was seen in the recent action of its official board in resolving not to withhold anything from its missionary offerings [it is now supporting three living links] because of the extraordinary demands made upon it in carrying forward to completion this great building enterprise. We bespeak the favorable consideration of our readers to the proposition contained in the advertisement of this church, which will be found on another page.

Prof. J. W. McGarvey, of the Bible College of Kentucky University, has received a call from a colored church in Hannibal, Mo. True, the colored brethren desire to know his "charges" before closing the contract, but, these being satisfactory, there is every evidence that the call will be extended. In case the professor is, for any reason, unable to accept the call he is asked to name "another good colored brother" with whom they can correspond! Brother McGarvey was compelled to decline the "flattering call" on account of existing engagements, and writes his brethren in black to that effect, and regrets his inability to even furnish the name of "another good colored brother!" Who will deny that our venerable professor of Biblical Criticism has the saving grace of humor?

Editor's Easy Chair.

In these days of progress in the art of photography, if one does not care to be at the expense and inconvenience of traveling to see the world, he can have the world brought to his door. The Easy Chair spent two hours in seeing the sights in and about London, on a recent afternoon. While we have spent weeks in that great world-metropolis, we must confess we never saw so much of the city as we did in this two hours' visit under the direction of the globe-trotter, E. Burton Holmes, in his travelogue. We were permitted to look upon the English channel in a storm, upon England's great battleship, the "Dreadnaught," during target practice, to look down upon the Thames spanned by its ancient bridges, upon Cleopatra's Needle, upon the Tower, St. Paul's, Westminster Abbey, the Houses of Parliament, London Bank, Trafalgar Square, the British Museum, Crystal Palace, a steeplechase, and many ancient and historic landmarks of the city that has existed for two thousand years. The spirit of improvement has seized the ancient city and many of its streets and buildings are being modernized. We were permitted even to have a close view of the present King and Queen of England, getting in and out of their royal carriage, and bowing to the applauding populace. One of the pleasantest scenes, however, was to see all England out at play, attending the boat races higher up on the Thames where the historic stream is devoted to pleasure. In all the great crowds of people there were manifest the utmost order and decorum characteristic of the English people. One feels, after a two hours' experience of this kind, in which, by means of moving pictures, he has been permitted to see the life and activities of the world's greatest city, that the world has indeed been passing by his door, and that he has been taken out of himself and his local surroundings into new scenes and associations, and that his range of vision has been widened and his human sympathies enlarged.

Such a visit as we have just described, however, in which the eye has been the chief medium of receiving information, should be supplemented by reading the history of places and peoples which we have been permitted to see. Herein lies the value of books of history which tell us of the struggles through which different nations and peoples have come to be what they are to-day. The lengthening nights which are now upon us afford opportunity for more reading, and it is especially important for our younger readers that some good historical books be included in those they buy or take from the library. There is no better teacher than history, and certainly none is better calculated to take the conceit out of us and keep us humble. What any one of us can contribute to the life of the world is infinitesimally small as compared with what we have inherited from those who have gone before us. Few of us realize our indebtedness to the past. When you meet with a man who thinks all the past centuries were wasted, and all the generations of men who have toiled and struggled and died in these bygone centuries, were but children as compared with the giants of the present, you may know he has not read history, and has no adequate conception of the mighty intellectual and moral achievements which have been wrought by the men of the past, the benefits of whose labors we share to-day. The man who has the clearest understanding of what has been achieved by those who preceded him, is most likely, other things being equal, to contribute something permanent to the sum total of human happiness and wellbeing.

What is humanity, after all, but a vast procession moving across the narrow isthmus of time between two vast eternities? Those at the head of the procession, who first come into view on the stage of human life, play their several parts, cherish their little ambitions, dream their fond dreams and pass off the stage unto the unseen world, to be followed by others who have much the same experiences and in turn pass on from mortal view. It is due to each generation that it shall inherit from those who have gone before something that adds to the dignity and happiness of human life. It is also an obligation of each generation that it add something to the growing knowledge of the world and to the advancing ideals of life. If this brief life in the body be but the prelude to an endless life that lies beyond, and if the character of that life beyond is determined by the direction of the life that now is, then how full of meaning and of vast issues are these fleeting days which make up our earthly lives! Of all the myriads who have lived in the past, how few are the names which have come down to us! What matters a towering shaft or gilded mausolem in some cemetery of the dead? These are vain efforts to perpetuate one's name and memory. Those whose names shine out on the pages of history, like stars in the night, were the men and women who accomplished something to benefit the world. Those who, forgetful of self, have sought to enrich the life of mankind—these only live in the affectionate remembrance of those who come after them. The brightest name in all the constellation of the world's benefactors is the name of One who, "though he was rich, yet for our sakes became poor, that we through his poverty might become rich." To share in that life and to have fellowship with his great purpose and plans, is to gain the immortality for which our hearts long.

Last week's prayer-meeting topic, "Conscience as Related to Happiness," proved to be very suggestive and profitable in a great prayer-meeting which the Easy Chair had the privilege of attending. It was developed, however, that there still persist some misconceptions about the nature and office of conscience. "It is not a guide," said one, "because Paul acted in all good conscience while he was persecuting the church of God." And yet what could Saul do but persecute the church of God, as long as he believed it to be a pernicious heresy, destructive of true religion? Was he not a vastly better man persecuting Jesus when he believed Jesus to be opposed to God, than he would have been professing discipleship to him? Every man is bound to be true to his conscience or he is no true man. Conscience, as we now come to understand it, is not a separate and distinct faculty of the mind, but it is the whole man acting on moral questions. It is one's moral judgment formed according to the best light which he has. It is the voice of God speaking through the moral nature of man. The purer our hearts are, and the fuller our knowledge is of God and of his will, the clearer and more unmistakable is the voice of God speaking through conscience on all questions of duty. When one, acting under the promptings of material interests, or the solicitations of appetite or passion, does that for which his conscience rebukes him, he has the most direct evidence of God's dealing with him and seeking to save him. One need not go back nineteen centuries to find proof of a living God that actually manifests his presence with men, but needs only to look into his own soul to find that God approves, when he does what he believes to be right and reproves when he does what he knows to be wrong.

The twofold work of the Church may be stated in the language of the prophet as "lengthening the cords and strengthening the stakes." By these means the church is enabled to "enlarge the borders of her habitation." Our own religious movement has done more lengthening of cords than it has strengthening of stakes. Emphasis should be placed, for a time at least, upon the latter work without neglecting the former. We strengthen our stakes by furnishing preachers for all our churches, enlarging our Sunday-schools and supplying them with competent teachers, organizing our local churches for more effective work in every department, and building up the membership in faith and hope and love; in a word, in deepening the spiritual life of our members and training them in Christian service. Both in the business world, and in the religious world, but especially in *our part* of the religious world, emphasis should be placed just now upon strengthening the stakes rather than on lengthening the cords, until a period of greater stability is reached, and a safe equilibrium has been established between the strength of stakes and the length of cords.

The Depression of Ideals

By William Durban

There is no doubt whatever that the philosophy of the age we live in is fast running to seed. This fact is not to be complained of in any accent of bitter mystification, for it simply belongs to the making of history. There is a time in each era when efflorescence is witnessed. At such a juncture the most beautiful thoughts of the choicest men and women flower out. The world looks on with wondering delight at the outburst of loveliness in the flower garden of human intellectualism. Such a development was seen throughout Italy in the days of the Renaissance, when Dante, Ariosto, Tasso and Boccaccio constituted the Golden Age of Southern literature. But decadence ensued. Italian thought ran to seed. Petrarch and Metastasio could not arrest the progress of the seeding period. Thought matured and men lost the freshness of intellect which bedewed with such sparkling grace the prospect on which we still look back with constant admiration.

The same process is ever repeated. The German mind burst forth with glorious brilliancy when the nation was renewing its consciousness of strength after the Forty Years' War. Schiller, Goethe, Herder and Leibnitz immortalized the youth of Teutonism, and to the song of its poets music almost celestial was set in accompaniment by the young master-musicians of the world—for these have had no equal—Mozart, Haydn, Beethoven, Bach and Handel. I repeat, in this case also the efflorescence ran to seed, and the modern poetry of Germany is mediocre, the philosophy is flat and heavy, the mind of the nation is beery, and its music contains no hint of inspiration. How easy, if it were needful to run through the gamut of nationality, it would be to trace the same process of development in the intellectualism of France, of Spain, and of the Scandinavian peoples. Each has had its morning of youth, its afternoon of maturity, its evening of decadence. But I come to my own British community. It is a curious fact, not sufficiently taken into account, although it is a keynote to Anglo-Saxon progress, that in every other country in Christendom the Great Reformation came after the great Renaissance, while in the solitary case of the British people the order was reversed.

It is an unspeakable blessing to the Anglo-Saxon race that this was the case—that for them, by some mysterious dispensation of Divine Providence, it was ordained that the Reformation should precede the Renaissance. In Austria, France, Italy, Spain, the revival of learning was the dawn of a new and wonderful civilization; but it was unsanctified, and no benediction of the pure dew of righteousness bathed the brow of that morning. Then, when the Reformation followed, it had to do battle with the old papalized-paganism which had been perpetuated through the thousand years commonly styled by historians the Dark Ages. Germany might seem to be an exception, but it was only so in part, for the whole of South Germany was rapidly conquered by that celebrated and most melancholy reaction, the Counter Reformation. That is why beautiful Bavaria is today one of the most papal countries in the world, purely German though it is. All the southern half of Germany had been flooded by the intellectualism of the Renaissance, before Martin Luther burst out with the new spiritual light which illuminated Northern Germany and flashed across to Britain. Secular learning has done very little for England. The revival of letters was only feebly felt across the English Channel.

Now, my kind reader, please consider the important consequence which resulted from the processes I have thus indicated. The glory-time of Anglo-Saxon thought was the period when the national mind was steeped in double-dyed influences, secular and sacred, of the noblest order, and the greatest power to elevate and enrich. The Reformation had made England good before the Renaissance came to make her great. And great and good men sprang up side by side in the wonderful Elizabethan epoch. It has been truly said that Queen Elizabeth showed her greatness as a woman by her faculty for gathering about her a galaxy of great men. They were good men, too, of whom any nation might be proud, and their names live stainless in history with her own in the most wonderful scroll that any nation can show since the world began. It was immediately after that epoch that the Golden Age of English literature set in. Then out of the soil in which the good seed had been sown sprang the intellect of Spenser, Milton and Shakespeare. Puritanism had sanctified the national mind. Protestantism had done its work.

Generations have come and gone. Many and great changes have ensued. The nation has sent forth offshoots to every part of the earth. England has become the Mother of Empires. America is the oldest of her daughters. Colonies are her other daughter nations. For every nationality that is in formation there must be the springtime of seed sowing, the summer of efflorescence, and the season of matured popular mind. But from time to time upheavals of discontent and fermentations of restlessness indicate variety and activity of thought and feeling. In the Anglo-Saxon world at this very juncture one of these periodical agitations is violently felt. London is its focus. A great discussion is in course into which ministers, statesmen, politicians, philosophers and intellectual citizens of many grades are plunging. The air is filled with the echoes of a huge controversy which is bewilderingly mixed. I have never heard anything like it and I am wondering what is to be the outcome. The newspaper columns are devoted on a great scale to this extraordinary debate, which is religious, economic, industrial, political and sociological. It is about Socialism, about Christianity, about the rights of man, still more about the rights of women, even more about the rights of children, the rights of the poor, etc., etc. I say that the mixture is distracting. How far this is the case may be illustrated by this remarkable fact, that a few hours before this writing the Rev. R. J. Campbell was addressing, with the greatest eloquence he ever exhibited, an audience of 4,000 people at the Alexandra Palace in North London. This great oration was purely on Socialism. The famous pastor of the City Temple now proclaims himself to be a determined Socialist, and he is no mere blatant demagog. He takes precisely the same ground adopted for some years past by Canon Scott Holland, of St. Paul's Cathedral, the noted leader of the growing ring of the Christian Socialists in the Anglican Church. Mr. Campbell seems to be gradually breaking off from intercourse with his brother Free Church ministers, excepting, of course, those who definitely side with him. He is mixing things furiously. For his Socialism is appended to his manifesto of rebellion against orthodoxy. Now, Canon Holland and other Christian Socialists have avowedly sought to save orthodoxy and to interest the masses in it by their advocacy of Socialism. But Mr. Campbell first startled the world by demanding an entire restatement of theology, and then delivered his next thunderclap in the shape of an overture in socialistic accents to those very working classes against whom he launched his famous article in the "National Review."

Dr. Clifford and Mr. Silvester Horne have just sent forth indignant protests against some recent utterances from the pulpit by Mr. Campbell, amongst which was a declaration that the "Nonconformist conscience is the Pharisaic conscience." I myself happened to hear the sermon in the City Temple in which this utterance was made. Only a genius could have preached such a discourse, but the effect has been to create immense disturbance. Dr. Clifford has pleaded for charity and toleration to be extended toward the brilliant but erratic successor to Dr. Parker, but even he is now losing patience. Moreover, so excellent a judge of public feeling as Dr. Sinclair, the famous Archdeacon of London, has, in an eloquent address at the Church Congress, emphatically denied that there is what Mr. Campbell calls a universal demand for a restatement of the Gospel. I am bound to say, as I dispassionately survey the prospect, that I have never perceived any such demands. I never heard from any quarter any wish for any restatement. And my conviction is that, however many restatements might be sent forth, these would exercise no effect whatever on the multitudinous minds which love sin rather than the Gospel, and which will reject the demands of righteousness in any form. The great danger of nations at this hour is the tendency to the lowering of ideals.

The Call for Better Houses of Worship

Extract from Address delivered at the National Convention

By B. A. Abbott,
Of Baltimore.

The Church Extension Board is helping to meet the needs of our work by fostering a better church architecture. It is helping to educate us in one of the fine arts which has always been allied in a special way with religion. It is no extravagance to say that many of our church houses have been a hindrance rather than a help to our plea. We can not offend the taste and run counter to every law of grace and sentiment of beauty and hope to win the attention of the people. Architecture is a fine art It belongs to culture and prosperity. It is the revelation of a people. It is the way they assert their rights to a permanent existence and their claims to consideration as factors in life. In architecture, strength and beauty are wed to adorn life. The aesthetic, the moral, the spiritual and the practical are united in men's dreams and men build their dreams not into air castles but into castles of wood, brick, iron, stone and granite. America is emerging from the raw age and the touch of refinement rests beautifully upon many things. It will still grow more and more, for Americans have a passion for education, and education is simply the harmonious growth of the whole nature in the right direction. Now to erect mean houses—that are simply halls and lyceums—in the midst of a civilization which lavishes money on adornment and taste even in commercial buildings, is to bring hurt upon the estimation in which people hold Christianity and to hinder the progress of the primitive faith in an age which sorely needs it to throw light on our knotty, vexed, perplexing social and commercial problems. We should build houses that will command respect and awaken a religious emotion when men look upon them.

The Church House, a Vessel of the Sublimest Religious Ideas.

A church is a tabernacle, a sanctuary and a meeting-house. As a tabernacle, it is the place of the manifestation of the Presence of God; as a sanctuary, it is the holy place where the ordinances of religion are observed and the bread of God's word broken to the hungry of heart; as a meeting-house, it is dedicated to the cultivation of brotherhood and the purifying of human love. There can be no house too rich in adornment nor majestic in strength to symbolize such ideas as these. It is doubtless easy to criticise fine houses but they must be pleasing to God, the Great Architect, who has builded worlds of such massive strength and adorned them with a beauty which wakes the soul to worship and to joy. God has written his autograph in the delicate tints of the tiniest flower, certified the divinity of the aesthetic faculty in the glory of sunrise and sunset, called us to attempt the expression of the spiritual in a magnificent way by rearing the mountains and set us the pattern of music in the many voices and endless range of tones in that great musical instrument, the ocean. No one can look upon a sunset and call consciousness to register his emotions without knowing that colored windows may write the deathless story of the life of the Master upon his heart with the golden pen dipped in the fountain of the rainbow in a manner that may wake him to the ecstacy of adoration as nothing else can. The spoken idea, clear out as a diamond, must always be the supreme way of divine revelation, but it is also true that many souls find God best in the rapture of pure emotion and that church alone reckons well which takes full account of both these truths. Beauty is the garment of God and it is profane to imagine him wearing any other; therefore, the prayer upon the lips of him who builds a house to dedicate to God should ever be "Let the beauty of the Lord, our God, be upon us." If Church Extension stimulates us to build more houses and better houses and more beautiful houses, and houses richer in aesthetic adornment, where window and door, pulpit and pew, baptistry and communion table, and the mystical blending of lights and shadows combine to hush us into a deeper reverence, till we utter softly "This is none other than the house of God, and this is the gate of heaven," then Church Extension will have paid for itself a thousand times over.

Church Extension—A Business Enterprise and More.

It will be a sad blunder if we treat Church Extension simply as a business enterprise in the heart of a religious movement. Every house that shelters a true church of God is a sacrament to the community. It stands a silent but unfailing witness of God's presence in the world. It is the one house that belongs to everybody. It is a religious symbol and it reduces whole communities into one family. The hardest question that confronts the church to-day is, whether our civilization shall be material or spiritual. The temptation in the wilderness still is "Command that these stones be made bread," but the church must say "Man shall not live by bread alone." It is for the church to determine whether civilization shall be a head of gold and a body of silver going on feet of clay, or whether it shall stand on fine brass wrought in the furnace of God. Perhaps one of the ways in which we may help to deliver our age from the materialism and skepticism which too often beset us is through a more noble church architecture. The church stands in the dark places where men stumble and points them to the bright and morning star.

One of the beautiful old legends that bears so much of thought and dream to us out of the best thinking of the past, is the legend of the quest for the Holy Grail. It was the cup out of which the Master supped at the institution of the Lord's Supper. Tradition has declared that Joseph of Arimathea brought it to the British Isles. Valorous and stainless knights of every Christian land rode forth, searching for it everywhere. The search became a consuming passion and men left their lands, their kin, their own loves and went away to find this hallowed cup. The search was in vain in the outward form but it threw a radiance of religious sentiment over all hearts and bloomed in many of the most beautiful ideals in English life. Deep under the quest for the Holy Grail was the passion for God. And though never realized in form, it is realized in essence in every true house of worship, for there Christ comes into the soul and sups with it and the soul sups with the Christ. It is the place where the soul is delivered from the winter of worldliness and wooed into the full blown flower of spiritual experience by the summer atmosphere of the presence of God.

> "For here the habit of the soul
> Feels less the outer world's control;
> And by the silence multiplied
> By these still forms on every side
> The world that time and sense have known
> Falls off and leaves us God alone."

Church Extension's Good Account of Its Stewardship.

The sum of my message then, is this: Because its account of its stewardship is abundantly satisfactory, laying at your feet to-day the magnificent permanent fund of $643,906.84, and the large income last year of $173,842.00; because it has managed our money wisely, immortalized, vitalized and spiritualized it; because it equips weak congregations for performing their divine function in the community; because it stimulates us to build better houses of worship and lifts our hearts up in the fine aims and ideals of spiritual life, Church Extension holds a capital place amongst the forces tending to the permanency and progress of our plea and it deserves our faith, our love, and our liberal gifts, so that when our movement touches the century mark our Church Extension fund will have reached the million dollar mark.

The Convention as Interpreted by a Young Minister

An Address to the Church at Fulton, Mo.

By W. A. FITE

These great annual conventions of our people—not of the clergy, but great mass meetings for the membership—serve as a mighty unifying force to a great religious people which are held together by no other authority except the authority of Christ, and no other power except the power of truth and love. These annual conventions find their type in the three great annual feasts of the Jews—the Passover, Pentecost and the feast of tabernacles. These feasts more than anything else unified the Jewish nation, made them of the same spirit, filled them with the same purpose, and cemented their hearts in a common fellowship. So these annual meetings of ours have a similar effect upon our brotherhood. We get much the same perspective; our distorted views of truth are corrected, our differences harmonized, our aims and purposes made one.

I wish I could precipitate this morning the spirit, power and fellowship of the convention in this message and thrill your hearts as mine has been thrilled. I wish I could concentrate the good things expressed at that convention and give them to you in a flood of potent eloquence. As it is impossible to preserve the flashes of a sparkling diamond, which must be seen in order to be appreciated, so it is impossible to crystallize the greatness of the convention; and for one to appreciate it he must have been there to have seen and heard for himself.

It is not my purpose this morning to give a report of the convention. You can get that from the papers, from those who are experts in reportorial work. It is my purpose to bring to you the spirit of the convention. To give you a character sketch of it, to portray its individuality, not to give you the facts of the convention, but rather the significance of these facts. Three words seem to me to characterize the spirit of the convention. They are—Service, Liberty, Fraternity.

I. Service.

Well might the convention have adopted the motto of the Black Prince, "I serve." For everywhere it seemed to be written, "We are here not to be ministered unto, but to minister, and to give our time, our talents and our money for the ransoming of many." The convention seemed to be saying, "Jesus has died for the world, and now we propose to live for it." "He gave his life up in death for us; we purpose to give our lives up in service for him!" "Souls to save and serve, kingdom of God to extend, gospel to preach more extensively, more fully, more sympathetically, more affectionately," were spelled in mystic letters in all its sessions. If we were on the Mount of Transfiguration it was that we might go from its heights into the valley of service to cast out the demons of sin and to heal the broken-hearted. The reports of the various societies showed that their aims had been realized for the past year; these reports and the great victories of the closing year thrilled every heart with joy, but no note of self-satisfaction was struck. These were an incentive and an earnest of greater results for the future. The convention said we do not want generous offerings to our various missionary enterprises that we may make glowing reports and be thrilled with unpardonable pride, but that we may employ more men to send into the spiritual harvest field already overripe and waiting for the Master's reapers. Jesus Christ is King and his kingdom must be over all. His imperialism is the imperialism of love, but it must be world-wide. His is a universal dominion, and until his throne is set up in every heart and his scepter rules every will by the omnipotent power of truth, love and grace, and until he has conquered not only sin but the domains of art, science, lierature, government, law, industry and has made all the glories of the world pay tribute to his divine greatness, our work as his followers is not done. Our chief business is to hear and heed his marching orders, "Go ye into all the world and preach the gospel to every creature," that his divine kingship may be complete.

What greater purpose could animate a gathering than "Service, service, service," the service which brings salvation and eternal life, beautiful, princely, Christly service. Met, not to attend to our own business, but the business of the King; not to discuss doctrine, but to plan to preach the gospel; not to learn how to make money, but rather to spend it, and by divine alchemy transmute money into manhood and turn the streams of silver into salvation.

Can not we as a church learn anew this lesson of service, for I am persuaded that many of us have already learned it, but we need it enforced. We are saved to serve. Let these brains, and these voices, and these pocketbooks of ours be not ours, but at the service of our fellows that needy men everywhere may feel the touch of unselfish spirits. Let us not suffer our church services to become means of delectation and passing pleasure — even though it may be the highest pleasure, soul pleasure—but the place for the renewal of our strength to make life's loads lighter.

II. Liberty.

The convention was an exemplification of the motto, "In faith unity, in opinions liberty, in all things charity." We found again that while we are bound to serve, we are free in the liberty wherein Christ has made us free. We find that while we are the slaves of Christ, there is the sweetest liberty in this slavery.

Before the convention there was grave apprehension on the part of many, owing to certain controversies being carried on, that there might be some roots of bitterness springing up in the convention which might terminate rather seriously. But the God of Peace and the Prince of Peace seemed to rule in the hearts of the people richly and a spirit of peace pervaded all the sessions of the convention. Then found that the things about which they differed were matters of opinion and non-essentials in which there should be the largest liberty of thought. Good men, thinking men, men of equal spirituality and intellectuality may hold contrary opinions about Rockefeller's gifts, but both being true to Christ in faith and obedience there is no need of a breach between them, and this the Norfolk convention demonstrated. For the sake of the peace and prosperity of our Zion, a fortunate compromise was reached whereby no more from this doubtful source would be solicited; and an enthusiastic praise and prayer service followed, in which it seemed that the very throne of God was let down into our midst. It has been a firm grasp of this principle of liberty in opinions and non-essentials which has served us from many a division in the past, and while we as a people have passed through many a logomachy, we have maintained that perfect unity for which we plead.

How appropriate that this spirit of liberty should prevail in a convention held in a city celebrating the first settlement of our forefathers who came to this country that they might enjoy the blessings of civil liberty and religious freedom!

May I impress upon you that all need this lesson sealed upon our hearts? If there have been divisions real or apparent among us, have they not come of our differences of opinions? All we not all brothers in the faith and love of our common Savior? We do not think alike, we do not see all things alike; but where the Spirit of the Lord is there is liberty, and it is utter childish immaturity for bitterness or unfriendliness to spring up in a congregation or a great brotherhood with a plea such as ours.

III. Fraternity.

Not only did the spirit of fraternity prevail among the members of the conven-

PLEASANT SUMMER
Right Food the Cause.

A Wis. woman says:

"I was run down and weak, troubled with nervousness and headache for the last six years. The least excitement would make me nervous and cause severe headache.

"This summer I have been eating Grape-Nuts regularly and feel better than for the six years past.

"I am not troubled with headache and nervousness, and weigh more than I ever have before in my life. I gained 5 lbs. in one week."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

"There's a Reason."

tion, but a larger fraternity characterized it. This was seen in the convention's attitude toward the Baptists of northwestern Canada and toward the federation movement. J. A. L. Romig, our missionary of northwestern Canada, and W. T. Stackhouse, superintendent of Baptist missions in the same territory, told of the union of our churches and the Baptist churches in that region, and their reports of that region were enthusiastically received. Brother Stackhouse gave an address on the union of these churches, one of the very best addresses of the convention. So favorable was the convention toward fostering the work in northwestern Canada that it was decided to appropriate $10,000 to that work. Like sweethearts separated in youth by some trifling quarrel and making up in old age and celebrating the victory of peace by marriage, so the Baptist and Disciples in their youth courted and married and became one religious body in 1813, but afterwards by misunderstanding became divorced and formed two separate bodies in 1828-30; and now after many years of alienation are renewing the courtship of youth which promises a permanent union of the two bodies.

In a general mass meeting at the convention resolutions relative to federation were adopted looking toward a better cooperation among all evangelical churches in Christian work. These resolutions are not binding on any of the churches. Such, of course, is impossible in churches whose government is of the congregational form. Such action carries no authority over any church or preacher, but is merely expressive of that fraternal feeling which we have toward those other religious bodies who are "casting out demons in the name of Christ" and whom we would not "rebuke because they follow not us," but bid God's speed. Neither do these resolutions involve the surrender of any principle for which we have stood, nor commit us to any policy which is unscriptural, or contrary to conscience. Thus the spirit of brotherhood strikingly characterized the convention at Norfolk.

On October 19, 1781, Lord Cornwallis at Yorktown, in the vicinity of modern Norfolk, surrendered to Washington, the thirteen colonies became free and a brotherhood of states, united in the cause of liberty, was formed; on April 9, 1865, General Lee at Appomattox Court House, in the vicinity of Norfolk, surrendered to General Grant, and brothers who had fought against brothers were at peace and the union of the nation was preserved, and the fraternity of the North and South made possible. So when our national convention meets in this section fraught with the victories of fraternity, it is fitting that this spirit should be one of its most salient features.

Additional Report of Christian Woman's Board of Missions

By MRS. M. E. HARLAN

From every field our superintendent of missions, Mrs. Helen E. Moses, brought a message of joy because of the large number won for the Kingdom, 4,820 conversions being reported, Jamaica first in number and Mexico second.

Self-Support.

The growth in plan and achievement toward self-support was noted as a marked feature of encouragement in a number of our fields. Outside of the homeland the largest increase is in tuitions at Monterey, Mexico, $1,500 gold being the year's receipts.

Response of the Native Christians to the Call of Need

is observed to be in proportion to the growth toward self-support. India and Mexico sent gifts to the stricken ones in Jamaica and Jamaica sent offerings for mission work in California.

No Retreat at Any Point.

Though some fields are recognized as exceedingly difficult and call for great sacrifice and redoubled effort, it was the united voice and deep felt purpose of the entire National Board to go forward at any cost to strengthen the weak places and add equipment to the already strong.

Advance Work

Is as follows: Ten thousand dollars in excess of last year for Jamaica, specifically for the rebuilding of the wrecked church properties.

Three new workers are to be sent to India. Increased appropriations will be made for a number of stations and a dispensary established at Maudha.

Property is to be purchased at Saltillo, Mexico, and the dormitory further considered for Monterey.

Seven thousand dollars for Porto Rico was accepted as the special financial obligation in advance of last year. Two mission homes are to be erected. The Nebraska auxiliaries will raise the $1,000 for the home to be occupied by Dr. and Mrs. Alton. The raising of money for the Girls' Orphanage is to be continued.

The employment of two new workers, now on the field, is the advance plan for South America, and with Ohio's centennial gifts, to purchase property for a building plot.

Continued support of our educational and evangelistic work in the United States is second to none of the purposes of the Christian Woman's Board of Missions.

Increased effort for the Pacific Oriental work under the direction of W. P. Bentley is to be an aggressive feature this year.

New Fields.

Siberia, Africa, and New Zealand Island are to receive aid—evangelistic work in the latter and educational and evangelistic in the former.

On recommendation of the Texas State Missionary Board that the Christian Woman's Board of Missions become responsible for the oversight of the Mexican work in Texas, this new obligation was accepted.

A Special Feature.

In the corresponding secretary's report was the announcement that the mission at Kulpahar, India, is named in honor of our president, the queen of hearts in the realm of service, Mrs. Helen E. Moses.

Declared Purposes.

Watchword—Deeper spirituality, higher aspirations, greater achievements.

Aim—Members 70,000; Tidings 35,000; offerings $250,000.

Methods for Achievement.

1. That special effort for the organizing of new auxiliaries be made during the entire year, with November and October as a period for a simultaneous organizing campaign. That during these months every auxiliary is urged to cultivate some adjacent field and prepare the way for a new auxiliary and junior mission band, and under the guidance of the state officers, when an organizer can not be sent to assist, complete the organization.

That five points be emphasized C. W. B. M. day—our day for the securing of offerings from the churches.

1. New members.

2. Increase of offerings from the churches over last year.

3. Cultivate fields for living links and in each, when possible, secure definite pledged support for some missionary.

4. In churches where there is no auxiliary, present the work with the view of organizing.

5. Where there is an auxiliary secure a pledge to enter the simultaneous organization campaign, or some time during the year to prepare somewhere the way for an organization.

All rejoice that the aim of last year was exceeded on every point.

With faith in the Father and in the power of the gospel, the entire national board looks in hope toward the future.

HEART RIGHT
It Makes a Great Difference.

"About two years ago I became alarmed because my husband had attacks from fainting spells caused by weak heart, from drinking coffee.

At first he did not like Postum, I had not then learned to boil it long as directions say, to get the rich flavour and brown color.

"After it was made right, he liked it, and now for more than a year he has not been troubled with his heart—in fact, his general health is better than for years." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Our Budget

—State missions have the right of way. Every church should send in its offering.

—The Sunday-schools must not forget children's day for home missions, November 24.

—Preachers should send their revised addresses at once to the American Christian Missionary Society for publication in the Year Book.

—Elsewhere we report, through the pen of B. L. Smith, the National Council of Congregational Churches. This is one of the most important church gatherings in America, and it is interesting to see how this body is managing its affairs.

—We are always glad to receive news items, but we entreat brethren to make them just as brief as possible and send them as promptly as they can. This is the time of year when our columns are especially crowded. Address all such matter to the Editor of THE CHRISTIAN-EVANGELIST.

—We report great evangelistic successes. Brother Scoville at Lincoln, Neb., has already won more converts than in any of his previous meetings, and more than 1,400 will doubtless be the number at the final count. The churches everywhere are arousing themselves to do greater things for the Master's cause.

—On another page we publish a lengthy extract from the fine convention address of B. A. Abbott. This is an era with us of church building, and on other pages will be found accounts of some recent dedications. Brother Abbott has said some true things wisely and well. His address was on behalf of the Church Extension Board.

—We asked Brother Wright to send us an account of his visit to the annual convention of the Baptists of Quebec and Ontario. It will be seen from his words found elsewhere, how he and Brother Stackhouse drew out the union sentiment from this eastern part of Canada. The president and corresponding secretary of that convention are to be with us in New Orleans next year.

—We publish on another page an address by W. A. Fite, the subject of which is "The Spirit of the Norfolk Convention." Brother Fite has truly characterized that great gathering and the Fulton church ought to be happy in thus having that great convocation interpreted to its membership. Some churches have not yet seen the wisdom of even permitting their pastors to go to the convention, to say nothing of making it easy for them to go. The church always receives the greater benefit.



The Editor of The Christian-Evangelist at the Norfolk Convention.

—The Alabama brethren have been in convention this week in Jasper.

—H. J. Dudley, a consecrated minister, has accepted a call to the church near Harrisburg, Pa.

—For the two snap-shots of the Norfolk Convention on this page we are indebted to Percy Kendall.

—D. M. Morris has resigned his work at Galena, Kan., but has not determined yet his future field of labor.

—On another page we print some of the program for the Georgia convention, which is to meet at Atlanta, November 18-21.

—J. H. O. Smith is able to report 225 additions to the church at Oklahoma City since he entered upon its pastorate, May 12.

—Rufus A. Finnell is to conduct a meeting for R. G. Jones at Sandoval, Ill. Prof. B. J. Radford will supply for him at El Paso.



A. R. Moore, president of the Alabama Missionary Society, and a Convention Speaker.

—Roland A. Nichols has started a good meeting at Millersburg, Ohio, with seventeen additions at the time this paragraph was written.

—T. E. Cramblett, president of Bethany College, dedicates the new church at Claysville, Pa., November 17, and McMechen, W. Va., November 24.

—J. F. Montgomery, who for some time was located at St. Petersburg, and Tampa, Fla., is now preaching for the churches at Hico and Hamilton, Tex.

—P. E. Hawkins, of Hartford, Kan., has just been assisted in a meeting by M. B. Ingle and A. M. Zimmerman. The results to date we have not heard.

—D. M. Harris, of Galena, Kan., writes that all the churches of that city have federated in an evangelistic meeting, the ministers taking their turn, each to preach the gospel as he understands it.

—Evidently the people in the country and smaller towns and villages have not heard of the "banks scare," now subsiding, judging from the stream of renewals, and new subscriptions flowing into this office.

—Lewis O. Lehman expects to close his work with the Central Christian Church, Havana, Ill., on the first of December, or January, when the pulpit will be open to some bright young minister.

—Robert Lord Cave sends a good word for J. A. Brown and S. W. Daugherty, of their meeting reported for the West Side Church, San Francisco. Both, he says, are trained specialists, whose work is worthy of the success they have thus far achieved.

—The work at Howell Station Church, Atlanta, Ga., goes forward. This congregation is composed chiefly of the working class. They believe in the gospel of the helping hand and recently made an offering of $52 for the Baldwin Orphanage. D. L. Bond ministers to them.

—A brief note tells us of the death of William Matthews, one of our preachers who lived at Kansas City, Kan. His illness, due to a stroke of paralysis, extended over two years. Sister Matthews resides at 920 Ann avenue, Kansas City, Kan.

—The new house of worship at Wauseon, O., was dedicated by L. L. Carpenter on October 27. It is built of limestone and brick. The interior is finished in white oak and the cost was about $19,000. Charles R. Oakley is in his fifth year of ministry for this church.

—T. H. Bassett writes us that all are delighted with the individual communion service which the church at Paxton, Ill., has just installed. A teachers' training class, with twenty-seven members, has just been organized. All departments of the work are progressing satisfactorily.

—The faculty of Drake University have just passed resolutions upon the death of Daniel R. Lucas. They recognized in him not only one of the most helpful friends of that institution, but of education in general, and of every movement for the uplift of the young manhood and young womanhood of the land.

—A. F. Reiter expresses himself as well pleased with his work in the new University at Enid, Okla. Yet when he read our Washington bishop's recent account of the dedication of Peter Ainslie's Temple at Baltimore, he got a little homesick for the cobble street city and a chat with the delightful pastor of the Temple.

—Lew D. Hill, of Blandinsville, Ill., who has been preaching lately for the Bushnell Christian Church, will continue indefinitely. It is proposed by this congregation to hold a series of revival meetings some time during January. Improvements have recently been put upon the building and prospects are bright for steady growth.

—One of the members of the South Side Christian Church, Kansas City, Mo., says that all of that church's activities have taken on new life since Burrus A. Jenkins entered upon the pastorate. There have been quite a number of additions and the church is just beginning a revival with P. J. Rice, of Minneapolis, doing the preaching.

—Clinton Lockhart, President of Texas Christian University, writing of the meeting held there, already reported, says the work of Brother Dubber has been a help to the whole community. His sermons were fundamental, vital and forceful, dealing much with the ideals of Christ and the Christian life. He indicates that Brother Dubber has not yet settled upon his future place of ministry.



W. T. Moore and T. W. Phillips, discussing "tainted money."

—R. J. Bamber, our minister at Versailles, Ky., made us a call on his return from Lenox, Ia., where he had just concluded a successful meeting with the church at that place. Brother Coakwell is the pastor.

—The outlook is fine for a good meeting which George A. Jones is to hold for the Fourth Christian Church, at Cincinnati, O., of which he is pastor. This is a hard field, but the church is in excellent shape. Brother Jones can be secured for meetings during December and January, and may be addressed at 5134 Carthage avenue, Norwood, Ohio.

—We learn that there have been many important subscriptions to the endowment fund of Texas Christian University, under the new plan of organizing an endowment company. These subscriptions were taken during the season when it was most difficult to secure pledges. Colby D. Hall, the educational secretary, is very active in this work.

—There are hopes that a church may soon be started at the growing new town called Turlock, in California, where Henry Shadle, who has been the state evangelist and pastor at different places, is now living, as well as Dr. B. F. Clark, of the West Side Church, San Francisco. It is possible that Edward T. Nesbit, one of our ministers, may move there.

—For our church at Clearfield, Ia., there has been a good year. There were seventy-nine additions by confession and baptism, with a total of 104 added, giving an average of two additions per Sunday. For all purposes there was raised $1,742, with $522 borrowed. A good proportion of this was for mission purposes. S. R. Reynolds is the minister.

—Mark Wayne Williams has resigned at the West London Tabernacle and taken charge of a new church at Acton, a suburb in the west of London. Mr. Henry Varley, who formerly was minister of the Tabernacle prior to W. T. Moore taking charge of it, has been acting as supply for several weeks. He and Mrs. Varley have just celebrated their golden wedding.

—The brethren in North Carolina are certainly waking up. They have just held their best state convention, and we give some account of it from two of our correspondents. A. B. Cunningham is to give most of his time to the editing of the state paper. He has resigned his pastorate in Washington, and will look after the Rock Mount Church until a pastor can be secured.

—The Lord's day before Thanksgiving is children's day for home missions in Bible schools. We trust this rally day will be largely observed. It never has had the importance attached to it that we have given to children's day for foreign missions; but patriotism for the winning of the homeland to Christ must be insisted on just as much as the taking of the gospel to heathen fields.

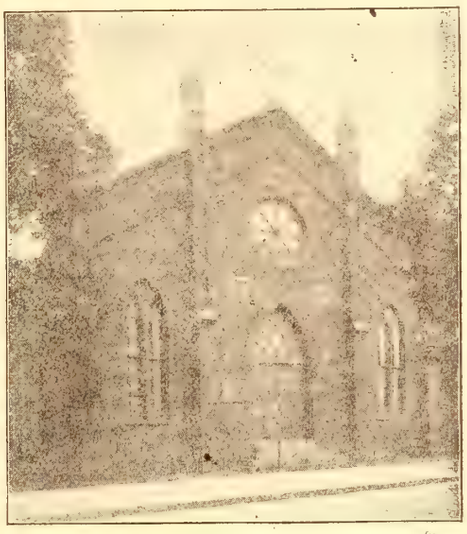
—Christian University, Canton, Mo., has had a splendid opening this session. President Johann writes: "The attendance is about 20 per cent larger than it was last year, and the Christian atmosphere about the school has never been better. Our students now preach for more than 75 congregations and have reported nearly 1,000 converts during the last twelve months. All that we now need is more financial help."

—T. A. Lindenmeyer, who has resigned the pastorate of the Frederick Avenue Church, St. Joseph, Mo., is open for an engagement as regular minister, or evangelistic meetings in December. He has just been holding a revival at Urich, Mo., and during November is engaged with the church at Hayden's Grove. Churches desiring to communicate with him may address him at 512 North Twenty-second street, St. Joseph, Mo.

—H. M. Hale, who for some time was compelled to give up regular ministerial work by reason of ill health, is now in condition to preach again and will be open for a time to assist pastors in evangelistic work. His wife will accompany him as singer. He hopes later to find a location where he can do a good work. Brother Hale, whose work we have heard well-spoken of, may be addressed at 738 North Thirteenth street, East St. Louis, Ill.

—The work at Toledo, Ohio, is moving forward. There are now in its ministry two recent graduates from Hiram, W. B. Alexander at the East Church, and Brother Lines at the South, both of whom are succeeding nicely. Brother Finch, of the Norwood Avenue Church, is able to rejoice in the payment of the debt on the property. At the Central there are constant accessions and affairs are in a good condition. Grant W. Speer is its pastor.

—Our church at Fayetteville, Ark., has decided to make improvements to the extent of $2,500, and on the matter being suggested $1,600 was raised in a few minutes on a recent Sunday. The Daughters of the Dorcas, a society of the young ladies of the church, are planning to install a pipe organ that will cost $2,000, of which $1,400 has already been raised. This congregation is prospering



First Christian Church, Norfolk.

under the energetic leadership of Frank Thompson. There are additions nearly every Sunday. A rally of the Endeavor societies has just been held and the minister surprised by a gift from the Juniors of a life membership in the C. W. B. M.

—The contract for a new brick and stone edifice at London, Ky., to cost over $11,000, has been let, and the work of excavating commenced. This will be one of the most handsome church buildings in Eastern Kentucky. The Sunday-school will be in the basement. All departments of the church work are advancing here under the ministrations of Clarence E. Miller, who has around him a consecrated band of Christian workers ready to make sacrifices.

—The congregation of the First Christian Church, Duluth, Minn., is completing some important improvements—a stone foundation, a new roof, and decorations to the auditorium. Since Baxter Waters has been the



Epworth M. E. Church, Norfolk, where the C. W. B. M. sessions were held.

pastor, not only have the various departments of the church shown growth, but a new organ was purchased, and improvements on the plant made. The pastor has been preaching a series of morning sermons on the teaching of Jesus, while in the evening he is giving expositions on the Acts of the Apostles.

—I. H. Fuller, who resigned at La Monte, Mo., is now at work in his new field at Fremont, Neb. S. Gregg, the former pastor there, has entered upon work for the state board. He is beloved by his late congregation. Brother Fuller writes us that J. W. McClure has retired from the active ministry, but is the Bible school superintendent. Brother Fuller's first work will be in helping to develop the school and in scattering good Christian literature. He promises to keep in touch with the readers of THE CHRISTIAN-EVANGELIST.

—R. M. Messick sends us a note from Halfway, Baker County, Ore., 365 miles from his home in Salem. He is visiting his only living son, J. B. Messick, and went to supply, for a time, the place of Brother Rawlins, the pastor, who is now in California. We have about eighty members in Halfway. Brother Messick says that he had just had the pleasure of reading THE CHRISTIAN-EVANGELIST of October 10, and while he enjoyed it all, he calls special attention to the article, "Led by the Spirit." He speaks enthusiastically of the country there.

—C. R. Neel, who has been for the past two years state evangelist of Minnesota, has accepted the work at Helena, Mont., beginning November 1. Brother Neel has done a splendid service to our cause in Minnesota. He is a forcible preacher of the gospel, careful and judicious in his ministration. He has had excellent educational advantages and has preached with success to our churches in Rochester, N. Y., and Southport, England. During his evangelistic work in Minnesota, many churches have been revived, and through his efforts led to larger work.

—W. H. Book has entered upon his third year's work as pastor of the Tabernacle Christian Church, of Columbus, Ind. He and his wife recently gave a banquet in honor of the event, to which the officers of the church and their wives were invited. Addresses were made by a number of friends, including Z. T. Sweeney and Lieutenant Governor H. T. Miller, who spoke in highest praise of the work which Brother Book had accomplished. The church supports two living links in the foreign field and gives liberally to home missions. Including the donations made to Butler College the past year, the Tabernacle Church has given, during the year, more than $140,000.

—There is a call for strong preachers and men of executive ability for prosecuting the work in Northwest Canada. The importance of the field is much heightened by the fact that we expect to co-operate largely this year with the Baptists. Alexander McMillan, who is the corresponding secretary and treasurer of our Western Canada Christian Missionary Association, testifies both as to the excellence of the climate and the great outlook for the country. Those who are willing to consider such a field should address themselves to W. J. Wright, corresponding secretary of the American Christian Missionary Society, or Brother McMillan, box 511, Winnipeg, Manitoba.

—Alma M. Benson sends us some news from the church at Haverhill, Mass., the little shoe city of New England. Our church there is weak in numbers, but strong in faith and determination. With few members its financial reports show to great advantage and much commendation is due for this liberal giving. W. R. Mains and his wife, late of Kentucky University, are now leading the work, and since their taking the pastorate the church has taken on new life. At the close of the New England convention Mrs. Newton Knox, the state C. W. B. M. president, and Sister Cunningham, the national vice-president, visited this church, to the great joy of the Haverhill auxiliary, which is anxious to keep in closer touch with the work of the brotherhood throughout the land.

—W. W. Weedon entered upon his sixth year at Marion, Ill., November 1. During his pastorate there, 196 persons have united with the church. Missions have been well supported, a debt of over $2,000 on the property paid, new pews placed in the auditorium at a cost of over $800, and the pastor's

salary promptly paid in advance each month. The C. W. B. M. auxiliary of this church is on the roll of honor. The Endeavor Society is doing an excellent work, the Bible school is the best in the history of the church and altogether the outlook for the future is most hopeful.

—There will be a rally of the Disciples of Christ in St. Louis, at the First Christian Church, Locust and Compton avenue, on Thanksgiving evening. F. A. Mayhall is to preside. The Editor of THE CHRISTIAN-EVANGELIST is to speak on the topic, "A Sunrise Movement for Sunrise People." There will be special organ solos by Miss Adelaide Tandy. It will be a most interesting meeting, we are sure, for the program is under the auspices of the Junior Bible class, of which Mr. Thomas Curtis Clark, whose poetry so often graces our columns, is the leader.

—The Carthage church has established a fine record for itself, as our readers already know, in the way of missionary gifts. During the past year there have been 122 additions, the net gain being eighty-two. The total receipts from all departments were $4,247, being $400 in excess of any other year. Of this $1,270 went for missionary work. The church has become a living link in both the home and foreign societies, supporting Dr. Widdowson in Africa and David Greer in Oklahoma. The resident membership is 325. The church is without indebtedness and has a tidy little sum in reserve for building. Newell L. Sims is the pastor.

—We have received a copy of the "Sherman (Texas) Daily Democrat," of November 1, announcing the death, in that city, of Mrs. O. A. Carr, widely known among our people as an educator and as the wife of our minister, O. A. Carr. Sister Carr was a woman of more than ordinary ability and energy, and her life was very largely devoted to educational work in Kentucky, Missouri, and finally Texas. Her death occurred on October 31, as she was entering upon the sixty-second year of her life. She was the founder and at the time of her death the president of the Carr-Burdette College, in Sherman, Tex. Our sincere sympathies are extended to Brother Carr and the bereaved family and friends.

—Church Extension receipts showed, for the third week of October, gains—contributions from the churches $249, from individuals $526, number of contributing churches 25. But for the following week there was a loss, in the same divisions, of $276, $1,918, and seven contributing churches. The loss in the individual receipts is due to the fact that last year $1,000 was received on the Frank H. Main loan fund, which was not paid that week, and an annuity of $1,000 was received last year, while no annuity money was received during the fourth week of October this year; $500, however, was received from a friend in Nebraska the previous week. Remember that the aim is to swell this fund to at least $300,000 by the time of our Centennial.

—At White Hall, Ill., until recently there was no regular minister for about five years. J. E. Wolfe took up the work the first of April, and each week the prospects of its growth have been brighter. Brother Wolfe stated some aims to be reached when he first took charge of the work, and among these are a graded Bible school with trained teachers, the debt paid off by January 1, 1908, an evangelistic effort and the entire church and workers rightly organized. Three of these aims have been achieved in three weeks, under the leadership of J. O. Shelburne, who added sixty-two members to the working force. A teacher-training course is to be started at once, and an old debt has been provided for. The membership is now about 250, the increase since Brother Wolfe took charge, being 97. Everybody is delighted with Brother Shelburne's work. Many in the town laughed at the advertising matter before the meeting began, as they never dreamed such results could be brought about.

—J. D. Hull has resigned at Kendallville, Ind., to take the work at Mishawaka, after November 10. During his pastorate at Kendallville there have been 185 additions to that congregation and 97 elsewhere in his evangelistic meetings. Improvements have been put upon the church building. In the Bible school the attendance has reached 326 and contests with the schools of the First Church, South Bend and Jefferson Church, Fort Wayne, have been won. The C. W. B. M. reached the roll of honor. We are glad to note that three of the young men have started in to preach, one has entered upon singing evangelistic work, and others are in college preparing for the ministry. A teachers' training class of over thirty has been organized. Brother Hull is in close touch with outside interests, too, for he is president of the ministerial association and the Good Citizenship League of his town and is corresponding secretary of the first Indiana district. He does much evangelistic work with his brother, and his wife, who is the district manager of the C. W. B. M., frequently occupies the pulpit.

—"After reading your paper now for about a year, I am constrained to say that while I was prejudiced against it on account of certain adverse criticisms which I had read in certain other columns, it is by far the best representative of our plea and position that is published by the brotherhood. I can only wish that our ministers throughout the brotherhood may come to get the 'wool' pulled off from their eyes as I have in this respect."

The foregoing is an extract from a sample letter of which we are receiving scores now, showing how many good men have had their minds poisoned by misrepresentation of THE CHRISTIAN-EVANGELIST. Is it worth while to continue to sow the seeds of suspicion and prejudice in the minds of the people who must reap the harvest from such sowing, to find at last that they have been the victims of partisan blindness and narrowness? Whatever may be the disposition of the *sowers*, we are sure there is a rapidly-decreasing field in which such seed will find hospitality. If there were no other motive for discontinuing this method of advancing one's own interests, the fact that such a course is bound to react in the long run against those who practice it ought to prove prohibitive.



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More Union Sentiment in Canada.

I went from our recent convention in Norfolk to the annual convention of the Baptists in Quebec and Ontario, which was held this year in Woodstock, Ont. This is a beautiful and thriving town. One of the Baptists' best educational institutions in Canada is there. Many men are trained in Woodstock for the ministry. The institution is flourishing at the present time.

The convention listened to a great address by Rev. W. T. Stackhouse, Baptist superintendent of missions in Western Canada, who made such a fine impression on our own gathering in Norfolk. Brother Stackhouse told the Baptist convention that he returned from our convention with a conviction, a prediction, and a determination. A conviction that there was no reason why the Baptists and Disciples of Christ should be two bodies rather than one, and that every speech made in our convention would have been equally appropriate in a Baptist convention. A prediction that in Western Canada, at least, we would be one, enjoying visible, organic unity in the near future. A determination that as God gave him time and strength he would work to consummate this glorious purpose. This was received with enthusiasm by the convention.

I addressed the convention on Tuesday morning, October 22, and was accorded a hearty and fraternal welcome. I emphasized the great essentials in which the two bodies agree, and insisted that the differences between us were all but infinitesimal as compared with the agreements. Taking up Western Canada I showed special reasons why we should be one in that country which is in its formative period, and concluded by showing why all Christians, throughout the world, should be one and the scriptural basis on which they should be one. I was interrupted by frequent and prolonged applause, showing that the convention heartily received all the sentiments expressed. Ringing resolutions, rejoicing in the measure of union already obtaining in Western Canada, and praying for its deepening and enlarging, were passed. The resolutions also presented a sincere desire that the same co-operative and union movement might extend to all portions of Canada, and not be confined to the western half.

The convention elected its president and corresponding secretary as delegates to our next great convention, which is to be held in New Orleans October 9-15, 1908.

The brethren everywhere will surely rejoice in the spirit of union which is abroad in Canada, and by prayer and contributions, both of time and money, help to make the union complete and satisfactory.

Wm. J. Wright,
Corresponding Secretary of the American Christian Missionary Society.

South Carolina Convention.

The convention of the South Carolina Christian Co-operation will be held in Charleston, beginning the evening of November 21 and continuing through Lord's day, the 24th. The convention falls at the time of Charleston's gala week, so that it will be possible for delegates to get reduced rates.

Delegates should send their names to the undersigned so that preparation may be made for entertainment. Marcellus R. Ely.

Charleston, S. C.

D. R. Lucas Laid to Rest.

D. R. Lucas, whose death on November 3 we announced last week, was born on January 14, 1840. The funeral services in the Central Christian Church, Indianapolis, taxed the capacity of that large building, so many were the mourners that attended. Hundreds of veteran soldiers were present at the church to pay a last tribute to a comrade, and later they stood at the grave in Crown Hill Cemetery and took part in the beautiful G. A. R. service conducted by W. A. Ketcham, department commander. The sermon at the church was delivered by the pastor, A. B. Philputt. His tribute to the man whom so many had loved and honored was simple, yet forceful and eloquent, and was full of promise to the living. The floral offerings that were piled about the coffin were beautiful and elaborate. The hymns that had often gladdened the heart of Brother Lucas in life were sung by a male quartet.

The burial service touched the hearts of those who stood about the grave. An impressive feature of the exercises at the grave was the tribute paid by the Sunday-school children of the Seventh Christian Church. A class of girls, led by J. E. Tyler, sang "Rock of Ages" and "Jesus, Lover of My Soul." Then the children placed white carnations on the coffin, as they passed by and looked upon the beloved face. Just before the coffin was lowered a detachment of men from the Indiana National Guard fired a salute over the grave.

The mountain of flowers that had been deposited at the grave were hauled from the cemetery to be distributed among the hospitals of the city. Brother Lucas had expressed the wish that whatever floral tributes might be brought to him at his death should be used to gladden the hearts of the sick and unfortunate, rather than left on his grave to wither and die.

Brother Philputt was assisted in the church service by Brother A. L. Orcutt and Jabez Hall. In his remarks, Brother Philputt said in part:

"Brother Lucas was indeed a citizen. Nothing that affected the well-being of the city, the state or the nation was outside the pale of his interest. It never occurred to him that his being a minister of the gospel deprived him in the least of the right to hold and express opinions on all subjects. He would have been the first to acknowledge that he had the partisan temperament.

"He was a partisan in a good sense of the word, and not a slave to party. He loved his church, his political side, his favorite cause, whatever it might be, with a passionate love. He could condone and forgive much and still be loyal. But when things went wrong in the household of faith, political or religious—deeply and morally wrong—he was wont to cry aloud and spare not. He lived a clean and noble life. His thoughts were pure, his deeds were kind. I do not believe he has left a sting in any living heart. Little children loved him and he loved them. And the people loved him. They knew that he had his limitations as we all have. But he was a man among men and a brother to all.

"Our brother kept his life freshened by various interests and avocations. He touched many things and allowed himself some relaxations. As a minister of the gospel he never forgot the dignity of his calling. And yet he did not affect any cant or 'holier than thou' manner, for it never occurred to him that he was made of different clay from other men.

"It is usually perilous for preachers to be active in political campaigns, but he could so engage without forfeiting the esteem of those opposed to him. It is not usual that ministers are prominent in civic affairs, but such was his capacity for affairs that he had been called to many positions of honor, though seldom of emolument, by his fellow citizens."

The preacher referred to the many notable movements in which Brother Lucas had been interested, one of which was the building of the present Central Christian Church during his pastorate in 1892.

"The last great enterprise outside of the ministry with which he was identified," said Mr. Philputt, "was the Morton monument, being secretary of the association and devoting himself with assiduity to all the details of that great enterprise. When that was all over and the final report had been made, he said to his wife: 'My work is done. I have helped to build Drake University, the Central Church, and now the Morton monument. I see nothing more for me to do.'

"His prophecy has come true. To those who survive he leaves a goodly heritage. A life devoted to the services of God and the good of humanity."

Good Indications.

During the first four days after the first Lord's day we have heard from about twenty churches and with two exceptions, each one equaled last year's offering or reports a decided increase. Seven out of the twenty reporting are churches that gave nothing last year and two of them churches that never did give for any kind of missions before. Of course twenty is a very small number, but it is twice as many as reported in the same time last year. They are just the pioneers, the forerunners, for the rest of the month they will come in good and strong.

Let no church in Missouri ever dream that it has done its duty till it has taken the largest offering possible for state missions. Remember state missions have the right of way in November. This one month in all the year our own state, "Imperial Missouri," has the front of the platform. All other folks please be seated. T. A. Abbott.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Joplin, Mo., Nov. 11.—We are in the greatest meeting since Harlow was here. Thirty-four yesterday, 108 in sixteen days. J. B. Boen, evangelist; L. D. Parnell, singer. We continue.—Geo. L. Peters.

Special to THE CHRISTIAN-EVANGELIST.

St. Louis, Mo., Nov. 11.—At Hamilton Avenue Church, with the pastor, L. W. McCreary, holding his own meeting, fifty additions in two weeks.

Special to THE CHRISTIAN-EVANGELIST.

Centerville, Ia., Nov. 11.—Forty-six added yesterday; ninety first three days of invitation. Delayed a week in getting here. Greatest crowds in history of church. Frank A. Wilkinson, soloist, continues with me. Percy M. Kendall comes to us the coming week as chorus director. Sherman Hill and wife great workers.—Wm. J. Lockhart.

Special to THE CHRISTIAN-EVANGELIST.

Wabash, Ind., Nov. 10.—Harlow and Dakin in action; 23 to-day, 38 to date. Hundreds turned away from house.—E. F. Daugherty, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., Nov. 10.—Two thousand in service to-night; hundreds turned away; 205 added; more than one-fourth grown men and many heads of families; interest is broadening; the Lord giveth the increase.—Wilson, Pendleton and Lintt.

Special to THE CHRISTIAN-EVANGELIST.

Shelby, O., Nov. 11.—Greatest day in history of church; meeting fourteen days, house crowded at every service; overflow meeting, people turned away. Miss Una Dell Berry splendid leader and soloist. Great chorus and orchestra. C. C. Wilson, pastor, is wonderful worker. Fifty-six additions, all adults but four, and mostly heads of families. Scarlet fever quarantine on town just raised. We continue.—T. Alfred Fleming.

Special to THE CHRISTIAN-EVANGELIST.

Belleville, Kan., Nov. 10.—Eighty-one additions in two weeks; church is being greatly strengthened. Pastor and church very happy. Continue two weeks more.—Fife and son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., Nov. 11.—In first eight days 97 additions, 53 Sunday. J. S. Sturgis, singer; R. H. Crossfield, pastor; John L. Brandt, St. Louis, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Redmon, Ill., Nov. 11.—Dedicated fine church here yesterday, and money all raised. L. Hadaway is the minister.—J. Fred Jones.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, Kan., Nov. 10.—Meeting seventeen days old, 113 added, thirteen to-day; opera house crowded, tabernacle too small; closed to-night. St. Joseph, Mo., next.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Lincoln, Neb., Nov. 10.—Brother Scoville's great soul winning records have all been surpassed in his meetings conducted with Christian churches here. One hundred and twenty-eight accessions to-day, 100 to-night, 293 this week, 1,395 to date. Close with reception to-morrow night. Interest at greatest possible height; to-night's service simply indescribable. Meeting should continue indefinitely. Deepest regrets that evangelist must leave. H. H. Harmon, Z. O. Doward, H. O. Pritchard, H. G. Wilkinson, ministers.

Special to THE CHRISTIAN-EVANGELIST.

Millersburg, O., Nov. 11.—Closed three-weeks' meeting with 42 additions. The field small and closely gleaned by Pastors Welshimer, Barnes and Mansfield. Lockhaven, Pa., next. Youngstown, O., with Draper in January.—R. A. Nichols.

Special to THE CHRISTIAN-EVANGELIST.

Bloomdale, Ohio, Nov. 11.—Ten thousand dollar house dedicated yesterday by L. L. Carpenter; nearly five thousand raised, which more than provided for all indebtedness.—Cora E. Fries.

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St. Louis, Mo.

An Explanation and an Appeal.

When the proposition to raise $500,000 as a Centennial offering to the endowment of Bethany College was first made, I had not the most remote idea that I would become actively identified with the raising of this money. At that time I even protested against being made chairman of the alumni committee, but finally consented to occupy that position. However, as the days have gone by, it has become evident that some one must take active charge of this great enterprise in order that it may be made a success. Nothing moves without something to move it. Personality is the power behind every great undertaking, and where this personality is lacking, the wheels of the enterprise are sure to stand still. In view of this undoubted fact, I have at last been induced to throw my whole personality and energies into the work of securing this great endowment fund for my *Alma Mater*. I was already loaded down with heavy responsibilities. Among other things I had begun the preparation of a great literary work, viz., "A Comprehensive History of our Religious Movement." But I have unloaded much of other work already in hand, and have agreed to superintend the campaign for raising the proposed Centennial offering to Bethany College. Of course I will continue my literary work to some extent, but will necessarily have to abridge it considerably during the time of my active canvass for the college. But nearly all my other engagements have been canceled, or will be canceled immediately, so that I may give my time and thought to the great enterprise now before me. I have felt that in some respects I could not round out my life in a better cause than to be instrumental in securing a liberal endowment fund for the college which Alexander Campbell founded, and which has done so much for the advocacy of the principles for which he contended. I feel that I could not spend the next two years of my life, if I am spared for this service, better than to give it unreservedly to the raising of this endowment fund.

But I can do nothing without the help of my brethren. Is not the cause as much theirs as mine? Is not every Disciple of Christ under obligation to do what he can to make this endowment fund a great success? Indeed, is it not a fact that our proposed Centennial, in 1909, would be practically a farce if Bethany College is not liberally remembered in our Centennial offerings? I do not wish to undervalue the importance of any or all of the pleas that are set forth in view of our Centennial celebration, but I believe that no one will dispute the supremacy of the plea which I make. It certainly ought to have the first place. It has been truly said that Bethany College is the mother of us all. In view of this fact surely no one will hesitate to contribute, at least, a small sum toward the raising of this Centennial fund. I make my appeal especially to the preachers and the old students of the college. If these will all actively engage as agents in the raising of this fund, the amount will be practically assured before the first of January, 1908. What is done should be done quickly. The old French proverb, "He who hesitates is lost," is of special significance with respect to the work now in hand. No one will miss a dollar, and this will secure fellowship in this great Centennial offering. But thousands can give more than this, and by so doing will add to their own happiness as well as to the efficiency of the grand old college, which stands for so much in the history of our religious movement. Will not the friends of the college enclose their contributions at once to the "St. Louis Union Trust Company," St. Louis Mo., stating that the money is for the Bethany College fund, and they will promptly receive a receipt for the same, while their names and addresses wil be entered in a book, which book will be preserved in the library of the college as a memorial of all who have remembered the college in its time of need?

I will be glad to correspond with preachers or with any one who is interested in this matter and who desires information or helpful suggestions with respect to the best way to raise this money. Already a number of preachers have pledged their churches for at least $1 for every member, while many other preachers have promised to put the matter before their congregation and take subscriptions for the same. Very much can be done in this way, but very much can be done also by personal application to friends of the college. Will not every Disciple of Christ become an active agent in securing this endowment fund? If even one-quarter of our great brotherhood would heed this appeal, the work would be speedily accomplished. Let there be no hesitation. Let every one take up the work at once, and soon I will be able to announce a great and glorious victory.

W. T. Moore.

Columbia, Mo.

"An Adventist Preacher Joins Us."

Our hearts at the Tabernacle Church of Christ, Wilmington, N. C., were gladdened by the addition of I. W. King and wife from the Christian Adventist body. Brother King has been a preacher of that faith for twenty-five years and is a man who has done much good in the propagation of that faith. His labors have been in this state and also in Florida. His wife is a great help to him. They have not hastily made this change. I have talked many times with them and given them numerous tracts and books and they have read and talked their way into the broader, more scriptural brotherhood. Brother King has no small amount of ability as a preacher of the Word. He is desirous of doing all he can; hence would like to do some preaching and to be kept busy. Any church wanting him address at 1010 South Seventh street, Wilmington, N. C. I am in a meeting with E. E. Violett and singer, leading us. We are planning great things.

F. L. Davis.

Preparing for a Big Meeting.

You may remember some good reports from the Bentonville church. Well, I have one to make now. The second Lord's day in January we have arranged with J. J. Taylor, our corresponding secretary, to hold us a meeting. Already the church is preparing for it—preparing for it gloriously. Let me tell how. It may prove a stimulating example to other good people.

About 6 p. m. some brother sent up to the preacher's home a huge watermelon, 30 inches long and 30 inches in circumference, weight 47 pounds. It was a genuine Ozark melon and had done duty at our great fruit fair, held here October 23, 24, 25. Was it a surprise? Why, it was only a forerunner. Delivery wagons soon stopped at the side and as groceries and things and more things were brought in, the poor preacher's eyes began to expand and to water. The situation became apparent and the preacher's wife saw the fruit jars, pickles, preserves, jellies, sugar, flour—oh, 'twere too long to tell the story—and—and—you know.

We are rich this one time, and it feels so comfortable. The melon? Yes, you've not forgotten it, I see. Well, we took it out on the front porch (thus giving it a place of honor) and laid it open from end to end. About forty persons ate of it, and I can testify to its excellence. Enough? Plenty, and some to send to a sister who could not come.

We had fine music, instrumental and vocal, and interwoven were strains of cheer, glad hearts and the sincere gratitude of one household that I can vouch for. Now, isn't that a fine preparation for a big meeting? Everybody in good spirits and Christian resolution. The effect on the preacher is magical. I hope he won't kill himself now trying to do greater and better things for a people so appreciative.

On November 3 I entered upon my third year for this church. For sacrifice, faithfulness and harmony I know of none its superior.

Our Christian Endeavor Society has grown until it is largest in the history of this church. J. Breckenridge Ellis is its president. Our prayer-meeting is excellent in this excuse-of-absence-seeking age. Our C. W. B. M. auxiliary is weak but still convalescent. We are hoping for its health and strength.

"Glorious things are spoken of thee, O city of God.
The Lord shall count, when he writeth up the people,
As well the singers as the players on instruments."

"I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

J. W. Ellis.

Bentonville, Ark.

Georgia Convention.

The following is the program of the Christian Missionary Convention to be held in First Church, Atlanta, Nov. 18-21:

Monday Evening.

7:30—Opening service in charge of H. K. Pendleton. Devotional by Dean L. Bond. Foreign missions. Announcements and social session.

Tuesday—Woman's Day.

9 a. m.—W. S. G. M. period, Mrs. B. O. Miller, presiding. National Benevolence, J. H. Mohorter, W. B. Shaw. Announcements of G. C. M. S. committees.

2:15 p. m.—C. W. B. M. period. Mrs. Bernard Powell Smith, presiding.

7:30 p. m.—Address, Mrs. M. E. Harlan, Indianapolis, Ind.

Wednesday—Georgia Christian Missionary Society Day.

9 a. m.—Devotional, W. A. Chastain. Report of state board and treasurer. Discussion of reports.

Georgia by Districts.

(Speeches limited to five minutes.)
Atlanta, H. C. Dodson, Red Oak.
Augusta, Ed Hook, Augusta.
Central to be supplied.
Griffin, T. E. Patterson, Griffin.
Northern, B. F. Archer, Rome.
Northeast, T. M. Foster, Winder.
Southern, R. I. Hinley, Lake Park.
Savannah, V. P. Bowers, Penbroke.

The Evangelization of Georgia from a Business Man's Viewpoint, C. V. Le Cran; Home Missions, W. J. Wright, Cincinnati, O.

2:15 p. m.—Devotional, R. W. Wallace. Reports of Sunday-schools by W. H. Roper; reports of Christian Endeavor societies by Mrs. Charles Goodman, Sermon, Waiting with John: A Plea for Ministerial Relief, Roger L. Clarke.

7:30 p. m. Devotional, E. E. Hollingsworth; president's address, by H. T. Cree.

Thursday—General Interests.

9 a. m.—Devotional, J. F. Lambert. Reports of G. C. M. S. committees. Educational period. Report of T. G. Linkous, W. A. Chastain and J. H. Wood. Church Extension, G. W. Muckley. Tuesday afternoon will be given to sight-seeing. 7:30 p. m. Devotional, by H. J. Brazelton. The Centennial, W. R. Warren, Pittsburg, Pennsylvania.

N. B.—Owing to possible continuance of evangelistic services in First Church this program is subject to change.

Bernard P. Smith, Sec. G. C. M. S.

Anniversary Medals, Banners, Bibles, Board, Brick, Bell, Coal, Chair, Land, Library, Organ, Piano, Roof, Stone and Window Buyers; Dime, Missionary and Penny Helpers, 75c per 100, less than 50, 1c each, prepaid. Maps, Money banks, New and Secondhand Books, Old Coins, Punches, Recitations, Sunday School Thermometers, Tithe Gleaners, Cradle Rolls

E. C. Romine, Philadelphia.

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The Care of All the Churches (Thos. Munnell)	.75
The Christian Worker (J. H. Foy)	.75
Alexander Campbell's Theology (W. E. Garrison)	1.00
Helps to Faith (J. H. Garrison)	1.00
New Life in the Old Prayer Meeting (Cowan)	1.00
Jesus as a Teacher (Hinsdale)	1.25
Modern Methods in Church Work (George Whitfield Mead)	1.50
Preacher Problems (W. T. Moore)	1.50
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☞Read Bro. Garrison's editorial concerning this enterprise and these bonds, on page 1454 this issue.

Subscriptions or requests for further information can be addressed to any of the undersignedmembers of the building fund committee.

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SYDNEY H. THOMSON, Chairman, 5011 Washington Ave.
W. DAVIESS PITTMAN, 807 Pierce Bldg.
OREON E. SCOTT, 817 Chestnut St.
GEO. L. WILLIAMS, 1828 Pine St.

ST. LOUIS, MO.

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

It was my privilege to attend the sessions of the national council of the Congregational churches in Pilgrim Church, Cleveland, O., in October. Under the auspices of the council were held the annual meeting of the American Board of Commissioners for Foreign Missions; the Home Missionary Society; the American Missionary Association, the Church Building Society, and the Sunday-school and Publication Society.

The national council is the general body; it elects its own moderator and carries the burden of the whole meeting, adjourning for the meetings of the various benevolent societies.

The council was composed of about 650 delegates, elected by state associations and district conferences. In addition there were about 850 visitors, making about 1,500 people from outside the city. This great gathering of a great people was not well reported by our local papers. If misery loves company this may be a grain of comfort to us.

The stated clerk reported the net loss of twelve churches during the past year; also a loss in the number of Christian Endeavor societies; a loss in the number of Sunday-schools and in scholars.

Each missionary society was left free to attend to its own special work, all matters of general interest came before the sessions of the council. The questions of union, labor, temperance, organized evangelism, decrease in the ministry and federation were all discussed in the council. The arrangement is a good one; it leaves each missionary board free to its own work and yet provides a free platform for the discussion of questions of general interest and concern.

The disposition by the council of the proposition of union with the United Brethren and Protestant Methodist churches was a matter of surprise. Considerable opposition to the proposed plan of union was developed, many being very much opposed to Congregational churches yielding any part of their independence and objecting to any form of ecclesiastical supervision; one man saying: "Jesus Christ, who was a layman, selected twelve laymen who organized a layman's church, not a clergymen's church." The whole matter of the union was referred to a committee of twenty-eight, to report at the next meeting of the council, 1910.

The council rejected the report of the standing committee on labor, on the ground of its being too favorable to union labor. It also refused to endorse the Beveridge bill, pending in the United States Senate, to prohibit interstate commerce in articles produced, in whole or in part, by child-labor.

The great address of the council was by the retiring moderator, Washington Gladden, on "The Social Crisis." It was along his well-known sociological lines. He said the swollen fortunes are tumors on the body politic and gave a trumpet call to the church to its great duty of realizing the social Christianity of Christ. It was a great address.

Justice Brewer, of the Supreme Court, gave a strong address on Christian Ethics. Former Governor Northern, of Georgia, told of the organization of the Christian League in the South, composed of Christian white men and Christian negroes for the purpose of bringing about a better understanding between the races and stopping lynching.

On Lord's day, instead of a great communion service, the Central Armory was rented and had a discussion of the labor question by three representative speakers; our plan of having communion services is of far greater spiritual uplift.

The council, by its advisory committee, asked the churches for a definite sum for each of the benevolent boards and preserved some proportion between them. The council planned for a consolidated missionary magazine, instead of the four different ones now published by the different boards.

The keynote of the home missionary session was: "The Advance in Home Missions is required by Loyalty to Christ." Loyalty to Christ requires advance in home missions among our foreign corporations; In the Evangelization of Our Cities, Among the Indians, On the Frontiers. That keynote of loyalty to Christ made it a great session.

The meetings continued over ten days and maintained their interest to the close.

B. L. Smith.

Wanted.

To cure one case of catarrh in each neighborhood to introduce Dr. Karsner's Catarrh Remedy. Sample free.
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Work Begun at New Orleans for 1908.

Active work in connection with the great convention of 1908 is already in progress in New Orleans. Committees have been appointed to take charge of the several departments of the work, and the indications are that the New Orleans convention will be one of the greatest gatherings of the brotherhood. Brother Wright, of the American Christian Missionary Society, was with us last Lord's day and remained over Monday, looking over the field and noting the conditions. He preached at the Soniat Avenue Church morning and evening to the delight of two large congregations. During his stay he visited the Atheneum, in which the convention will be held, the several hotels, and called upon the officials of the Progressive Union and many of our business men, all of whom are enthusiastic regarding the coming gathering of the churches. He also attended a session of the Protestant ministers and addressed them.

The people of New Orleans are stirred up upon the subject, and from all classes words of encouragement and offers of help are being received. The ministers throughout the state have sent in letters assuring the local workers of their interest in the subject and offering their services in every way in which they may be useful. There seems to be a general spirit of rejoicing among all the southern people we have heard from that the brethren have decided to come to the sunny south with this great gathering. The hotel rates will be published in a few days and they will show that these people are cooperating with all others with the object of making the convention a success.

North Carolina Convention.

The sixty-third annual convention of the North Carolina Christian Missionary Society was held with the congregation at Belhaven, Beaufort county, October 29-November 1. The attendance was much larger than the two previous years, there being about 300 delegates and visitors, and over 800 present sometimes at the night service. Delegates wore white badges and visitors pink, as the constitution of the society provides for vote by delegates only, though visitors participate otherwise in the deliberations of the convention.

This convention was great in results. There was greater harmony than last year. There were greater reports of work done. The C. W. B. M. had the first day. They report nine new auxiliaries and much other work done. They have $500 in their treasury with which to begin the new year. Mrs. Effie Cunningham, of Indianapolis, gave a fine address at the night session. Miss Elizabeth Tesh, a member of the Winston-Salem church, was secretary and field worker.

The officers for the new year are: Mrs. R. F. Hill, president; Mrs. J. W. Grainger, vice-president; Mrs. J. F. Taylor, recording secretary; Mrs. W. B. Brown, treasurer; Mrs. Hodges, corresponding secretary; Miss Alice Hines, superintendent Y. P. D.

The secretary of the State Missionary Society gave a comprehensive report that showed a good advance in the work. Reports from the files of "The Carolina Evangel" for eight months showed 1,500 additions to the churches; estimating for the other four months this gives probably nearly 2,000 for the year. There was also a gain in receipts, over $7,000 being raised. A special session was held for Atlantic Christian College, at which Dr. J. J. Harper, the president, made a good report of the school, showing the thorough character of the work done, and that the attendance is now better than in the beginning of any year he has had charge of the college. Prof. J. C. Caldwell, dean of the college, made a rousing address on the moral and other influences of the college, and made an appeal to wipe out the debt of $10,000, which was promptly done amid great rejoicing. The state board had collected on the college debt over $1,000 on the $1 campaign during the year. The college is about to purchase a property for a new dormitory, and altogether the prospects are now brighter than ever before. This was a great step taken by the convention when it secured pledges for the debt.

Another important matter was this, J. H. Mohorter, secretary of the National Benevolent Association, who delighted our convention with his address on "The Gospel of the Helping Hand," reported that he had just come from Tarboro, N. C., where a hospital worth $1,500, with an endowment of $5,000, and a monthly contribution of $75 from the county, will be turned over to our N. B. A. unincumbered, if our brethren in North Carolina will provide a board of directors to conduct it. A committee was appointed to visit Tarboro and carefully investigate the matter, and it is hoped we will soon have a Christian hospital in North Carolina. Brother Mohorter goes also to Dewdrop to look after an orphanage being started there by Ira C. Cowling.

W. R. Warren, of Pittsburg, gave a good address on Centennial Aims, and H. A. Denton, the new secretary for home missions, made a good impression in his address. J. A. Lord, editor of the "Christian Standard," made a great address on "Liberty." If all our church papers will live up to the spirit of that address there will not be much lack of unity among the Churches of Christ. It was decided to continue our state paper, the "Carolina Evangel," which has been such a valuable aid to the state work for the past eight months, and had much to do with working up the great convention at Belhaven.

There were some changes made in the constitution of the state society. One provides for seven advisory members of the state board. Another that the convention begin on Wednesday, so that the C. W. B. M. can have Tuesday for their sessions, and changing the time of the convention to November, so that our national secretaries can economize in traveling from one state convention to another.

A plan for enlarging the work was adopted by deciding to co-operate with the Piedmont Union in putting an evangelist in the western part of the state. It was also decided to open a mission this year in Greensboro, one of the most important cities of the state. It is expected that the Roanoke district will co-operate in building up a church at Greensboro.

The old board was re-elected, the great majority of the convention believing that they should be continued as they had wrought hard, and done effectual service. They are: A. B. Cunningham, president; George Hackney, vice-president; J. S. Basnight, treasurer; L. O. Mosely, recording secretary; W. G. Walker, corresponding secretary. The next convention is to be at Kinston. The hospitality of the Belhaven church was bountiful. We had oysters in almost every style, and other good things.

Winston-Salem. J. A. Hopkins.

To the glad surprise of the Disciples of North Carolina, the state convention at Belhaven was held in good fellowship and adjourned in joyful anticipation of doing a greater work than ever before in the "Old North State." The reactionary preachers were Providentially kept from "raising a row" over the re-election of the most strenuous Executive Board that has ever guided our missionary work in the state. The re-election of this board, despite a summer campaign against its president and secretary, who had laid on the whip with quite unnecessary vigor, was a challenge to all non-cooperating persons that the churches will not tolerate any interference with their forward movements; that the day of lethargy is passing, and that the churches mean to wake up and move forward. The sun of hope is rising on our cause in this state, and the two watchwords of to-day are Evangelism and Education.

The Belhaven convention was the biggest one the state has ever known in regard to attendance, to money raised, and in regard to the program of the future work. The debt on Atlantic Christian College, of over $10,000, was provided for. The apportionments for future state work aggregated about $7,000. The missions at Wilmington and Rocky Mount are to be continued, and a mission is to be opened in the town of Greensboro. And not the least of the actions of the convention was the endorsement of the Carolina Evangel and an order to the board to continue its publication as the official organ of the Disciples of the state. President A. B. Cunningham will give the most of his time to the editing of the Evangel. He has given up his pastorate in Washington and will look after the Rocky Mount Church until a permanent pastor can be secured.

The great defect in the convention was the total neglect of the Sunday-school and the Christian Endeavor. Our churches in Eastern North Carolina are teeming with young people and the homes are full of children. The new life in the churches is due to the coming of the young people into the church work. These young people are brought into the churches via the Sunday-schools; and yet, the only recognition of the work of the Sunday-schools was to apportion each school a certain sum of money for state missions and to recommend them to have a rally day for "Home Missions."

It is a sickening fact that our societies, all of them, are keen on draining revenue from the Sunday-schools, but they are distressingly tardy about stimulating better growth, better work and better facilities for work. The converts that have been taught religion in the Sunday-schools are worth double their number of the average converts ouside of the Sunday-schools that have joined the church under the hip-hip-hurrah! revival.

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NEWS FROM MANY FIELDS

O. P. Spiegel in Los Angeles.

I have just closed a good meeting with the Broadway Church, Los Angeles, Cal., to which B. F. Coulter ministers, ably assisted by J. W. Utter. Brother Coulter is a leading dry goods merchant of the city, employing more than four hundred men and women, but he has always found much time to attend to the Lord's work. The Broadway Church has four active missions in the city, one among the negroes, with an active minister at each; a Japanese night school and mission, and two missionaries in Japan. Last year the church raised, besides minister's salary, $8,500 for the Lord's work, which, so far as I can learn, is more than was raised by any other one of our churches west of Kansas City and Omaha. Truly this is a great church, a good people. O. P. Spiegel.

Birmingham, Ala.

Illinois.

B. L. Allen is conducting his own meeting at Olney, assisted by F. E. Trucksess, of Indiana. The church at that place is very much alive. Sumner is planning to build. It is hoped they will soon have a man to lead the forces and help them with their building project. Bridgeport, in the oil center is without a man. A. L. West has closed his work at Mt. Vernon. The church at Little Grove, where I. G. Williams preaches, is repairing the church house. This is a splendid country church, with frequent additions. Brother Brown comes from Indiana to take the work at Palestine. G. S. McGaughey goes from Palestine to Robinson, a hustling oil town.

The writer spent Lord's day, November 3, at Patoka. This church is now on the missionary list. The interest in our district and state work is growing. This is our day of opportunity.

Effingham, Ill. D. R. Bebout, Sec.

St. Louis City Mission Notes.

The Carondelet church has just vacated the old building they have used for seven or eight years past. The members have erected a tabernacle on the new lot, located in one of the newest and brightest neighborhoods of South St. Louis. This is but a plain structure for temporary use, as it is hoped a beginning can shortly be made on the Centennial building. Opening services were held recently, at which Brother Garrison presided, making a very graceful introductory speech on Christian Unity, which, though informal and impromptu, was a rich treat to the audience. Brief addresses were also made by several of our city pastors, and the whole service was a very happy one. The people are enthusiastic over the auspicious inauguration of work in the new location. At recent services nine have been added, seven by baptism. The Sunday-school closed an eight weeks' friendly rivalry with Maplewood's school, with Carondelet in the lead on both points of contest. I am holding the fort with this congregation for the present, and putting in all the time possible with other points in the city mission field.

At Clifton Heights the work is now making a start on a broad, firm basis. The loan of a lot for five years, through the kindness of J. E. Mitchell, ends all uncertainties for the present by enabling the brethren to put up a nice, neat, serviceable chapel. At the end of five years the congregation will know just what location and style of building will be required.

Overland Park Church, in a beautiful suburb, is holding its own and growing, and so far as part use of Union Chapel will permit, it is prospering well.

Strodtman Heights. This cause originated in the zealous work of a few Christian people recently removed to that new suburb. They called L. S. Hiers to their aid, and under his ministry there immediately rallied a membership of 30 or 40, including many converts. They are now putting up a temporary building to serve perhaps for a year or so. R. H. Stockton is generously donating them a splendid lot and they are bravely supporting Brother Hiers for his whole time. This new church has a future of fine promise. Our colored congregation consists of a fine, intelligent people. I have several times assisted them, both in preaching and conferring about the work. They are agitating for better premises than the rented hall they now occupy, and when better equipped have the assurance of growth and enlargement. Brother Harris, their pastor, is leaving and Bother Terry one of their own young men and a student preacher, will serve them until more permanent arrangement for the pulpit can be made. Other points are calling urgently for the opening up of work in their midst. St. Louis stretching out after a million population, is a marvelous field for city missions, but time, money, workers, all are, alas, too limited. G. E. Ireland, City Evangelist.

Kentucky Work for Sixty Days.

Harlan C. Runyon is just as busy since the convention as he was before. There have been about twenty added, 14 of them during a short meeting in which H. W. Elliott did the preaching.——S. J. Short reports 17 added in his Big Sandy Valley field and other good results.——L. B. Haskins says that Erlanger is doing well. He expects to leave that field January 1 and a good man is wanted who will preach there half time and the remaining two Sundays at nearby place.——C. A. Van Winkle has added 18 since last report to the papers. Over $500 raised for local work. Part of his time was spent away from Berea.——One baptism at Wellsburg and work doing well as indicated by E. T. Hays.——One hundred additions reported by D. G. Combs. He is now preaching regularly at Hazel Green and Olive Hill and much of this work was before he began this. Olive Hill has bought a $450 lot, and has begun to build a good concrete house.——Bardstown had the usual sermons by J. B. Briney and all are anxious for him to continue in 1908.——Three dozen additions constitute a part of the good results of the labors of J. W. Masters. The house at Harlan Courthouse is nearing completion.——Five added at Morehead and the house improved, as W. F. Smith tells us.——Sixteen added in September by W. J. Cocke. He has held a meeting at South Side, Lexington, with J. H. Stambaugh, and is now in one at Jackson, Breathitt county, since receipt of September report.——L. L. Carpenter will officiate at dedication of the Jellico house on November 17. A great day is confidently expected. R. G. Sherrer is anxious that the friends of this important work shall be present.——A meeting has been in progress for some time at South Louisville Church. Edw. B. Richey had the help of B. F. Tanner; 27 added at last report; 35 additions during past sixty days. Richey says this is the best meeting in the history of the church.——Twelve additions reported by H. L. Morgan.——Fifteen additions in September by Z. Ball. He is to move to Jackson county soon.——Three added by H. H. Thompson in Pike county.——Chatham work doing well, as reported by J. W. Ligon.——Nine added at Valley View and Irvine by O. J. Young.—Four added by C. W. Campbell at Livingstone.——Geo. D. Verco reports two additions at Clay City.——Elijah Petty held a meeting in Charter county with 77 added.——A house will be built at once if the plans formed are carried out.——One added at Second Church, Richmond, and the work doing well, as we are told by the minister, W. O. Foster.

H. W. Elliott preached 22 sermons at seven different places and sent out enough mail to require more than $40 postage. Indications encourage him to think that the month of November will be used more generally than ever before for taking the offering for our work. We plead for the largest liberality in supporting this work. Many of the appeals for help must be held until we know more fully what the churches will do for the work.

Receipts for the time since convention, $169.44—our obligations for that time about $1,400. This will suggest at once the imperative need of prompt remittance of every dollar to be had for the state work in Kentucky. H. W. Elliott, Secretary.

Sulphur, Ky.

Harlow at Moberly, Mo.

In the Harlow-Dakin meeting with the Central Church eighty have come forward—forty-four to make the good confession and thirty-six to unite by letter or statement. There is one more night and we expect others. It has been a great meeting. This is Brother Harlow's first meeting since the death of his son, Clyde, on August last. It was a great trial to him to begin again without the boy, but he bore up bravely and the Lord sustained him.

He is an independent, vigorous thinker and an able, fearless preacher of the Word.

Fred G. Dakin, of Wilmington, O., is a young man of modest demeanor, earnest and energetic, and is an effective leader of choir and congregation. His solos are touching and tender. He has been in the Christian church only a little over a year, but is taking high rank among our leaders of song. He was accompanied here by his excellent Christian wife who is anxious to help in the good work.

Our people express the highest appreciation of both evangelist and singer. They begin in Wabash, Ind., November 3. W. B. Taylor.

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LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co. doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Solid gold catch pin	1.00
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Solid gold charm	1.50
Solid gold charm, style D	1.75
Solid gold charm, style A	2.50
Watch fobs range from 25c to	2.00

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SOME OF OUR CHURCHES RECENTLY DEDICATED.

Fredonia, Kan.

On October 6 was dedicated the new house of worship at Fredonia. F. M. Rains preached three sermons and over $3,000 was raised, providing for all indebtedness, save a five-year loan of $2,000 which we obtained from the Church Extension Board. All the churches of the city joined in the morning service.

The church building, constructed of stone and red pressed brick, trimmed in white, is 70 feet long and 53 feet wide and will seat 500 people. Seven memorial windows were placed in the church. One given by T. C. Singleton, in memory of his wife, is a scene representing "The Resurrection Morn," and is made of mosaic glass. Another was given by the pastor and his wife in memory of his father, A. L. G. Johnstone, and represents the scene, "Behold, I stand at the door and knock." The cost of the building will be about $9,500. During the past year this church of about 200 members has raised in cash and pledges altogether $8,500. At regular services there were added 45 adult members. The Sunday-school attendance has been increased from 80 to 182. The collection on dedication day was $27.50.

To mention all to whom credit is due for the consummation of the undertaking, would be to name almost every person in and many friends outside the church. But it is no more than just to make special mention of the gifts of T. C. Singleton and family, which amounted to over $1,200. Mr. Singleton is not a member of the church, but his wife was and it was her greatest desire while living that a new Christian church might be built in the city. H. M. Johnstone is the pastor of this vigorous and growing church.



Christian Church, Fredonia, Kan.



H. M. Johnstone, Fredonia, Kan.

Canyon City, Colo.

Two years ago I came from Kentucky to Colorado and accepted the pastorate of the church at Canon City, where there were about 150 members, with poor equipment for work. The house was an old structure in a bad condition and wholly inadequate for the needs of the congregation, while all the other churches had large, beautiful and well-equipped buildings. A meeting was at once begun, which continued for six weeks, resulting in about thirty accessions and the edification of the whole church, for which principally the meeting was held. About $4,000 was then subscribed for a new building. Two splendid corner lots in the heart of the city were purchased at a cost of $2,000. But the amount on hand was insufficient to construct a building commensurate with the needs of the congregation and the growth of the town. Some help was secured from the outside, but not enough to justify the effort, and the work was delayed for a year. Then came the failure of the fruit crop, upon which the largest constituency of the church is dependent for support, and it seemed that the work would be delayed for several years.

But some of us kept hope alive in our own hearts, and just at this time the Church Extension Board came to our relief with a loan of $4,000, the largest ever granted to Colorado. This was a source of much joy, but still we were not able to begin our building, which would cost approximately $15,000. A banquet was given by the Ladies' Aid to the members of the church. Bayard Craig and L. G. Thompson, of Denver, were present and spoke. A canvass of the town was made. The building was at once begun. When its walls were nearly up another disaster came. The second fruit crop was totally destroyed, but the work was in the hands of a contractor and had to go on; nor did we desire it to cease.

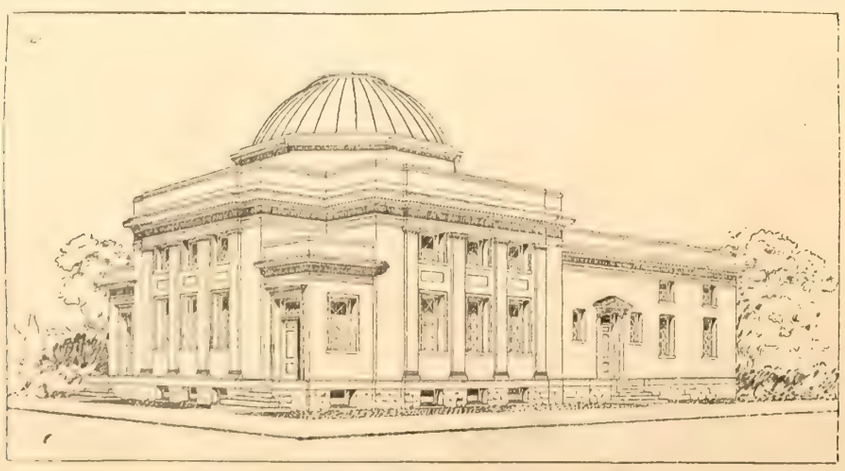
The triumph was achieved in this wise: H. O. Breeden, known, beloved and honored throughout our great brotherhood as one of God's noblemen, was secured to lead the church in an evangelistic campaign, at the close of which the temple of worship would be dedicated. Sunday, September 22, was chosen as the day to begin. The campaign was well advertised. A packed house greeted the evangelist and the work was well begun. The number of personal workers in a membership of less than 200 is always small. Besides, the religious census of the city which was well taken, gave but little material upon which to work, for the majority of the population were already identified with the churches of their choice.

When the appeal was made, over $5,000 was pledged gladly and cheerfully. This exceeded the most sanguine expectations of many. But the entire amount was not pledged and the dedicatory exercises were postponed a week. In the meantime some people who were absent on Sunday were seen, and the business men seeing the heroic struggle rendered good help, but the burden still rested upon the congregation. When the last Sunday came we believed that the proposition could be handled and when the final effort was made, it was only ten minutes until the $7,000 mark was overreached by $400. It was a scene such as is seldom witnessed, the memory of which will go with those who were present for many a day.

The expense of the campaign was handled with ease. The collections in the meetings made up for deficiency in pledges. The church has learned that a great undertaking appeals to the dignity of its members. During the 22 days of Brother Breeden's preaching 65 were added to the church, which now numbers about 250, with splendid prospects for a steady normal growth. When all conditions are considered the victory was one of the greatest our people have ever had in the west. The number of accessions was not large as compared to some other fields, but large for this. They will doubtless remain a permanent strength to the church. They were won, not by excitement and over-pressure, but by genuine teaching and earnest persuasion. H. O. Breeden's conception of the Gospel is vital and spiritual. He presented the truth with such sincerity, simplicity and eloquence and with such a spirit of love that none could refuse to hear. Many of the pastors of the city attended frequently and heard the plea of the Disciples which was made instructive to all and offensive to none.

The church edifice is a magnificent structure of the Greek style of architecture and is an adornment to the town. It is better located than any church in the city. The Sunday-school room has not yet been constructed, but the auditorium will accommodate about 500 people and will be sufficient for several years. A splendid basement will serve temporarily for Sunday-school and social purposes. In the middle of the room is a beautiful dome giving light from above through an art glass design. Hoffman's Christ in Gethsemane and two other less expensive but beautiful memorial windows adorn the auditorium. The design of the building is thoroughly classic and satisfies both the aesthetic and the spiritual taste.

J. B. Hunley.



First Christian Church, Canyon City.

Colfax, Ill.

The new church at Colfax, Ill., where N. H. Robertson ministers, was dedicated Sunday, November 3, by F. M. Rains. The building is a handsome one, located in the central part of the town just one block from Main street. In a very brief time $7,475 was raised, and this, with $350 from the Sunday-school collection, makes $7,825, or $1,825 over all indebtedness. The cost of the building was $17,000 and the lots $2,000. Everything is well arranged for Sunday-school work and for the social life of the church. The seating capacity is 500. The building is furnished with the best of everything. The basement is large and is equipped with kitchen, pantry, dining room, cloak room and Sunday-school rooms. The church is lighted by over 200 electric lights. The gift and memorial windows, four in number, are from hearts interested in God's work. The choir loft will seat thirty singers and has room for piano, organ and orchestra. The Sunday-school has had no small part in the work of the new church. The faithful superintendent, J. P. Arnold, keeps everything moving along well in the school. The average weekly offering since June 1 has been $23.50 and the largest attendance 170, the average attendance being about 130. The school has paid $1,000 into the church building fund this year, and has pledged $500 more on the debt. The school gave $65 last Children's day, the largest amount it has ever given. The congregation has worked hard and is now happy in its new church home. A revival meeting is now in progress, J. H. Stambaugh, of Lexington, Ky., assisting the pastor, and a good meeting is expected.

N. H. Robertson, Pastor.

Hillsboro, Ind.

Sunday, October 27, 1907, was the day for the rededication of the Church of Christ at Hillsboro, Ind. The building has just been remodeled at a cost of $2,250. Four new Sunday-school rooms and a basement have been added, making the house the best equipped, the most commodious and the most handsome of any building of the brotherhood in Fountain county. S. S. Jones, of Danville, Ill., preached a dedicatory sermon and made a plea that called forth such a hearty response that more than enough money was pro-

vided for. Before the day of dedication $1,580 had been paid to the treasurer. Brother Jones called for $700 additional, and the pledges totaled $800.

The church is one of the oldest in this part of the state. It was in the autumn of 1873 that a few faithful Disciples called upon L. C. Warren to hold them a meeting. The M. E. church was secured. After the delivery of a few sermons the interest became so intense that it was expedient to move into other quarters. Consequently some of the sisters scrubbed out and thoroughly cleaned the old school house, where the meeting was continued, and finally closed with 75 additions. During the progress of the meeting brethren were busy raising money for building purposes. A lot was donated by J. J. Williams. Three trustees were elected and a building committee appointed. On the third Lord's day of July, 1874, O. A. Burgess was called upon to deliver the dedicatory sermon. On Monday following the church was formally constituted.

Since then this congregation has been served by some eminent men. Among them are L. C. Warren, James Conner, J. M. Canfield, O. P. Badger, W. H. Kerr, B. F. Daily and A. L. Crim. Prominent among the young men whose service has been more recent and whose names are inseparably linked with the progress of the church are George A. Watkins and W. H. Alford. The congregation is now being served by the writer.

Veedersburg, Ind. O. W. McGaughey.

Youngstown, Ohio.

The Hillman Street Christian Church, Youngstown, O., was dedicated by F. M. Rains. He raised about $8,000 in cash and pledges. The church was planted by the Welsh Missionary Society of Mahoning and Trumbull counties. Alanson Wilcox was chosen evangelist. During July, 1900, the old structure was erected and in the following November was dedicated to the worship of God. Brother Wilcox started a Bible school with 94 in attendance, which has enjoyed a steady growth until the present enrollment is about 300.

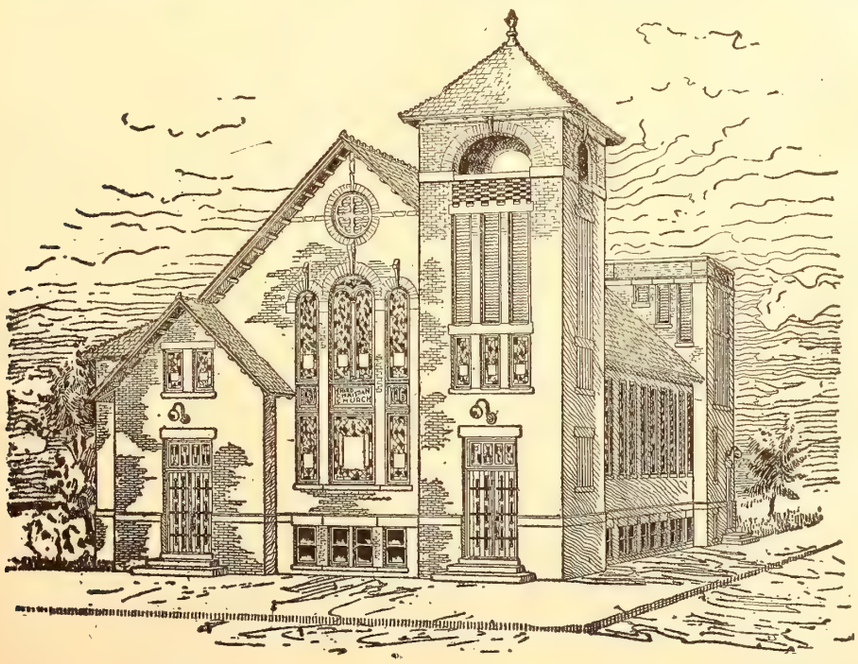


F. D. Draper, Youngstown, O.

The church, which was organized with sixty charter members, now has 236, has enjoyed the blessing of two faithful ministers in Brother Wilcox and L. J. McConnell. Much credit is due them for the happy condition of things. The present minister has been on the field two years, and with the same enthusiasm the work has continued to grow. In that time 96 have been added to the church. Never did he meet with a more devoted, conscientious, untiring and united people than in Hillman Street Church.

The new church home is colonial and of modest design, covering an area of 4,500 square feet. The building is of brick veneer with trimming of stone. The basement is of brick and has three entrances at grade lines; also from these same entrances you reach the auditorium. The basement will be used for Bible school work and has a seating capacity of about 450. Aside from this, in the basement is located a kitchen, a serving-room, a check room, a steam heating plant and all necessary closet room. The auditorium on the first floor has a seating capacity of 350 and gallery of 150. Opening from the side of the auditorium, with sliding doors, is the overflow room, seating 100, and opening from the rear a parlor, seating 50, making a total seating capacity of 650. From the side entrance alone you reach the auditorium, the Bible school room, the pastor's study, the library and boys' reading room. Not including either auditorium there is ample room for Bible school work. Considering the economy in construction, etc., we feel we have incorporated in this plan requirements for effectual church and Sunday-school work. We have secured Roland A. Nichols for a meeting in January, and we are aiming for large things in our Master's kingdom.

F. D. Draper, Minister.



Hillman Street Christian Church, Youngstown, O.

Omaha, Neb.

S. D. Dutcher has done great things for the First Christian Church, at Omaha, Neb., and he has been enthusiastically supported by the congregation of his church. A beautiful new building has just been dedicated by Z. T. Sweeney, and we present on this page a photograph of it and the pastor of the church. Brother Sweeney pronounces it one of the most beautiful and practical church buildings of any in our brotherhood. It is located centrally in the best part of the city, on the corner of Twenty-sixth and Harney. The building and lot cost $60,000, $18,000 of which remained to be provided for on dedication day, and in a short period more than $20,000 was pledged, thus amply covering the full cost. In view of the fact that there is little wealth in the congregation, this is a great victory and an inspiration to the whole state.

The structure is of Doric Greek architecture, massive stone columns being on two sides of the building. The basement is devoted to Sunday-school and other purposes. Broad stone steps lead to the second floor where there are parlors and all modern conveniences for social life, in addition to a fine audience room furnished in mahogany and graced with a pipe organ, the gift of Dr. Mercer.

Brother Dutcher is now president of the ministerial association of Omaha, and holds a place of honor in that city. With two vigorous churches led by aggressive ministers, our cause now has a bright outlook, not only in Omaha, but through this leadership it will impress itself upon the state as never before.



First Christian Church, Omaha, Neb.



S. D. Dutcher, Omaha, Neb.

Fitzgerald, Ga.

On October 6 occurred the dedication services of the Central Christian Church at Fitzgerald, Ga. It was the intention to raise $1,000, but President T. E. Cramblett, of Bethany College, as usual, surprised the people and brought the amount to over $2,000. N. G. Buckley, the retiring minister, has done a noble service for Fitzgerald and is much missed by his many friends. G. A. Maldoon, Bethany College '07, succeeded Brother Buckley, and is endeavoring to carry on the work to a glorious end. The Central Christian Church has the best building in town and an excellent opportunity to preach Christ and unity in his service.

Fitzgerald is a flourishing town of nearly ten thousand people and growing continually. It affords excellent opportunity for young business men. The climate is fine and many people from the North are making their permanent home here. There is no other Christian church within fifty miles of this place. The need of workers is great.

George A. Maldoon.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Ventura, Oct. 30.—One confession. Three baptisms to-night.—Dan Trundle.

Canada.

Milestone, Sask., Nov. 5.—Two confessions and baptisms at Yellow Grass last Lord's day.—A. R. Adams.

District of Columbia.

Washington, Nov. 5.—Reports at ministers' meeting: Vermont Avenue (F. D. Power), five by letter and three by confession and baptism; Ninth Street (George A. Miller, pastor and evangelist; Mrs. J. E. Powell, singer), 15 confessions, two reclaimed, 10 by letter, 21 being adults.—Claude C. Jones, secretary.

Colorado.

Fort Collins, Nov. 4.—E. M. Johnson, of Geneva, Neb., held us a short but successful meeting, resulting in 18 additions to the church.—J. F. Findley.

Salida, Nov. 4.—Two good services yesterday. One confession.—W. B. Crewdson.

Grand Junction, Nov. 4.—Two added yesterday, three one week ago. Baptized one who had previously made confession.—J. H. McCartney.

Illinois.

Hoopeston.—Three additions—one by statement and two by confession. I have held a short meeting with the Prairie Chapel Church where Clay F. Gaumer is pastor, resulting in eight additions—five by baptism, one reclaimed and two from another religious body. The church was greatly strengthened.—L. I. Mercer.

Lawrenceville, Nov. 4.—Closed a four-weeks' meeting on November 1, with the Latonia church in Jasper county, with 15 additions—13 baptisms and two otherwise. This is a country church where the interest in the work is alive. I am now at Pleasant Ridge Church and am hoping for a splendid meeting. The work starts well.—T. L. Read.

Mulkeytown, Nov. 4.—One by confession and baptism yesterday; large crowds. Revival conducted by Elder J. Bennett, begins Saturday night.—Ernest Reed, pastor.

New Bedford, Nov. 5.—Closed a four-weeks' meeting here October 20 with 19 added—15 baptisms, four otherwise. One by statement since. I was assisted by F. H. Cappa, of Louisville, Ky., who gave universal satisfaction. Mrs. Cappa gave valuable aid as accompanist and director of children's work.—H. H. Jenner, minister.

Fairfield, Nov. 6.—Just closed a two-weeks' meeting at Albion, with 23 additions, among the number being the principal of the high school. Seven added at last invitation, five of them men. Meeting should have continued. Brother Conner is breaking Albion's record in point of additions for his time of service.—Allen T. Shaw.

Indiana.

La Fontaine, Nov. 3.—Two baptisms and two otherwise, since last report.—A. L. Martin.

Delphi, Nov. 4.—Two at regular services yesterday.—A. A. Honeywell.

Iowa.

Exline, Nov. 8.—Closed a meeting at Indianapolis, Ia., November 4, with 13 added—11 by baptism. We labored under great difficulties all through the meeting, but after all we felt that the Lord was with us and had wonderfully blessed our efforts. Brother Vanslyke is the pastor.—E. M. Romine, evangelist.

Oelwein, Nov. 4.—Splendid attendance yesterday; five additions—two baptisms, one by statement and two from another church.—A. L. McKim.

Des Moines, Nov. 4.—We were delighted to have DeLoss Smith, R. Tibbs Maxey, Perry J. Rice and I. A. Wilkinson present at our ministers' meeting. The reports from the churches were encouraging. Contests are on in the schools at Central and Grant Park. A meeting is under way at Park Avenue. Additions: University, nine by letter; Central, one confession and two by letter; South Side, two confessions; Ninth and Shaw, three confessions. The ministers of Des Moines are agitating the movement for the enforcement of the liquor law in Iowa.—John McD. Horne.

Fairfield, Nov. 4.—Three additions since last report—all by baptism.—W. H. Betts, minister.

Ottumwa, Oct. 29.—We have just closed a short meeting with the First Christian Church of this city. I did the preaching and Mrs. J. M. Van Kirk, of Kinross, assisted as song evangelist and personal worker. The meeting was held mainly to cultivate the spirituality of the church and in this particular it was a success. There were 10 confessions, besides some from other sources.—L. H. Otto.

Kansas.

Chetopa, Nov. 1.—We closed our meeting here to-night, after running 27 days. Fifteen were added to the church—four by letter, one reclaimed, four by statement and six by primary obedience. Miss Pearl Critchfield, of Murray, Ia., was our leader of song.—C. E. Pomeroy.

Olathe, Nov. 5.—The revival meeting being held here by the minister, J. S. Clements, is one of the best that has been held in the church. The meeting is ten days old and there have been 15 additions. Prof. J. Y. B. Wood, gospel singer and chalk talker, is assisting. On Sunday night the house was packed to overflowing, and week day nights it is crowded. A meeting is anticipated.

Vermillion, Nov. 3.—Mrs. Clara H. Hazelrigg, evangelist, has just closed an interesting meeting at this place, with 17 confessions, and six by letter and statement.—E. J. Palmer, pastor.

Manhattan, Nov. 4.—Five added yesterday—two by confession, one by letter and two from another church.—W. T. McLain.

Nickerson, Nov. 4.—Victory for Nickerson. Seventy-six grown people for Christ and the church. Money raised to seat church with opera chairs; great rejoicing; 400 sat down to dinner at once yesterday. Close to-night.—W. L. Harris.

Strawn, Nov. 6.—Our meeting here closed October 31 with 34 additions. The Lord's day following there were seven additions and there are more to follow. At the evening service on October 20, 18 came forward to confess their faith in Christ. It was the greatest meeting in the history of the church. A. L. Drummond, pastor at Norton, Kan., did the preaching.—A. B. Moore.

Lafontaine.—Our meeting closed October 29, with 26 additions—11 baptisms, 10 from another church and five by letter—all adults. Edward Clutter of Lincoln, Neb., did the preaching.—J. M. Plummer, minister.

Powhattan, Nov. 7.—John D. Zimmerman closed a ten days' meeting here with five additions.

Horton, Nov. 7.—Fifty-five additions at regular services since January 1—42 by baptism.—John D. Zimmerman, minister.

Salina, Nov. 7.—Twenty-four additions—21 by letter, three baptisms, since last report.—David H. Shields.

Scott, Nov. 5.—I preached at Modoc, ten miles west of here, for two weeks. There were seven confessions.—W. H. Harding.

Abilene, Nov. 5.—Two added Sunday—one by confession and one by statement.—C. A. Cole.

Kentucky.

Burkesville, Nov. 1.—My meeting at Hanover resulted in 44 additions—23 by baptism. We continued but 14 days and though the beginning was unfavorable it was one of the best meetings in the history of the church. I also held a week's meeting at Cloyd's Landing, with nine additions.—J. M. Weddle.

Missouri.

Seneca, Nov. 3.—Our minister, H. A. Morgan, is holding a glorious meeting here. It is now four weeks old with 31 additions—25 by confession and baptism, six by statement; 19 of them from the Bible school. The church is enthusiastic and growing. The meeting continues with bright prospects for many more additions.—A. R. Moore.

Warren, Nov. 4.—I have just closed a three weeks' meeting here with 20 additions—14 by baptism, five by letter and one reclaimed. Brother Bezona will close his third year here this month.—R. B. Havener.

Jerico Springs, Nov. 2.—I preached 11 sermons in the country at the Hudson schooolhouse, where we have no organization, which resulted in nine additions—six by confession and three by statement. These will take membership with the congregation at Jerico Springs where there have been two confessions and one by statement at regular services since our meeting, making 103 since August 15. Our meeting at Milford is four nights old, with two additions to date. Frank McVay is leader of song.—E. W. Yocum.

Huntington, Oct. 31.—Revival services here.



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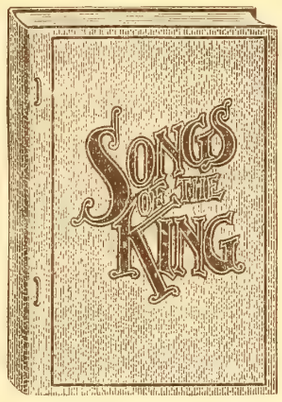
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conducted by Evangelists Spicer and Douthit, closed last Wednesday evening with 27 additions—four by statement, the others by confessions and baptism. The church was much strengthened in other ways by the labors of these excellent men.

Duffield.—Closed a meeting here with two confessions and baptisms and four otherwise. I also held a meeting at Antioch, resulting in 17 additions—15 by baptism. Brother Nicholson, of Chillicothe, assisted in this meeting.—B. Matchett, pastor.

Brookfield, Nov. 4.—Two by confession and one by relation, yesterday.—R. E. L. Prunty.

Frankfort, Nov. 2.—We recently closed a short meeting with 14 additions—seven by primary obedience and seven otherwise. E. M. Richmond did the preaching and John Hulse directed the music.—Talmage Defrees.

Lathrop, Nov. 4.—Am assisting B. F. Creason in a short meeting with his splendid church. House too small for audiences. Four added last evening.—J. L. Thompson.

Merwin.—Our three weeks' meeting here resulted in 18 additions—14 by baptism. Money is being raised for preaching half time.—Clyde Sharp.

Fayette, Nov. 4.—On October 29 we closed an interesting meeting of two weeks at Ashland. There were six additions to the church—one by statement, one from another church and four by primary obedience. The church is in good condition.—R. B. Helser.

Willow Springs, Nov. 6.—We are in a great meeting here. Sixteen grown people have been added in eleven days. Standing room taken and many turned away.—E. H. Williamson and wife, evangelists.

Etterville, Nov. 5.—I am in a good meeting here with 22 additions to date; will continue several days.—W. H. Scott.

Smithton, Nov. 7.—Four additions to the church at Creighton last Lord's day.—A. Sterling.

Nebraska.

Omaha, Nov. 4.—Six additions to First Church on October 27, and one November 3.—S. D. Dutcher.

Cozad, Nov. 5.—Meeting closed Sunday night with 45 additions. Evangelist H. G. Bennett did the preaching. Am now in a meeting at Platte Valley country church with F. S. White, of Lexington. Prospects are favorable for a good meeting.—L. S. Harrington, pastor.

Grand Island, Nov. 5.—Our meeting is eight days old, and there have been 18 additions. Interest is good.—James R. McIntire.

Harvard, Nov. 3.—Meeting of three weeks just closed, with 26 additions, 22 being by baptism. The church was never in better condition. J. H. Bicknell, of St. Paul, Minn., was the evangelist. —V. E. Shirley, pastor.

Ohio.

East Liverpool.—Three confessions. Our work at the First Church promises well.—E. P. Wise.

Kent, Nov. 1.—Two by confession and baptism last Lord's day. We begin a protracted meeting with home forces next Sunday.—Thomas H. Bates.

Cleveland, Nov. 4.—Report at preachers' meeting: Twenty present. Franklin Circle (Bagby), four by letter; Hiram (reported by Pounds), about 40 by letter and confession since opening of school. Birch Street (Griffith), three by letter; Dunham Avenue, one confession; Euclid Avenue (Goldner), four by statement; Collinwood (Buckly), one confession; Bedford (Freer), two confessions, two by letter.—C. A. Freer.

Oklahoma.

Perkins, Nov. 2.—Our two-weeks' meeting at Snyder resulted in 10 additions—three confessions, three by relation and four from other churches. H. A. Reynolds preaches there twice a month.—J. W. Garner.

Oklahoma City, Nov. 7.—Our revival began October 20 and continues with about 100 added to the church. Prof. C. M. Bliss, of El Reno, is conducting the music and is one of the best men I have ever worked with. The last two Sunday nights we have gone to Convention Hall which seats 5,000, to accommodate the crowd.—J. H. O. Smith.

Pond Creek, Nov. 5.—One baptism last Sunday. Nine additions since last report; 69 since May 19. The membership has been doubled.—O. L. Lyon, minister.

Pennsylvania.

Wilkinsburg, Oct. 29.—Two weeks' meeting with New Bethel Church, Glen Easton, W. Va., closed with one addition by primary obedience and the church greatly strengthened.—J. F. Williams.

Tennessee.

Nashville.—The Small-St. John meeting at the Seventeenth Street Church closed October 27 with 50 additions, which is a great victory. J. T. McKissick is the pastor. Five additions at Vine Street Church since last report.

Utah.

Salt Lake City.—One addition.—Albert Buxton, pastor.

Virginia.

Lynchburg, Nov. 4.—Twelve accessions during October—two by baptism.—F. F. Bullard.

Richmond.—Five additions to the Marshall Street Church, of which B. H. Melton is pastor.

Changes.

Bamber, R. J.—Branchville, Va., to Versailles, Kentucky.
Bass, C. H.—Warsaw, Ind., to Huntington, W. Va.
Blalock, R. A.—Mont Serrat, to Knobnoster, Mo.
Blalock, J. M.—Artesia, to Hagerman, N. M.
Bond, D. L.—Fountain City, Tenn., to 1296 Marietta street, Atlanta, Ga.
Campbell, Sheeler—Versailles, to Franklin, Ill.
Campbell, W. S.—Rushville, Ind., to 1106 Second street, Louisville, Ky.
Couch, Leon—Burr Oak, Kan., to 3529 Washington street, Marion, In.
Crutcher, J. H.—Moberly, Mo., to Hastings, Neb.
Daugherty, C. E.—Petaluma, to Hopeland, Cal.
Dean, C. L.—Woodward, Ia., to Loveland, Colo.
Fillmore, Chas M.—Cincinnati, O., to 2126 Central avenue, Indianapolis, Ind.
Ford, G. W. West Salem, Ill., to Owensville, Indiana.
Fournier, O. D.—Port Stanley, to Walkerton, Ontario.
Fuller, I. H.—La Monte, Mo., to Fremont, Neb.
Houghton, Walter R.—Burlington, to Sigourney Ia.
Hussong, L. A.—Lincoln, to Penn, Neb.
Jope, R. E.—Las Catos, Cal., to Garfield, Wash.
Kopp, P.—Kansas City, Mo., to Fort Dodge, Ia.
McCallum, D. C.—Lexington, Ky., to 1 Divinity Hall, Cambridge, Mass.
McHatton, R. L.—Santa Rosa, to box 11, Fruitvale Station, Oakland, Cal.
Martin, P. T.—Bue Hill, to Guide Rock, Neb.
Montgomery, J. F.—Tampa, Fla., to Hico, Tex.
Rawlins, T. F.—Elk Creek, to Glenn, Cal.
Robey, Frank—Kellogg, to 1075 Twenty-sixth street, Des Moines, Ia.
Schoonover, Chas. M.—Chicago, Ill., to Bonham, Texas.
Slater, Will J.—Okmulgee, to Holdenville, I. T.
Smith, M. M.—Wills Point, to Atlanta, Texas.
Stewart, J. W. New Martinsville, W. Va., to Belle Vernon, Pa.
Stevenson, G. N.—St. Louis, to Muir, Mich.
Stivers, John T.—Dodge City, Kan., to Los Angeles, Cal.
Trundle, Dan—Ventura, to Rialto, Cal.
Vawter, C. R. L.—Shepherdsville, Ky., to Nimisila, O.
White, J. J. Trenton, to Chillocothe, Mo.
Wills, R. W.—Safe, Mo., to Mountain View, Okla.

Ministerial Exchange.

J. M. Weddle, Burkesville, Ky., would like to hear from churches wanting protracted meetings. Can furnish a singer if desired.

The church at Humansville, Mo., wants a good man for one-fourth time. Address L. G. Gupton, Monroe City, Mo., R. R. 4.

R. B. Havener, Windsor, Mo., has some time in December for a meeting.

C. R. L. Vawter, Ukiah, Cal., wants a singer. Applicants should state experience, salary required, and when able to begin with evangelist, for full time work.

On account of change of dates a successful evangelist and his singer may be had for a December meeting in the West or Middle West. Address evangelists, in care of Foltz and Hardy's art store, Colorado Springs, Colo.

Harry Walston has an open date for meetings. Address him in care of T. A. Abbott, 311 Century building, Kansas City, Mo.

S. B. Braden, Cato, N. Y., wishes to exchange meetings with some brother within a reasonable distance of that place.

Any church desiring a preacher of twelve years' experience, for regular work or meetings, may address I. L. Smith, Eureka Springs, Ark.

Andrew P. Johnson, minister at Augusta, Kan., is booking meetings for 1908. Terms reasonable. Can furnish a good singer. Churches desiring his services please write him at once.

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Sunday-School

November 24, 1907.

World's Temperance Sunday.

—Romans 14:12-23.

Memory verses, 19-21.

GOLDEN TEXT.—Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.—Rom. 14:13.

This fourteenth chapter of Romans states two general principles which Paul applies first to the particular question of the propriety of eating certain kinds of meats and then to the larger question of Christian liberty and Christian conduct as a whole.

The first principle is that Christians should not judge each other. There are differences of faith and differences of opinion as to the propriety of certain form of conduct. Each man is responsible to God. If my neighbor does things of which I can not approve, it is not my place to be offended by it, or to denounce him, or to imitate his example though not having his opinion. If my neighbor, believing a certain thing to be right, does it, and I, although believing it to be wrong, also do it, I am not really following his example. For him it was not sin; for me it is.

Perhaps Jesus meant his words to be taken more nearly in a literal sense than we usually suppose when he said, "Judge not." An eminent professor of philosophy and ethics has said that no man is ever justified in passing an unfavorable judgment upon any act of another man unless he intends to do something about it. There must, of course, be a judgment that something is wrong before there can be any effort to right that wrong. I can not, for example, fight the saloon unless I am convinced that the selling of liquor is wrong. This involves passing judgment, to some extent, upon the saloonkeeper. But I have no right to pass even so much of a judgment upon him unless I am prepared to follow up my judgment by some sort of effort to remedy the condition which I have pronounced wrong. Whether or not this criterion is universally applicable, it would certainly put an end to a vast amount of idle and purposeless criticism.

No man liveth or dieth to himself, says Paul (Rom. 14:7). The context clearly shows that this is not intended as a statement of the undoubted fact that men influence each other. It is rather a statement of the immediate responsibility of all men to God. We live not unto ourselves but unto God. That being the case, so long as we live by the best guidance of an enlightened conscience, let us not be troubled by the criticism of other men, and let us not trouble other men with our criticisms regarding matters which, after all, are questions between themselves and their Lord.

The second principle is that, while abstaining from the criticism of others, we should be stern critics of ourselves. In particular we should see to it that mere trifles of opinion or customs are not allowed to interfere with the really important interests of life. The strongest verse in this part of the argument is this: "Destroy not with thy meat him for whom Christ died." This is the strongest statement of the value of a man. Man, when his value is stated in terms of Christ's love and suffering, will appear to any Christian to be well worth the sacrifice of some of our own private preferences and desires.

The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Here the apostle warns against narrow and petty views of what religion is. It does not consist in eating this or abstaining from that. It is not determined by diet or social usage or dress or manner of speech. These things are of importance only as they are surface indications of something which lies far below the surface of life, namely, that righteousness and peace and joy which are found only in and through the Holy Spirit. The wider apprehension of this larger and deeper view of religion will have two effects. First, it will make the "strong Christian" willing to give up any practice which he sees may lead his weaker brother astray; second, it will strengthen the weak brother so that he will not be led astray by following with a doubtful conscience every example which he sees set by others with a good conscience.

Midweek Prayer-Meeting

By Charles Blanchard.

Not Now but Afterwards.

Topic November 20, Heb. 12:11; 1 Peter 1:3-13.

"What I do now ye know not but ye shall know hereafter." It is the Master's assurance and gracious promise. It is Love's promise and Love will not fail us at the last. This world is his who holdeth the oceans in the hollow of his hand and who upholdeth all things by the word of his power. All things are ours in him. The future belongs to the people of God. The treasures of truth and the triumphs of the truth are in our hands. The Christ of the centuries awaits the fulfilling of the promises of the ages. "He shall not fail nor be discouraged till he hath set judgment in the earth. The isles also wait for his law." And while he waits we must work, for upon us the ends of the earth have come. We are the heirs of the ages, if so be we are the children of God and joint heirs with the Christ to an inheritance incorruptible and unfailing, which fadeth not away. Eternal life and eternal things are ours. Immortality is the portion of his people. It is the gift of God to such as seek for glory, honor, immortality and eternal life. We walk amid the shadows now, but above us the star of hope is shining. The Sun of Righteousness hath arisen upon us with healing in his wings. But as the world lies at times in its own shadow, so we walk sometimes in our own shadows. Night belongs to the earth. It is but its own shadow. Our doubts are caused by our walking with our faces earthward. These light afflictions, which are but for the moment, work out for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things that are not seen; for the things that are seen are temporal but the unseen things are eternal. It is the upward look that lightens the way and the load. Hope sings in the heart and hushes the murmuring plaint. Patience prevails. Love never faileth. Grant us the waiting heart, O my Master, the while we walk in the midst of the shadows and the deepening darkness that gathers around our earthly pathways. The way is weary, hands grow nerveless and feet lag in the dusty and dreary way. We can not see into the dim future. Our eyes are holden. Go thou with us our Emmaus way. Break the bread which thou hast blessed for us. As our days are so shall our strength be. Grant unto us shoes of iron and brass. We walk our wilderness way, as thy people of old. Give us bread out of heaven to eat. Help us that we may eat of that true bread that came down out of heaven and which giveth light to the world. We are hungry—feed us. We are thirsty—give us to drink of living waters. Grant that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls. Of which salvation the prophets have enquired and searched diligently; which things the angels desired to look into, but which are brought unto us in the revelation of Jesus Christ. Wherefore let us gird up our loins, be sober and hope unto the end. Our help is from the Lord. Our hope is in him. Our expectation is from him, therefore we can wait.

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of **The International Committee of The Young Men's Christian Association** on Feb. 25, 1907, recommended the American Standard Bible for use in all Association Bible Classes.

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Christian Endeavor

November 24, 1907.

Missions Among Immigrants.—Num. 15:13-16, 29-31.

DAILY READINGS.

M. The Ends of the Earth.	Ps. 22:27-31.
T. Exalting Christ.	Ps. 45:1-17.
W. Exalting the Church.	Ps. 48:1-14.
T. Pure Living.	Ps. 51:1-19.
F. Dependence on God.	Ps. 67:1-7.
S. Earnest Supplication.	Ps. 86:1-9.
S. Topic.	

In 1905 there came to this country 1,026,499 immigrants. Of this vast multitude Italy furnished nearly twice as many as any other nation—over 225,000. In that year there came 129,910 Hebrews, 102,137 Poles, 82,000 Germans, and 62,284 Scandinavians. In 1906 the immigration was larger than in 1905 by nearly 75,000.

The religious character of this vast immigration has greatly changed in recent years. Whereas it was formerly largely Protestant, it is now very largely Catholic. Fifty years ago Austria-Hungary, Italy, Poland and Russia furnished only four-tenths per cent of immigration. This percentage has rapidly risen until since 1900 it has ben 70 per cent.

"We may well ask," says Josiah Strong, "whether this insweeping immigration is to foreignize us, or we are to Americanize it." Our safety demands the assimilation of these strange populations. It is a great problem, and the Protestant churches of this country are largely responsible for its solution.

A Roman Catholic priest recently made the statement that if they can hold the Catholic immigrants true to their church, this country, at the present rate of immigration, will have a majority of Catholics within twenty-five years. It is a startling yet true statement.

Our country ought to remain, as it has been in the past, pervasively Christian and Protestant. Protestant Home Missions is the prime agency by which this can be accomplished. It is the one practical, sensible and effectual way of dealing with the perplexing problem of immigration. The great duty of the present hour is to enlarge, strengthen and push forward vigorously the work of home missions.

Charles F. Aked, in his inaugural sermon in the New York Avenue Baptist Church, speaking of the vast numbers and varied character of the immigrants coming to this country, "The quickest way, the most economical and the most permanent way of making of these people good Americans and good patriots is to make them good Christians. To you and me, who know, and to men and women like us, is entrusted this solemn responsibility and the splendid privilege."

It is personal work which counts most, such missionary work as you and I can do without change of residence or occupation. "It is my firm conviction," said Felix Adler, "that no well-to-do family should be without the bonds of relation, of sympathetic and helpful relation, to some one or more poor families in the neighborhood."

Have we not neglected too much the foreigner in our own neighborhood? He is as much a stranger to us as if he were a thousand miles away. "When Christians begin to bring themselves into the right personal relations with the foreigners, the foreigners will begin the process of Americanization forthwith." A good place to begin is on our own street, right in our own community.

What one woman can do, by thorough consecration and perseverance, is illustrated by Jane Addams, of Chicago, one of the leading settlement workers in America, and founder of Hull House, located in the midst of the densest foreign population of that city. "She has been the friend of thousands of troubled mothers, the inspirer of multitudes of boys and girls, young men and women." Her Christian influence touches almost every phase of social and moral life in the great city of Chicago.

The church is more awake now than ever before to the necessity of mission work among and in behalf of our large foreign population. "Scores of heroic men and women are giving their lives to the cause of social betterment; thousands of immigrant children are growing up into splendid American manhood and womanhood; the light of American ideals is penetrating many of the dark places."

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People's Forum

Squally Weather.

To the Editor of THE CHRISTIAN-EVANGELIST:

The agitation of new questions has split every church in Christendom, and it is a sad comment that those questions were nearly all of the schools. It is even sadder that the great moral questions in their highest agitation have so seldom divided and have healed so much easier than those of the creed, as instance the slavery question, and now the liquor question and Rockefeller money. There never was a sharper or more direct issue in the history of the race than that between the church and the saloon. The saloon has every element of sin and crime, and yet the church is so much at peace with it that they live and prosper side by side.

The evil of being creed-bound in our church relations is apparent to all who will think. It puts away from us the moral distinctions which alone can separate us from God. But still worse than being creed-bound is to be anticreed-bound, and so absorbed in our protest as to spend our endeavors against creedism, rather than against the great sins of the world, and so be no better prepared to meet the oncoming tides of organic sin than others.

If we stop to ask, what is Christianity to do for the world, where shall we find an actual answer? The writer feels safe within the lines of truth in saying that at no time since the close of the first century has the Church ever faced its greatest enemy, which is world religion.

Toledo, Ohio. Abner Ben Allen.

The Country Churches.

To the Editor of THE CHRISTIAN-EVANGELIST:

For several years I have been very deeply interested in this subject and am truly glad to see the wisdom manifested by THE CHRISTIAN-EVANGELIST in introducing this subject at this time.

I think the "Country Church Problem" will be solved when country church leaders cease striving to put on "city airs" and city church leaders live as humble and pure lives as they did when living in the country, for a large majority of the zealous church workers of the cities were reared on farms. There would exist a more hearty co-operation between them if the city brethren would erect plainer houses of worship in which the common people would feel at home in plain clothes, and the country brethren would build better church houses and keep them cleaner and more comfortable than many of them are.

A very large majority of the 1,300,000 members of the Christian Church were converted in the country churches, and this fact goes to prove that the gospel as preached by Christian preachers wields a deeper influence over common people than over so-called aristocracy, as it did in the days of Christ when "He preached to the common people and they heard him gladly." So let us labor to draw the common people to Christ.

The most of my preaching life has been spent with city churches, but six years ago I resolved to give my attention wholly to weak and neglected country churches, and I rejoice over the results which I can not now take time and space to detail. Of course, I have another profession which assisted in my support. We need more men who can do something more than preach for a living to go out and plant and strengthen rural churches.

Strife and differences between churches, pulpits and religious papers is more readily condemned by the plain, honest toilers of the country church and this has much to do in discouraging them in co-operative efforts. A. L. McQuary.

Carthage, Mo.

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Obituaries

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BALE.

George W. Bale was born in Stark county, Ohio, November 7, 1834, and died at his home in Iowa City, Iowa, October 18, 1907, in his seventy-third year. He was a charter member of the Iowa City Church of Christ, and was closely identified with all of its interests till the close of his earthly life, and in his death the church sustains an irreparable loss. Seldom do we find a man in whom the attributes of Christian manhood were so harmoniously blended. In 1859 he was married to Charlotte Morgan. Six children were born to them, four of whom are living and share the bereavement with the mother. A daughter and son, Edith and Alvin, preceded their father to the better land. Those who remain are William G. Bale, of Winnipeg; George W. Bale, jr., of Estherville, Iowa; Bert F. Bale and Mrs. Anna F. Spencer, both of Pleasant Valley, Joanson county, Iowa. The funeral was held from his late home in Iowa City, conducted by Percy Leach, the present minister of the Iowa City church, and T. J. Dow, of Minneapolis, Minn., a former pastor. T. J. Dow.

BERRY.

J. F. Berry was born near Washington, Ill., November 20, 1836. He was educated at Eureka and Bethany, graduating from Bethany in 1867. He began preaching in 1859, and faithfully continued until ill health compelled him to cease a few years ago. On March 26, 1868, he was married to Julia M. Parmley, who survives him. Eight children blessed their home, of whom four sons and two daughters are living. Brother Berry was an earnest and zealous preacher of the Word, wise in his methods, patient and true to the cross. He ministered in West Virginia, Iowa, Illinois, Kansas, Nebraska, Georgia and Florida. He passed on before us October 9, 1907, at Dexter, Mo. George Thom Smith.

Dexter, Mo.

BROOKS.

At his home in Nevada, Mo., on October 20, W. C. Brooks, aged 87 years, passed to his reward. Brother Brooks was born in Alabama, grew to manhood in Mississippi, but for a number of years had made his home in Nevada. At Columbus, Miss., at the age of 25 years, he obeyed the gospel under the ministry of Alexander Campbell, who was on a preaching tour through the South. He was, at the time of his death, one of the most beloved and honored private citizens of our community. He was deprived almost entirely of his eyesight in his declining years, but the eye of faith grew stronger, so that "it was light at eventide" when the angels came to bear him over the river to that radiant shore of an eternal day. W. W. Burks.

COLCORD.

Our honored and greatly beloved brother, R. B. Colcord, died at his home in Pasadena, Cal., October 13, 1907. He was a pillar in the church for many years. He united with the Christian church under the ministry of Knowles Shaw in 1875, and became a charter member and an elder in the church in Sterling, Ill. He was called to the same office by the church in Pasadena. He endeared himself to the people by his loving and faithful leadership. His last words were concerning the faith which, by the grace given unto him, he had been able to keep. He was a prince and a great man in Israel. By reason of his strength his years became four-score. He was full of the Holy Spirit and of faith. Such a life can not be terminated. He being dead, yet speaketh, and his works follow after him. Brother Colcord's daughters, Miss Luella and Mrs. G. W. Pearl, are here in Pasadena.

Frank M. Dowling.

DAVISS.

Caroline Johnson-Daviss was born June 20, 1817, and departed this life September 25, 1907, aged 90 years, 3 months and 5 days. At the age of 12 she made the good confession and ever since has lived a beautiful Christian life. She was married in 1832 to John Daviss, who preceded her to the homeland twenty-three years ago. To this union were born eleven children, of whom are living: Will, of Mulkeytown; Nancy Yancey, of Duquoin, Ill; Jack, of Anna, Ill.; Jane Isabelle, of Murphysboro, Ill. She leaves two sisters and three brothers, all of whom reside in Kentucky, to mourn her loss, besides a host of distant relatives and friends. Her life was long and full of kind thoughts and gentle influences. Funeral services were conducted by Ernest Reed, her pastor in the church at Mulkeytown.

Ernest Reed, Pastor.

GOODIN.

Hardin Goodin was born near Knoxville, Tenn., October 21, 1813. He died near Pittsfield, Ill., September 30, 1907. He was a member of the Christian church nearly seventy years, and for a long period of his life was an elder and preacher. He married Rebecca Kinman March 15, 1835, and that union lasted almost seventy years. Seventy descendants survive him. W. H. Cannon.

Lincoln, Ill.

GWIN.

William W. Gwin was born in Indiana September 29, 1827, and died at his home in Keota, Iowa, October 17, 1907, aged 80 years and 18 days. Early in life he gave his heart to the Lord Jesus Christ, and honored his confession with a noble, consistent, Christian life. He was a charter member of the Christian church of Keota, its first elder, a trustee and president of the official board. These positions he held at the time of his death. He is survived by three sons and three daughters and his aged companion. Brother Gwin was a reader of THE CHRISTIAN-EVANGELIST from the first. Funeral service was conducted by Leon F. Davis.

SELLARDS.

Mary A. Foster was born in Jackson county, Ohio, March 25, 1836. In 1857 she was married to D. F. Sellards. To this union seven children were born—six boys and one girl. In 1863 Mr. and Mrs. Sellards moved to Mt. Ayr, Iowa, where they remained till 1901, when they came to Clarinda. Mrs. Sellards was a woman of beautiful character, and was loved and admired by all who knew her. Her hopeful face and winning smile were always a blessing to those who came in contact with her. She united with the Christian church a half century ago, and was a faithful and consistent member until the time of her death on October 3, 1907. The husband and four children have preceded her to the better life. A host of friends extend their warmest sympathies to the bereaved children—D. F. Sellards, of Gravity; J. A. Sellards, of Dallas Center; Dr. J. W. Sellards, of Clarinda, and their families. W. T. Fisher.

Clarinda, Iowa.

STONE.

Richard Franklin Stone was born January 8, 1828, and died in Palmyra, Mo., September 17, 1907. For many years he lived in Adams county, Illinois, where he married his faithful wife and they reared to manhood two sons who, with their mother and five grandchildren, mourn his departure. Few men had a kinder or more generous heart than Brother Stone. While he fell short of what he desired to be he clung in his thought to Christ and was ever ready to do what he could for the church. I ever felt he was my friend through the long years of our acquaintance. E. J. Lampton.

WALKER.

Louisa W. Walker, wife of Elder John W. Walker, departed this life March 26, 1907, aged 63 years, 6 months and 24 days. She was a true wife, affectionate mother and an intelligent Bible and sacred literature student, as well as an industrious, faithful Christian.

Janesville, Ind. N. A. Walker.

BIOGRAPHICAL

"Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time."

Life of Gypsy Smith	.75
David Livingston (Thos. Hughes)	.75
Life of Abraham Lincoln (Ketcham)	.75
Men of Yesterday (Grafton)	1.00
Life of Alexander Campbell (Grafton)	1.00
Life of "Raccoon" John Smith (Williams)	1.00
Life of Elder Benjamin Franklin (Franklin and Headington)	1.00
Great Speeches and Memorial of Garfield (F. M. Green)	$1.00
Life of W. K. Pendleton (F. D. Power)	1.50
Autobiography of Samuel Rodgers (Edited by Jno. I. Rogers)	1.00

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The Home Department

The Spendthrift.

He left so little, did you say?
He had so brief a time to stay.
'Twas hardly worth his while to gather
Dross of our little earthly day.

The things that other people prize
He gave to others, being wise,
Being so heavenly foolish rather,
That he kept his gains for Paradise.

Hardly a keepsake did he leave,
And all his gold was fugitive.
He kept those things that will not perish,
For him the widow and orphan grieve.

He gave with a light laugh indeed,
As he and gold were ill agreed;
Held it the poorest thing to cherish,
Saved that it filled another's need.

He had his Pilgrim's Scrip of Hope,
And Living Waters in his cup,
The Staff of Life that still suffices
The stumbling soul, to lift it up.

Being so soon a traveler,
Of earthly things he had no care;
But on the road that's Paradise
He went the lighter, being bare.

—*Katharine Tynan in the Argonaut.*

"Not as the World."

By E. A. Child.

A Battle Royal.—Chapter XXII.

Servant of God, oh lose not heart,
But learn what God is like;
That in the darkest battle field,
Thou mayest know where to strike.

* * * * * * *

And hear, at times, a sentinel
Who moves about from place to place
And whispers to the worlds of space
In the deep night that all is well.

And all is well though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.

—*Tennyson.*

✣ ✣ ✣

But the Middleton people had not been found napping; they had sent a stenographer to the meeting to report the actions and deliberations of that body from the first, and this person kept them posted by private wire direct. So that as soon as the committee's work was ready, he had it down in short hand and within a half hour it was before the representatives in Middleton, who armed themselves with various necessary documents, among the rest Judge Taylor's strange court report and proceedings; Dr. Reid's articles that had been rejected by the "Times," and in fact all the articles that had been printed or written, which President Brown had preserved in scrapbooks and letter-press files.

The delegation consisted of over fifty persons, most of whom had been former residents of Eaton. They sat in a body and presented a splendid appearance on that morning of the controversy. The governor of the state had heard of the stir, and he also took a seat with the Middleton people, and several other dignitaries with him. To the surprise of the conference and the Middleton people, the committee had had the articles of the "Phoenix World" and the defunct "Times" reprinted in circular form and placed in the hands of every member of the council. But Charlie and his "Mack bride," as he called her, were sufficient for the occasion and had copies of the answers and court reports on hand, and at the proper time these were distributed also.

The attack was most virulent indeed, so acrimonious were the accusations, that even the chairman was moved to call the speakers down to greater moderation of speech and the use of language that became a body of the dignity and purpose for which this one was assembled.

The principal points of accusation were: First, the unscriptural and unwarranted holdings of the new body; such as, healing by faith without the use of means; the common holdings of property with no individual title; the requirement of tithes and excessive offerings, all of which impoverished the people and gave them no opportunity to accumulate property in their own rights and left them liable to become state and county charges and the like. The organization was next attacked as being inimical to the church that was organized by the Lord Jesus Christ and set forth in the writings of his apostles. Its missionary activities, both home and foreign, resulting in the destruction of the church and its organizations and the proselyting of its membership to that which has no church, but a loose order of Socialists. Third, the climax of the attack was reached when they invaded the question of the order being an immoral one, and having sprung from people of doubtful and pernicious record and living in a worse state than polygamy.

The attack had overreached itself, for even the council for the most part were displeased with the methods pursued by the committee. But it was the turn of the Middleton people to now occupy the floor, and the president of the assembly, who was also mayor of the city, told how he had lived in the country where Middleton had sprung up and how it had originated. He also gave some points of its progress and its present marvelous prosperity and the splendid condition of its people; its poor and its rich dwelling together and the Lord's blessing resting upon them alike. His speech was of such noble spiritual tone, with no retaliation or flinging back, such as might have been expected, that all began to admire the man if not the cause. But a large majority were convinced of the cause being a just and righteous one before he finished.

The next man who came upon the rostrum was the president of the bank and the treasurer of the city, who gave the financial working of the plan and also incidentally touched upon the prosperous condition of the people, whose deposits he had charge of, saying "There is scarcely a man, woman or child in the whole community that has not a deposit in the bank ranging from $10 to $20,000."

The next man who was permitted to take the floor was Dr. Reid, who, in a masterful speech, told of the things his eyes had seen, in the practice of the presence of God's spirit, for healing the sick. He also told of the hospital and the noble corps of Christian physicians, that they had engaged; and how they had many applications from without, which they had to refuse—three out of five—for want of accommodations. And that a far less per cent of deaths occurred with them than with any other hospital in the wide world, and he invited a careful investigation of all their methods and practices. It was true that they prayed for the sick and led as many as possible to trust God alone for their healing, without other means; but as there were many who were without faith, and could not be led to trust God, without such things to lean upon, they invariably made a difference and accommodated such with means. Then there were a class of unfortunate people, who needed habits corrected; tumors removed or simple food remedies, which they used wisdom in administering, according to their needs. They often acted as a tender, wise mother with children. He made it very plain that all good and wise methods that science had discovered were not despised or neglected, while at the same time they certainly did make a great deal of faith and prayer, which they believed were given for God's truly spiritual-minded children for all time and not to be put aside for anything.

Charles Taylor next came forward and told the story of the persecutions and how the articles appeared, presenting as he did the court report of his deceased father and the other letters and articles in correction of the slanderous circulars that were already in the hands of the council. This produced a profound sensation and was a master stroke to introduce President Brown, who took up the objections of their plan being unscriptural and socialistic; and that it was inimical to the Church as organized by Master; and that it proselyted and destroyed that institution.

"Tell me, gentlemen," said he, after he had taken up the scriptural aspect, "which of the hundreds upon hundreds of the different denominations in the world to-day, have the church as organized by our Lord Jesus Christ, and we shall have a basis for this contention; otherwise it is not worthy that we contend about it. Did the Master organize a church, in the sense of present day organizations? Or did he proclaim a kingdom, which was left without an out-

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ward expression? Truly he spoke of the Ekklesia and have we not as much right as any one else to take the definition of that word, which all lexicographers admit to be the "called together," or "called out" congregation or assembly, and by mediaeval translation and invention came to be called church. Thus we choose to call our organization after the more primitive term, translated into the simplest and most direct meaning possible; and so far as being guilty of proselyting or seeking to destroy any other organization, we plead not guilty to the charge. We have been put to our wits' ends to keep thousands upon thousands from coming to us, for the reason that we could not prepare room and place for them fast enough.

Our missionaries have gone out upon the simple command of our Lord and Saviour to disciple all nations, and if the missionaries of other denominations have come to them with their converts begging to be taken into our system, because, as they testify, ours appears to them more scriptural and better adapted to missionary effort than those to which they are attached, we are in nowise culpable as any one of you would do the same, and do so every year. In fact, brethren, it has been the fond hope of about every denomination thus far started, to absorb the rest and to be found the chosen of God in bringing the world to Christ. Our system, as has been shown by the able mayor of our city, was forced upon us by the circumstances we found ourselves in at the close of what was one of the most remarkable awakenings of the age in these regions. We found ourselves at a point of defeat, because of the denominational preferences expressed by the representatives of some twelve sects, hence we all agreed to drop our sectarian preferences and to go back a step beyond that taken by the founders of these excellent systems, and even drop the word church, using the more primitive term, Christian Congregation. And why should we fear reproach for this? Does not the fruit borne bear witness to the tree?"

At this point a gentleman arose in the audience and began to make his way toward the platform. President Brown saw that it was Brother Pratt, the evangelist, who about nine years before had opened the Word to him and the people of Middleton so effectually. He had not appeared before, for the reason that his work had called him to the far East and just at this time he had returned to the Pacific States. When Mr. Brown saw him coming forward he ceased speaking and stepped down to grasp his hand, saying: "Here is the very man who is responsible under God for the awakening that led up to these remarkable results."

(To Be Continued.)

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Half of the suffering and troture of piles has never been told. But no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear, or if you are fearfully tantalized by unreachable itching, or whether you have only a moderate case of piles, there is positive relief, and quick too, in Pyramid Pile Cure.

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No tortures from operations.

No heavy doctor's bills.

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"Friends, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes and I used one and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name if it will do you any good. Isaac Smith, Wharton, New York."

For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

Millions of Reason for Confidence.

Our farms produce more than $6,500,000,000 per annum, and the prospect is good for an average crop. Our mines yield more than $1,500,000,000 and our forests more than $1,000,000,000, and neither of these sources of wealth has been exhausted. The output of factories in other than food products is $12,000,000,000, and no fires have been extinguished. The railways earn more than $2,000,000,000, and they are all in successful operation. The pay rolls of our factories and railways aggregate approximately $3,500,000,000, and the scale of wages has not been reduced. In other words, the real sources of the people's wealth have not yet been affected, and the ability of industrial concerns to pay dividends is not measured by the market price of stocks. Logical reasons for serious conditions are, therefore, wanting. Psychological reasons are never wanting.—*Former Secretary Shaw.*

The Way the Boy Put It.

Patrick A. Collins, mayor of Boston for a number of years past, believes that a boy's word is worth listening to. One time complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open urged him not to interfere with the resort. The school authorities desired it closed and removed.

After the mayor had listened to arguments from both sides he said:

"Well, I'm going to let the boys of the school tell me what they think of the place. Send me," he said to the principal of the school, "half a dozen of your brightest boys. I'll listen to them."

The next day half a dozen of the boys, ranging from 10 to 15 years of age, called on the mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of 12. He looked the mayor squarely in the eye, and gave as his reason:

"My school gives me a chance to be mayor of Boston some day; the saloon can't. I think us boys ought to have all the show we can get to be mayor. That's all I know about it."

The mayor threw himself back in his chair and laughed heartily; then, straightening up, he said to the last spokesman:

"My boy, you have said more than did all the politicians and the teachers. You shall have the show to be mayor. That saloon will have to quit business at once."

The boys gave the mayor a hearty cheer, and marched out of his office. They had conquered, and were consequently happy and triumphant.—*Congregational Work.*

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Introduces in costume angels, shepherds, magi.

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Recitations, solos, choruses.

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Begins with expulsion from Eden. Closes with Coronation.

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Beautiful songs, recitations and readings.

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A beautiful musical translation of Incarnation.

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And to discover new uses for it daily. It combines delicate, medical, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair, and hands, for irritations, inflammations, and ulcerations, for sanative, antiseptic cleansing, as well as for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

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Ninety-five little essays, by Amos R. Wells, on themes helpful for everyday life, such as "How to Get a Fresh Start," "Leaning on the Lord," "Prayer that Obtains," "The Duty of Winsomeness," "Obeying When it is Hard."

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A Woman's Alphabet.

I will be:
Amiable always.
Beautiful as possible.
Charitable to everybody.
Dutiful to myself.
Earnest in the right things.
Friendly in disposition.
Generous to all need.
Hopeful in spite of everything.
Intelligent, but not pedantic.
Joyful as a bird.
King even in thought.
Long suffering with the stupid.
Merry for the sake of others.
Necessary to a few.
Optimistic, though the skies fall.
Prudent in my pleasures.
Quixotic, rather than hard.
Ready to own up.
Self-respecting to the right limit.
True to my best.
Unselfish, short of martyrdom.
Valiant for the absent.
Willing to believe the best.
Xmplary in conduct.
Young and fresh in heart.
Zealous to make the best of life.

The Foolish Bee.

BY CAL. OGBURN.

A young bee went away from the hive early one morning to gather honey. After flying a long distance it found a great profusion of wild flowers, and began to sip the delicious nectar they contained. How much more pleasant, it thought, than to be shut up in a dingy old hive! So from flower to flower it went, quite unmindful of an approaching storm. When too late, it endeavored to reach home, but was overtaken by the terrific storm and perished.

Young people, may none of you fail to reach home in time! Better start now. There are innocent pleasures and pastimes that are sweet, but if they cause you to forget home, or cease to love it with all your heart, you are in danger notwithstanding the "good time" you are having. There is no place like home. Do not go far away. Bring the honey you have gathered to the home-hive before the storm overtakes you.

Had To Do It.

"See here, Harry," said the boy's father at 5 o'clock in the morning. "Don't make so much noise. Nobody can sleep."

"But I must, papa; it's part of the game. I'm playing I'm an alarm clock."

The Hungry Parrot.

Everybody knows one or more of those conscientious egotists who can not rid themselves of the idea that no one can be trusted to carry out the simplest details of routine work without their personal supervision. It was one of these men who sailed for America, leaving in his brother's care a parrot, of which he was very fond. All the way across the Atlantic he worried about the bird, and no sooner had he landed at New York than he sent over this cablegram to his brother:

"Be sure and feed parrot."

And the brother cabled back:

"Have fed him, but he's hungry again. What shall I do next?"—*Tid-Bits.*

The Loom of Life.

Life is a flying shuttle. But the pattern grows, the web is wrought. It takes both dark threads and golden to work out God's design. You can not judge the purpose of the Weaver by the thrust of one shuttle or the weave of one thread, whether it be dark or bright. "All things work together for good to them that love God." We are yet on the loom. The shuttles are not yet empty. Give God time to put this and that, dark threads and bright, together, and complete the purpose of his providence. With every new day let us think less of our present desire and more concerning the divine Weaver's design.—*G. B. F. Hallock, D. D.*

Nuggets From "Success."

The ability to work one's woes up into fun is the art of arts. What a tremendous advantage one has who can do this—who can laugh at his misfortunes.

We grow into the likeness of the thing we habitually contemplate.

Find out what your employer least likes to do and do it for him.

Doing one's best at each moment is all there is of life.

Do not hang a dismal picture on your wall, and do not deal with sables and gloom in your conversation.

Rectitude is only the confirmed habit of doing what is right.

There are a hundred "successful" men for one that is contented.

Beware of looking at sin, for at each view it is apt to become better looking.

Other things equal, it is the noblest man or woman who puts the highest and noblest estimate upon others.

Not a Plain Talker.

"Can your little brother talk, Dorothy?"

"Yeth; but nobody but the dollyth can understand what he thayfh."

A Pertinent Question.

Tommy had ben punished.

"Mamma," he sobbed, "did your mamma whip you when you were little?"

"Yes, when I was naughty."

"And did her mamma whip her when she was little?"

"Yes, Tommy."

"And was she whipped when she was little?"

"Yes."

"Well," inquired the child, his brain cleared by the position he had just occupied, "who started it, anyway?"

A Geyser Clock.

One of the most curious clocks in the world is said to be that which tells the time to the inhabitants of a little American backwoods town. The machinery, which is nothing but a face, hands and lever, is connected with a geyser which shoots out an immense column of hot water every thirty-eight seconds. This spouting never varies to the tenth of a second. Every time the water spouts up it strikes the lever and moves the hands forward thirty-eight seconds.—*American Home Monthly.*

One Sexton: "Do you have matins at your church?"

The Other: "No, we have oilcloth."—*Harper's Weekly.*

Rupture

New Scientific Appliance, Always a Perfect Fit—Adjustable to Any Size Person—Easy, Comfortable, Never Slips, No Obnoxious Springs or Pads—Costs Less Than Many Common Trusses—Made for Men, Women or Children.

Sent on Trial

I have invented a rupture appliance that I can safely say, by 30 years' experience in the rupture business, is the only one that will absolutely hold



C. E. Brooks, the Inventor.

the rupture and never slip, and yet is light, cool, comfortable, conforms to every movement of the body without chafing or hurting and costs less than many ordinary trusses. There are no springs or hard, lumpy pads and yet it holds the rupture safely and firmly, without pain or inconvenience. I have put the price so low that any person, rich or poor, can buy, and I absolutely guarantee it.

I make it to your order—send it to you—you wear it, and if it doesn't satisfy you send it back to me and I will refund your money.

That is the fairest proposition ever made by a rupture specialist. The banks or any responsible citizen in Marshall will tell you that is the way I do business—always absolutely on the square.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Write me to-day and I will send you my book on Rupture and its Cure, showing my appliance and giving you prices and names of people who have tried it and been cured. It is instant relief when all others fail. Remember I use no salves, no harness, no lies. Just a straight business deal at a reasonable price.

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ENTERTAINMENTS

Cantatas and all similar entertainments for Thanksgiving, Christmas and all special occasions, are carried in stock by us. Samples will be sent by return mail when requests are accompanied by stamps.

CHRISTIAN PUBLISHING COMPANY,

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To Dreamland.

Come, little mischief, get ready to go
On your journey to dreamland, where fairy folk dwell.
Put on your traveling dress, white as snow;
Jump into your boat, as it rocks to and fro,
Glide over the waters that lazily flow
Past the Islands of Nod, where the sleep-lilies grow,
Each drowsily ringing its bell.

Baby will see many wonderful things
When she reaches the shores of the happy Dreamland.
Slower and slower the cradle-boat swings,
Like a tired birdling with soft, drooping wings.
Lower and lower the mother voice sings—
Safely its cargo the little craft brings,
Till its keel gently grates on the sands.

—*Lottie McKenzie Halvorsen.*

Breaking Sad News.

How often are friends called upon to break the news of sudden and unexpected or approaching death to loved ones. Claudius Clear (Dr. W. Robertson Nicoll, editor of the 'British Weekly,") has received an interesting series of papers showing how bad news has been broken, from which we take the following:

"John B. Gough was visiting the orphanage in company with Spurgeon, and after they returned to the office, Spurgeon asked to be excused. Gough objected, and asked where he was going. He received an evasive reply, and declared his purpose to follow Spurgeon unless specifically informed that he must not. Together they entered the infirmary, and Mr. Spurgeon was soon at the side of a little consumptive, who, as soon as he saw who it was, uplifted a face full of smiles and tears, and began to thank him for the canary bird which chirped in the cage above his head. Spurgeon listened as the frail child told out his joy, and finally said: 'I sent the bird to sing for you until you hear the angels singing.' The boy caught his gracious meaning and lay trembling and silent. Spurgeon folded his arms about him, came to his knees and prayed that God would prepare the boy to hear the angels sing. As he rose to his feet he gave the invalid a kiss, pressed his hand, and went out."

One correspondent wrote Dr. Nicoll: "Years ago, when living in a Lancashire town, my mother engaged a servant from a neighboring village. When the girl had been some little time in residence, there came a knock at the door early one morning. It was opened by one of the family, when the mother of the girl was found standing there. 'I've come to tell our Emma 'er father's dead. 'E choked,' she said."

The following is to be found in Dr. Brown's "Horae Subsecivae":

"On the morning of May 28, 1816, my eldest sister Janet and I were sleeping in the kitchen bed with Tibbie Meek, our only servant. We were all three awakened by a cry of pain—sharp, insufferable, as if one were stung. Years after we two confided to each other, sitting by the burnside, that we thought that 'great cry' which arose at midnight in Egypt must have been like it. We all knew whose voice it was, and, in our night clothes, we ran into the passage, and into the little parlor to the left hand, in which was a closet-bed. We found my father standing before us, erect, his hands clenched in his black hair, his eyes full of misery and amazement, his face white as that of the dead. He frightened us. He saw this, or else his intense will had mastered his agony, for, taking his hands from his head, he said, slowly and gently, 'Let us give thanks,' and turned to a little sofa in the room; there lay our mother, dead. She had long been ailing. I remember her sitting in a shawl—an Indian one with little dark green spots on a light ground—and watching her growing pale with what I afterward knew must have been strong pain. She had, being feverish, slipped out of bed, and 'grandmother,' her mother, seeing her 'change come' had called my father, and they two saw her open her blue, kind, and true eyes, 'comfortable' to us all 'as the day'—I remember them better than those of any one I saw yesterday—and, with one faint look of recognition to him, close them till the time of the restitution of all things."

The choicest example of the gentlest manner of breaking sad news was given by our Lord, when he told his disciples of the death of Lazarus: "He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him."

Blessed is the man or woman who in breaking the news of death can by words and tone of voice soften the blow to the stricken hearts. Yet many there are who can do it. They may not be great or learned, but they are wise and Christ-like. It is a grace that should be cultivated, for none knows when he may be called upon to exercise it.

GYPSY SMITH

A fascinating character that will be of perpetual interest to this generation, at least, is Gipsy Smith,—a poor gipsy lad who was touched by the divine healer of souls and awakened to a sensational career of Christian usefulness.

We have his two books:

(1) As Jesus Passed By and Other Sermons.....$1.00

(2) His Autobiography. With Introductions by Alexander McLaren and G. Campbell Morgan..... 1.00

His life is a splendid miracle of grace attested by thousands of witnesses.

The Christian Publishing Co., St. Louis, Mo.

She Had Outside Duties.

The public-spirited lady meets the little boy on the street. Something about his appearance halts her. She stares at him in her near-sighted way.

The Lady—Little boy, haven't you any home?

The Little Boy—Oh, yes'm, I've got a home.

The Lady—And loving parents?

The Little Boy—Yes'm.

The Lady—I'm afraid you do not know what love really is. Do your parents look after your moral welfare?

The Little Boy—Yes'm.

The Lady—Are they bringing you up to be a good and helpful citizen?

The Little Boy—Yes'm.

The Lady—Will you ask your mother to come and hear me talk on "When Does a Mother's Duty to Her Child Begin?" next Saturday afternoon at 3 o'clock at Lyceum Hall?

The Little Boy (explosively)—What's th' matter with you, ma! Don't you know me? I'm your little boy!—*Cleveland Plain Dealer.*

Catarrh of The Stomach

A Most Dangerous Disease, Which Causes Serious Results, Unless Properly Treated.

Catarrh of the Stomach is very common and is known as one of the most obstinate diseases, which when neglected or improperly treated with cheap patent medicines, tonics, drugs, pills, and other secret quack remedies, results in a broken down constitution and often consumption and death.

Catarrh of the Stomach, like every other disease of the stomach, except cancer, is the result of poor digestion. The digestive organs have become weak, there is a lack of gastric juice, your food is only half digested, and as a result you become effected with loss of appetite, pressure and fullness after eating, heartburn, vomiting, waterbrash, tenderness at pit of stomach, slimy tongue, bad taste in the mouth, constipation, pain in limbs and face, sleeplessness, nausea, belching of gas, diarrhoea, sick head aches, dizziness, mental depression, nervous weakness, and many other common symptoms.

If your stomach cannot digest the food you eat, then the stomach needs a rest, as that is the only way you can get rid of your catarrh, but in the meantime your body needs plenty of nourishment, because you must live, and in order to live you must eat, and if you must eat your food must be properly digested, and if your stomach is too weak to do the work, then you must get a substitute that will do the work.

Stuart's Dyspepsia Tablets are the only known substitute that will digest your food as well as any healthy stomach. They contain vegetable and fruit essences, aseptic pepsin (gov. test.), golden seal and diastase, the very ele ments necessary to digest all foods.

Stuart's Dyspepsia Tablets are not a secret remedy and for that very reason thousands of physicians all over the United States recommend them to their patients for catarrh of the stomach, dyspepsia of all kinds, and other stomach troubles. Experiments and tests have proven that one grain of the active principle contained in these tablets will digest 3,000 grains of food.

Stuart's Dyspepsia Tablets are in the form of pleasant tablets or lozenges and are sold in large fifty-cent boxes at all drug stores.

Send us your name and address and we will send you a free sample package. The relief you will get from this trial package alone will convince you of the merits of Stuart's Dyspepsia Tablets. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

What the United States Spends.

For liquor in twenty-seven days, $83,000,000; for tobacco in fifty-four days, $83,000,000; for foreign missions in eighty years, $83,000,000.

Getting Information Out of Pa.

My pa, he didn't go downtown
Last evening after tea,
But got a book an' settled down
As com'fy as could be.
I tell you I was offul glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air,
And why the moon don't hit a star,
And why the dark is black,
And just how many birds there are,
And will the wind come back.

And why does water stay in wells,
And why do Junebugs hum,
And what's the roar I hear in shells,
And when will Christmas come;
And why the grass is always green,
Instead of sometimes blue,
And why a bean will grow a bean,
And not an apple, too.

And why a horse can't learn to moo,
And why a cow can't neigh,
And do the fairies live on dew,
And what makes hair grow gray.
And then my pa got up an', gee,
The offul words he said!
I hadn't done a thing, but he
Just sent me off to bed.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

I have just received the thirty-sixth quarterly report of work done in the Advance Society work. It is from Nannie D. Chambers, Richwood, Ky. This prompts me to say a few words about the real work of the Advance Society and what it has accomplished. The first purpose of this society, when it began in the autumn of 1898, is the first purpose of it to-day, nine years later.

The Advance Society is, in the first place, for young people, and, in the second place, for anybody who wants to join a society for the entertainment and improvement of that part of him which nobody can see or know anything about, unless that person uses it in public. I mean the mind. Every one has a mind, more or less, but outsiders can know nothing about it except from the way that person talks or acts.

We children of the Advance Society have made up our minds that we are not going to spend all our reading time on novels and stories. We see many grown people, even grown enough to be married, who will read nothing but novels or the newspapers, and who, for that very reason, are doing very little for their minds.

These people go around and eat as much, and fill up as much space on a crowded bench, as anybody else. But their minds stopped growing ever so long ago, and perhaps they know no more now than they did when they graduated; possibly less.

One thing about people who read nothing but novels—I mean people who love novels and read a good many: They lose interest in the ordinary affairs of life (and there are very few affairs of life that are not ordinary), and they don't like to have company. And, as I say, their minds quit growing. Their minds get small and knotty and unsympathetic, like apples kept in cold storage. Poor, poor people, how I pity them!

I don't mean that it is wrong to read good novels, if you intersperse them with history and poetry and read the Bible every day. A good novel, for instance, like the kind I write, is really a benefit; but too many good novels, taken one after another, are bad for the mind. Everything is that way. I know of nothing more improving and elevating and thoroughly enjoyable than a good sermon when it is twenty minutes long. A good sermon that is twenty-five minutes long is excellent, but it is not quite so good as one of twenty minutes. A splendid discourse of half an hour is a good thing, but there are other things that are better.

So, when we are quite certain that too many novels are injurious, we are also sure that good novels at intervals, say two novels this fall and winter (I am to have two novels published this fall and winter) will be a positive help—to the author, if you buy them.

But the work of the Advance Society is not merely to keep us from reading stories all the time, it is to get us to read other kinds of books. If I were a public speaker and wanted to make a sentence that would sound fairly well, I should say, "Our work is not only negative but positive. A sentence like that sounds well in the profound stillness of the auditorium, and a man who doesn't know how to subtract minus five from plus five, can use it, without saying anything about where he got it.

What are the rules of our society—that society which has members in almost all parts of the known world except Plattsburg, Mo., and Bentonville, Ark. (my two home-towns)? They are very simple—just look at them:

We read at least one verse of the Bible every day.

We read at least five pages every week of a history we are studying at school.

We read 30 lines, at least, of poetry, weekly.

Every week we memorize one quotation from some good author.

We keep an account of our work in a note book.

That is all. Five rules. When these have been kept for 12 weeks, if you will write to me, stating just what you have read and how much, you are placed on the honor list. For instance, to return to our text, Nannie D. Chambers is now placed on the Honor List for the 36th time. That means that for 12 times 36 weeks (let those multiply that who can) she has kept the five rules.

Suppose you forget to read your Bible one day; or to read your five pages of history one week? Well you must begin all over again on that particular quarter; but if you have already been published on our Honor List once, keep 12 more weeks (from the day you forgot), and then you are entitled to a second time on our Honor List, and so on.

When does one join this society? Any day. How much does he pay to become a member? Not a penny. What must he do? Fall to work on the five rules. I'd rather he'd write to me saying he is going to take up the work; but he doesn't even have to do that.

You say, What about that orphan and missionary of the Av. S.? That is purely voluntary business, and has nothing to do with our rules. You say (for it seems you are determined to object). "But do I have to write letters to the Av. S. department?" Certainly not. All you have to do is to keep the five rules.

But, of course, we are always glad to receive letters from our Av. S. members. For instance, here is one from Fred Eagers, Lonly, N. Y.:

"I have not written before, because I wanted to see if I could keep the rules before I did so. I am proud to say that I have kept the rules for 12 weeks, so please put me on the Honor List. I think I am the only one in this part of New York who belongs to the Av. S., but I like to think about those others who are keeping the same rules I keep, even if I never see them. I like the girl from Smithfield; I would like to know where some of our old members are. You see I call them our old members; for, I have read the Av. S. page from the beginning, but never joined till last summer. Give my respects to Felix."

G. Gordon, El Oro, Mex.: "As I came home to-day (Sunday), a fight was on at the bullring, and the rabble were shouting with fiendish glee. This is the first they have had for several months, and I had hoped I would never have to pass another while in El Oro. I think my antipathy to bull-fighting increases apace. It fairly incenses me for this infamous torture of dumb animals to be sanctioned by the laws of any land. I would be ashamed to look at myself in the glass if I had been yelling with delight at the throwing of the cruel darts. An Apache is the victim of chicken-heartedness in comparison. But let us leave this loathsome subject.

"I see Harry Buckley, of Lawrenceburg, Ky., hadn't fallen asleep while you were fabricating your points about that trip to Mexico around the Gulf. Say, man, I am going to send you—let me see—$3 U. S. for Missionary Drusie Malott. I think that girl is O. K., and I want to encourage her in her work, what little I can. I would send more, but as I am to leave El Oro for the States, the trip will about clean me up down to a conservative reserve fund. I will send the $3 the first Monday in November, as I don't want it put on my Octo-

Beautiful Booklets

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Across the Continent of the Years ..... Hillis
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Kept for the Master's Use..... .....Frances Havergal
The Greatest Thing in the World ..... Drummond
For Christ and the Church..Sheldon
Temptation .....Stalker
Keeping Tryst .....Gordon
Whiter Than Snow.....Mrs. Walton
The Shepherd Psalm.....Meyer
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A culture and refinement are inbreathed while reading and meditating on this kingship series that will in every instance produce a changed and better life. Only 25 cents each, postpaid.

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Historical Geography of Bible Lands

We can now sell this splendid work by the great geographer, Jno. B. Calkin, M. A., for $1.15, post paid. It contains 180 pages, besides 14 accurate maps. This should be in the library of every preacher and all other students. Order before this edition is exhausted. Another may not be so low priced.

The Christian Publishing Co., St. Louis, Mo.

ber expense account. I guarantee you won't publish this in your Av. S. letters—not that I care if you're a 'mindter,' but I 'dessay' you wouldn't 'keer' to see this bunch of English in your page. Old Catawampus, the office cat, has just come around to my desk, and is doing his best to engage me in conversation, but I am loyal to my employer and have cut him off with a few curt remarks. He is now lying on my table beside my typewriter, wearing his accustomed superior air of wisdom, whereas we all know he doesn't know beans."

We are pleased to publish such bunches of English whenever a promise of $3 for our missionary is embodied in them. As to the $3, a cry of joy will go up from us when we get it. As to the writer's antipathy to cats, which he always insists on in his letters, we, for our part, believe it is only half-hearted, and when "G. Gordon" leaves El Oro for the States it wouldn't surprise us if he boxed up Catawampus (just as we did Felix when we left Missouri) and carried his whiskers and hairs with him. But we are sure he'd never admit it if he did.

Our Orphan Charlie, St. Louis: "I have not started to school yet. You see, I am so far advanced that I can not go to school here in the Orphans' Home, and I can not go to the public school because we have contagious diseases, such as sore eyes, whoopingcough, etc., at the home, so the board of health will not permit me to go to the schools in town. I think they have now found me a place where I can stay outside of the Home, that I may go to school.

"Mrs. Harrison bought me a pair of shoes, for which she paid (you will think it an awful price) $3. I also bought some crutches; they cost $1.50. Please send a check to Mrs. Brown, matron of the Christian Orphans' Home, for that amount, and she will pay Mrs. Harrison for the shoes and Mr. Wright for the crutches. If you think $3 a big price for shoes, they must be very cheap in Arkansas. Just recently I bought a pair of $2 shoes, which did not last me over a month. I need a winter suit very bad, and Mrs. Brown asked me to tell you about it. I received a letter from my sister (Bessie) to-day. She says that she is wearing glasses. The doctor told her she would have to wear them all her life. I received your two books, 'In the Days of Jehu' and 'King Saul,' sent me by your mother. I thank her very much."

At no time am I prouder of the voluntary work of the Av. S. and its friends than when I am able to take from our treasury money to buy this orphan a pair of shoes and a pair of crutches. That winter suit is all right; or, as they say down in Mexico, O. K. Tell Mrs. Brown to buy as durable a suit as a limited sum will buy and send me the bill, which I will pay with the money the friends of Charlie have sent me from many states and countries. Let's know the color of it. Personally, I don't like stripes in my clothes, but go ahead and get stripes if that's what you like, for I think they are thrown in free. Of course, you mustn't pay any attention to my notion about what shoes ought to cost. I have been so long in a land where everything is so cheap it hurts your conscience to take it from the counter, that I've lost track of St. Louis prices. But, really, did I say shoes oughtn't to cost $3?

After all, we haven't room for Drusie's letter this week.

Bentonville, Ark.

A Word to the Boys.

The King of England's famous surgeon, Sir Frederick Treves, has this to say to the rising generation. It comes from one who knows:

"Boys, don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance, and determination. The best motto for a long march is, 'Don't grumble. Plug on.' You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers, has little else that he can do. He is a cheap-jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach and the open down. Keep clean body and mind."

Forward Movements of the Last Half Century

This is one of the renowned Arthur T. Pierson's greatest books.

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Toward Church Union.
Problem of City Evangelization.
Independent Missions.
Ministries to the Sick.
Rescue Missions.
Elevation of Orphans and Outcasts' Children.
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Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.

Very respectfully yours,
CHAS. S. MEDBURY, University Church of Christ, Des Moines, Iowa.

The Communion outfit you sent us on trial is very satisfactory. Have not heard of any person who objects to its use. The vote to retain the same was unanimous.

Very truly,
JOHN S. WOODRUFF, University Congregational Church, Chicago, Ill.

Thomas Communion Service Co.—Sirs:—Your samples received, and, after examining samples from other manufacturers, we have decided upon the following outfit: Six Silver Trays, two Covers and one Instantaneous Filler.

Respectfully,
HAMILTON A. HYMES, Pastor Second Presbyterian Church, New Albany, Ind.

We used the service for the first time last Sunday. Every one was pleased with it. Many expressed their opinion of superiority over the former method of administering.

Truly yours,
THOMAS SIMMS, Pastor First Congregational Church, Middlebury, Vt.

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Volume XLIV. Number 47.

THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, NOVEMBER 21, 1907.

THE HARVEST RECOMPENSE.

THERE'S a glory in the passing of the things
that cannot stay,
And a recompense of rapture, rejoicing
with each day:
In the music of the Maying-song of robin
and of thrush —
In the trailing of the twilight, in the
humor of the hush
Of Nature, listless, lulling, soothing
sound and sight,
In the reconciliations of the still
and starry night.

There's a glory in the going of the
Summer's sun and sky,
In the bounty of the beauty of the things
born but to die;
In the symbols set in dew-drops, seen on
every flower and leaf;
In the sunrise of rejoicing, in the
sunset of relief;
In the mystery of the marvel of the
harvest recompense,
In the coming of the glory here, and in
its going hence!

—Charles Blanchard

The Christian-Evangelist

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B. B. TYLER,
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Do not delay further in sending in your order for 1908 Bible school supplies. There is bound to be a great deluge of orders a little later. It will be an accommodation to us and a good service to your school to have yours sent "before the rush."

George L. Peters of the South Joplin Christian church, Joplin, Mo., is one of the ablest preachers, and yet he gladly acknowledges that he is being greatly assisted by the ministry of the CHRISTIAN-EVANGELIST in a multitude of homes of his membership.

We sell the "Garrison Library" complete, including the books Bro. Garrison edited, as well as those of which he is the author, for $9.00. If you have part of the library we will send you the balance for that price and give you credit for the full amount paid for the books you now have.

—Have the secretary of your Aid Society write us for a proposition looking to the introduction of a CHRISTIAN-EVANGELIST into every home represented in your congregation. In this way the "Aid" can earn money more rapidly than by quilting or will accomplish more good than by taking subscriptions for secular papers and magazines.

The preacher who is not doing his best to place a Christian paper in every Christian home is neglecting one of the greatest possible opportunities for the development of his church. The preacher is greatly mistaken who thinks soliciting his people to take our papers will in any wise injure his prestige with them. They will have all the more respect for his earnestness and real interest in their welfare.

—Carpenters have just completed new racks to contain the additional subscription galleys required for our new subscribers coming by every mail. Our new clubs are small and not so numerous as usual and yet we are pleased to welcome the following:

Hamburg, Ia.	3
Baker, Mo.	3
Flemingburg, Ky.	4
Denton, Tex.	4
Columbus, Kan., O. P. Cook, pastor	4
Lamar, Mo., A. S. Morrison, pastor	5
Lamar, Mo., W. N. Porter, pastor	5
Rich Hill, Mo., Philip Stark, pastor	6
Tulsa, Okla., M. S. Dunning, pastor	8
Nevada, Mo., W. W. Burks, pastor	13
Lincoln, Neb., H. H. Harmon, pastor	18

The Boy Problem. By William Byron Forbush. We originally sold this book for 75 cents. The publishers have raised the price to $1.00. We send it, postpaid, for that, and it is worth it to all parents, Bible school and other teachers and writers. We have the sixth edition which was entirely rewritten.

The Quiet Talk Series. By S. D. Gordon. We have them all—Quiet Talks on Power, Prayer, Service, Jesus and Personal Problems. These books are too widely and favorably known to require commendation from us—simply a notice that we will send them, postpaid, for 75 cents each.

Daybreak in the Dark Continent. By Wilson S. Naylor. This is a vivid portrayal of awful conditions prevailing in Africa. But notwithstanding all the sanguine spirit of the author can see the daybreak. This is one of the strongest appeals to the true, chivalrous missionary spirit now sounding among the churches. Postpaid, 68 cents.

Beautiful Joe. By Marshall Saunders. We have the new and enlarged edition of this classic story of animal life of which more than 500,000 copies have been sold. This is to the canine world all that "Black Beauty" is to the equine. The dog is man's most faithful friend—a millionaire can not buy his affection away from a pauper. This will make a most appropriate Christian present for boys and girls. $1.25, postpaid.

The Price of Africa. By Wilson S. Naylor; 68 cents. This is one of the Forward Mission Study Courses, adopted as the official text-books for mission study classes in the United Society of Christian Endeavor and the Epworth League. The great lives dedicated on the altar of African missions are enumerated, and then a most satisfactory answer is given to the question of "Why This Waste?"

The Uplift of China. By Arthur H. Smith: 68 cents. This is one of the Forward Mission Study Courses. The strength and weakness of the religions of China are stated and discussed, together with conditions both favorable and otherwise to the diffusion of Christianity through that vast empire. At the close of each chapter are appended questions that will insure close attention to the most imporant phases of the problem of the exaltation of the Orient.

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These will make excellent Christmas presents and should be secured at once.

WHAT OUR FRIENDS ARE SAYING

We are delighted with your "Teacher's Quarterlies."—Archibald Lisle, Slaughterville, Ky.

THE CHRISTIAN-EVANGELIST of last week is worth a year's subscription; it was the only paper coming to my table reporting the great convention at Norfolk. The only disappointment was to turn to page 293. The address of the president is so rich and full of inspiration we can take it on the installment plan.—Edward Owers (Christian minister), Farmington, Mo.

ENTERTAINMENTS

Cantatas and all similar entertainments for Thanksgiving, Christmas and all special occasions, are carried in stock by us. Samples will be sent by return mail when requests are accompanied by stamps.

CHRISTIAN PUBLISHING COMPANY,
St. Louis.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, NOVEMBER 21, 1907. Number 47.

CHILDREN'S DAY FOR HOME MISSIONS

W. R. WARREN,
Centennial Secretary

Various aims, purposes and motives lead us to the observance of Children's Day for Home Missions. Supreme among these is loyalty to the Christ. Young and old who will take part in the exercises and the offerings will be made better friends of Christ by the day. The local church will become mightier in its testimony for Christ and in its proclamation of the Gospel by devoting this Lord's day to the larger cause. The co-operation of thousands of churches throughout the country in this happy occasion will glorify the Redeemer's name throughout all the land. Every missionary that the offering sends forth will go out as Paul went, determined to know nothing save Jesus Christ and him crucified.

The realization of the Centennial aim in the doubling of the number of Bible schools observing Children's Day for Home Missions will thus add many new stars to our Saviour's crown. For his sake the least and weakest school should fall into line. For his sake the youngest child and the poorest member should make some offering. He is fighting our battles for us; will any of us dare to desert him in a crisis like this? For in the last analysis every great offering day in the churches and Bible schools is a tremendous battle between Christ and Satan. The enemy of our Redeemer and adversary of our souls wages underhanded and dishonorable warfare. He appeals to prejudice, ignorance, selfishness, indolence and covetousness. Resist the Devil and do your duty.

THE LIVING LINK IDEA

An Address before the Foreign Christian Missionary Society at Norfolk

By L. E. Sellers

The cause of Jesus is in the hands of his friends. With a sublime confidence in our poor human nature our Lord has committed unto us the Living Oracles. Passing by the beings of spirit realms, he has revealed to us his purpose of bringing to every soul in the race the light that saves, and asks us to help him do it. By this one act he makes the chief glory of the Church to consist in her faithful proclamation of the gospel and the purpose of God to be fulfilled in its universal acceptance. He makes us partakers of the divine nature that we might become helpers in a divine enterprise. In one last sentence Jesus calls the Church to do a work different from that of any other institution and vastly more precious.

The sense of possessing a message upon the reception of which the salvation of the nations depends, should make us both grateful and humble. Grateful, because God has so honored us; humble, because its possession is fraught with such tremendous responsibility. The fluctuations of spiritual life and zeal through the centuries have been the exact register of the fidelity of the Church to her mission. In those periods when the purpose of Jesus has gripped the Church, spirituality was dominant and the songs of conquest rang like the battle hymns of a conquering army.

We of to-day are witnesses of a spiritual awakening. Slowly but surely the Church is arousing herself from the lethargy of the past and is reading afresh the great commission. She is becoming conscious of her failures to meet the Lord's expectations, and is inquiring as to ways and means of discharging her simple, supreme duty to the regions beyond. By prayers, conferences and conventions, the leaders of the hosts of Christ are calling for a new definition of personal sacrifice, and heaven bends low with tokens of approval. Tons of literature are informing the Church of the world-wide work, and reports from our noble missionaries burn like fagot fires on the altar of devotion to home. It is mid-morning in the greatest period of the Christian era, and the best is yet to come. It is to be expected that an enterprise so vast and important should involve serious difficulties, hardships and questions that test the faith of the Church. But, brethren, we may say what we will of world-wide missions, we may speak in glittering generalities of the purposes of God and the love of Christ; we may laud to the skies the heroism of missionaries who have blazed a path through trackless continents, and whose lives flash the light of God across the centuries, yet in its last analysis there is just one problem in this missionary enterprise; large, complex, difficult of solution, it is impeding the march of the missionary, hampering God in his providential movements in the race, and the solution of it would, in a generation, in very truth make the kingdoms of this world the kingdoms of our Lord and his Christ. That problem is the old, threadbare, uninviting, shunned, oft-misunderstood problem of financial support. This is the crux of the whole matter. Though unpopular in most quarters, it must be proclaimed as the one supreme dynamic yet to be devoted to the work of world-wide conquest. A billion people just now are waiting for the gospel; the gospel is in the hands of consecrated messengers; the messengers wait to be sent and supported by the Church; the Church, pleading extenuating circumstances, at last lays upon the altar of devotion the gold that neither reduces her fabulous wealth, nor her comforts nor her luxuries.

Again, be it said that the problem of Christendom is the christianization of her wealth. The Protestant Christians of the United States were worth last year $24,000,000,000, and added to their wealth last year $800,000,000. What they gave to the foreign mission cause was one-four-thousandth of their wealth; was one-twelfth of a tithe, not of their income, but of what they saved out of their income last year. If they had given one-tenth of what they saved out of their income, they would have multiplied their gifts to foreign missions 1,200 per cent.

Still, in these marvelous resources of the Church, though selfishly administered, there are signs of cheer and promise. Is it not a significant fact that just at the time when the Church is most bountifully blest in material things, doors have been flung open making entrance to all nations with the gospel easier than ever before. This is but another way of saying that there is a marvelous conjunction of favorable conditions. On the field nations weary of idols, conscious of degradation, ignorance and soul hunger, and awaking to the progress of the western world. At home a mighty army of consecrated men and women offer

(Continued on Page 1206)

Current Events

Whose Fault?

The politicians are of many minds as to the degree of responsibility which the President must bear for the present financial condition of the country. His extreme opponents throw the whole blame upon him. Most critics who are inclined to be at all fair recognize that the prevalence of speculation, the misuse of trust funds, the departure of many banking institutions from the safe lines of conservative and legitimate banking in the hope of making large profits by manipulation of the stock market, the gradual rise of prices to an abnormally high level, and the general extravagance among all classes which has been encouraged by the long-continued era of prosperity, have brought the country to a condition where it was ripe and ready for financial disaster. The President's anti-trust agitations, they say, have furnished the immediate occasion for the collapse. The Boston "Traveler," quoted approvingly by "Harper's Weekly," says: "The President found the financial edifice. He observed the high explosives surrounding it. He was responsible for neither the presence nor the character of these elements. He merely applied the match that produced the explosion, and in the same sportsmanlike spirit he admires the activity of Mr. Cortelyou, who was first on the scense with his ambulance, and has no objections to having us believe he sent him to the explosion."



Lack of Confidence.

It is a truth, and a commonplace, especially current at such crises as this, to say that a stringency in the money market is due to lack of confidence. When every man wants to get all of his money in gold or bank-notes and is afraid to leave it on deposit in bank, it is suddenly discovered that there is not enough cash to go around. Ordinarily you can get your bank-balance in cash if you want it, but when everybody wants the same thing at the same time there is not enough money in existence to supply all at once. The trouble is not lack of money, but lack of confidence. First, the depositors lack confidence in the banks; second, they lack confidence in their fellow-depositors. The loss of confidence in the banks was, in the main, unreasonable, for most of the banks are sound and safe. But it was discovered that some great eastern bank had been engaging unsuccessfully in speculative high finance. Depositors believed that their money was being used to play the markets under conditions which gave the big bankers all the chance of winning and left upon themselves all the possible losses. Then came the run on the Knickerbocker Trust Company and the closing of its doors. Then every man who had a dollar clung to it, and every man who had a cheque or a deposit slip for a dollar tried to cash it. The thoughtful man knew that the country was prosperous and the banks generally sound, and that there was no real ground for a panic, but he was afraid that so many fools would be cashing all their cheques and hoarding all their cash that it would not be possible for him to get even what he actually needed. So the thoughtful man, who had confidence in his bank but not in his fellow-depositors, acted very much like the man who had no confidence in anybody. The money of the country was tied up at once. The adoption of clearing-house certificates was a wise expedient for the protection of all parties. It affords an increase in the amount of circulating currency. No one wants to hoard clearing-house certificates. In fact, a good many people are rather anxious to get rid of them for fear they may not be good. Moreover it accomplishes a gradual return of confidence as people find that, while they can not get real money at the bank, they can get something that serves most purposes about as well. The worst is past. The return to normal conditions may not be immediate but it will probably bring with it a return to saner methods and more conservative standards than those which have lately prevailed.



The Reaction.

The danger now is that the movement for the control of corporations and the reform of industrial conditions generally will receive a backset from the experience of the present month. It is easy to say now that the trouble has been caused by governmental interference with private business, and that therefore the only safe course is for the government to take its hands off and let capital choose its own course. It does not follow. Commercial wrongs still need to be righted. Monopolies still need to be broken up. The railroads still need regulation. Standard Oil still needs to be prosecuted for rebating. The present flurry was not caused by a loss of public confidence in the earning power of those corporations which have lately been under fire and which are being made subject to governmental regulation, and there is no reason why an unreasonable fear of a recurrence of trouble in the money market should be allowed to interfere with a continuance of the effort to bring them under a proper control.



"In God We Trust."

We are told that the design for the new gold coinage does not include the motto: "In God We Trust." The President is responsible for the omission. Congress has never taken any action in the matter, one way or the other. Whoever got up the old design put the words on because he thought them appropriate. The President leaves them off because he thinks them inappropriate. For most of us, the question has about as much interest as the presence or absence of the name of God in the Constitution. The use of the name of the Deity in the Constitution or on the coinage will not make this a Christian nation, nor will its omission prevent it from being one. It is true, is it not, that the motto on the coins is more likely to be taken in a spirit of levity and to be made the occasion of cheap witticisms, than to suggest reverent reflections concerning our dependence upon God?



The United States of Europe.

Is there anything inherently absurd or impractical in the suggestion that the several countries of Europe should unite in a federation, or at least a confederation, in which the relations of the different nations would be similar to those existing among our states? Sir Max Waechter, a wealthy and knighted British subject, though a German by birth, has laid before the European sovereigns a memorandum incorporating this modest suggestion. His plan includes the abolition of armaments, except such as are needed for service at home, like our state militias, and the consequent saving of the billion dollars a year that it costs to maintain them. There would be free trade among the states and a uniform tariff against the rest of the world. If such a proposition could be seriously discussed, it would be found that the arguments against it would be strikingly similar to those which were advanced against the adoption of the Constitution which aimed to "form a more perfect union" of our first thirteen states.

The Harvard "Crimson" announced recently, as a piece of routine news, that Prof. Peabody's lecture on "The Political and Social Significance of the Life of Jesus Christ" was postponed on account of the football mass meeting which was scheduled for the same hour.



Haywood says that he was acquitted "because when the unions are united they are invincible." If that is true, he ought to be tried again. But it is not true. The invincibility of the unions had nothing to do with it. He was acquitted because the evidence did not prove his guilt to the minds of the jury. Any organization of men which is "invincible" in the courts, whether right or wrong, would be an exceedingly dangerous institution.



National and Confederate cemetaries may be united.

The President has approved the $100,000,000 Treasury note issue; also $50,000,000 in canal bonds.



The President has summoned a conference to consider ways and means of best conserving the natural resources of the country.

Editorial

Things Which Make for Unity

Some one recently suggested that as we had recently put ourselves on record as favoring co-operation, as far as possible, with our religious neighbors, why not adopt the same policy in reference to brethren who call themselves by the same names, and hold to the same fundamental principles of the gospel, but who are sometimes described as "anti" brethren, because of their opposition to missionary societies and some other practices which they regard as unauthorized and harmful innovations? It is very evident that the very same motive, if it be genuine, that prompts brethren to seek a closer co-operation with other Christian bodies must necessarily prompt the desire for a closer co-operation and greater unity with brethren of the kind described. As far as we are concerned, we have always felt a strong desire to close up all chasms between ourselves, in order that we may more successfully prosecute our great work in the world. As the years go by this desire grows more intense. There is nothing consistent with conscience and with the interests of the Lord's work that we would not do to promote that closer unity and fellowship with those of our brethren who are estranged from us because of our doing those things which we feel we must do to be loyal to our Lord. What can we do to bring about this better understanding and closer unity among ourselves? We suggest a few things which, it seems to us, would promote this desirable consummation.

1. We can at once cease to use all opprobrious epithets in describing each other, and all misrepresentation of each other's principles and practices. Some of these, no doubt, arise from an honest misunderstanding of facts, but if there is the sincere motive to do each other the fullest justice, this ignorance will not long continue. We have just read in one of the journals representing the class of brethren to whom we have referred, a representation of the position of the Editor of this paper, that is as far remote from the facts, as the east is from the west. We do not like to believe that this all comes from malice or from a desire to misrepresent a brother.

2. We can accord to each other, as far as the facts will justify us in so doing, honesty of purpose and a sincere desire to promote the interests of Christ's kingdom. Even where there is room for doubt we can give our brethren the benefit of the doubt. The difficulty in doing this is far greater with some than others, and arises out of our inability to see how a different environment and different point of view affect one's opinions and judgments. When we have advanced far enough in Christ's grace to recognize our own fallibility of judgment and liability to error, it is not so hard to admit that others may be honest and yet differ from us.

3. If we are prepared to admit each other's sincerity and loyalty to what each believes to be right, then we ought to be willing to freely accord to each other the right to worship God, and to work for the spread of his kingdom according to the best light which each one possesses. For instance, if there are brethren who cannot conscientiously organize themselves into missionary co-operations, or societies, but who are willing to work for the Lord in some other way, we have no right, as we have no desire, to un-Christianize them because they cannot work according to our methods. If there be those, as there are, who cannot worship God in a public assembly, with a good conscience, if an organ or other instrument of music be employed in the worship, God forbid that we should refuse them the name Christian, or the right of Christian fellowship, because of this view. In saying this, we believe we express the conviction of the great body of people known as Christians, or Disciples of Christ, who co-operate in missionary societies and who use instruments in the public worship. Can we hope for the same charitable judgment on the part of our brethren who believe us to be in error in those things? Can they believe us to be honest and sincere in our desire to honor our Lord, even though we be mistaken in our methods? If so, a large part of the chasm is already removed.

4. We should be glad to have a number of our representative brethren representing these views, to meet together for prayer and conference, at some central place during the present winter, not so much to argue their differences as to emphasize the great facts and truths which they hold in common, and to get a clearer understanding of each other's principles and point of view. Is not this possible? Is it not desirable? We have apostolic precedent for such a conference, and it is certain that no harm can come from it, while much good might result. If it could result in nothing more than this: that the representatives of each of these two wings should be able to say to their brethren, through their papers, "We have not been able to see eye to eye, as yet, as to the best methods of advancing the kingdom of God, but we have learned to believe in each other's sincerity and earnest desire for the prospering of our Lord's cause, and we recommend that the spirit of brotherly love and forbearance with each other prevail among us and that we intermingle and co-operate as far as possible, in the hope that some time we shall be able to see eye to eye, and stand together, heart to heart, in the work of our common Master"—that would be a consummation well worth while.

In a little less than two years we are to celebrate the centennial of our birth as a religious movement whose aim is to bring about the unity of the people of God. Ought we not, before that time, to come to some such mutual agreement as that indicated above? There is no division among us if we have simply adopted different methods of work and worship, while we recognize each other as brethren and manifest the spirit of fraternity in those things wherein we agree. Among all our Centennial aims, there is none higher or worthier, as it seems to us, than this effort to bring about a better understanding and a closer unity between those who stand committed before the world to the restoration of New Testament Christianity, nor would anything do more to commend our plea for unity to the religious world than the exemplification of that unity among ourselves.

The one thing which we hope will not result from this word in the interest of peace and unity is that it should revive a newspaper controversy over plans and methods, which was too long continued, and from which no possible good can come. But if the plan here outlined should commend itself to the brethren on both sides of this issue which has been raised, and it should be faithfully carried out, we hope that it may bring about such a feeling of brotherly love where estrangement and prejudice now exist, as will cause joy among the angels of heaven, and receive the benediction of Him who prayed that his followers might be one.

"The Heart of the Gospel."*

A new book dealing with the problem of the Atonement need occasion no surprise. Christ's death is, indeed, "the heart of the gospel" and it raises a problem which the human mind can never cease to think about. Indeed, the more one experiences in his own life the power of the cross, the more he is bound to seek some satisfactory explanation of its relation to the forgiveness of sin and the redemption of the race. The fact that many theories of the Atonement which have been propounded in the past have been outgrown, is not going to debar other thinkers from seeking a more satisfactory statement of what is involved in the great tragedy of Calvary. Even if our present-day views should, in their turn, be outgrown, they will at least have served the purpose of satisfying, in a measure, the intellectual demands of the thinkers of to-day, as their predecessors served to satisfy the demand of the times in which they prevailed.

The author of the volume under consideration, is one of the clearest of thinkers and writers. His praiseworthy aim in this work, as stated by himself, is "to find the basis for the new evangel which is to bring in the new evangelism, in a conception of the Atonement which is at once vital, reasonable and preachable." In his introduction the author states four tests by which every view of the Atonement must ultimately stand or fall. Briefly stated, these are: (1) "Does it represent God

*By James M. Campbell, D. D. Fleming H. Revell Co., New York and Chicago.

and man as ethical beings having ethical relations to one another?" or does it remove God from the sphere of personal relations, thereby "reducing the Atonement to an abstraction, and making it a transaction felt in heaven, without reference to what it accomplishes in the hearts and lives of men?" (2) "Does it find its verification in Christian experience?" (3) "Does it put the emphasis upon the side of things on which knowledge and certainty lie?" That is to say, does it deal more with the question as to how the Atonement affects God or with how it effects man? (4) "Does it produce satisfactory ethical results?" "What place does it give to the moral forces which make for righteousness?" As Dr. W. Robertson Nicoll puts it, "Would it, if accepted, produce piety after the New Testament type?" These, it must be confessed, are crucial tests of any theory of the Atonement which may be propounded. Especially does this last one go to the very heart of the problem. Well may we question the correctness of any view of Christ's death which does not produce the highest ethical results, and which does not promote a piety of the New Testament type.

In our author's chapter on "The use of terms," we are warned against a hard, literalistic interpretation of words and phrases which while serving well the age for which they were written, have lost much of their signific[illegible] for our time. "At the heart of them," he says, "there is a core of spiritual truth; but they have become obsolete except among theologians; and they require to become translated into their modern equivalents to become intelligible to the average modern mind." No theory, therefore, ought to be built on a mere figure or illustration. "The truth is not to be made identical with the mold into which it is cast; its abiding substance is not to be confounded with its passing forms." That there have been many mistakes of this kind cannot be doubted by one who is familiar with the history of thought on this subject.

In his chapter on "Atonement in the Old Testament" the author finds a golden mean between the extreme position "which sees in the Old Testament explicit references to Calvary's sacrifice, and the position that denies even implicit reference to it". There is all through the Old Testament a recognition of the sacrificial principle. The sacrifices under the law were "shadows of things to come." And yet our author believes that it is not so much in these sacrifices as in the teaching of the prophets that we get the highest idea of human vicariousness and its virtue. It is in the Suffering Servant of Jehovah that the Old Testament rises to the loftiest conception of suffering and its relation to human redemption.

In another chapter the author traces "The Place of the Atonement in New Testament Teaching", first in the synoptic gospels, then in John's gospel, and finally in the epistles and the book of Revelation. Summing up this survey of New Testament teaching the author finds that while these New Testament writers "display the same variety of treatment that we might expect to find among a similar number of writers today, and that while they had no logical system of thought touching the doctrine of the Atonement," preaching, instead, a "factual gospel", there is, nevertheless, in all their writings, an "underlying unity of thought". "Upon the fundamental truth that salvation comes through the sacrifice of Christ, there is absolute agreement". Also, "that with the final passion of Christ the redemption of man is inseparably connected". This is so interwoven with the New Testament that to tear it out would be to tear the New Testament into shreds. Another point concerning the nature of the New Testament writers on this subject is worthy of note, namely: that they write out of their own experiences. "Before they began to write down a single word, the death of Christ had ceased to be looked upon by them as a sign of failure, and had come to shine as a new glory, as the fulfillment of His Messianic mission. They had also come to have personal experience of its power in their salvation". Only as men write on this subject, in this spirit, will their writings possess any vital force or value.

The problem involved in the death of Christ is the problem of sin — not "original sin" but "the fact and experience of present and personal sin". How to cure men of sin and to relieve them from its blighting and destroying influence was the great problem with which God has to deal. Sin is too awful a fact to be ignored or minimized. Until sin is apprehended as the root of all the world's tragedies, until its irrevocableness, when once committed, is understood, and its guilt felt; until it is seen how it shuts out God and closes the gate of heaven, there exists no problem of the Atonement. It is in this recognition of the reality, the universality, and the enormity of sin that we must approach the problem of Christ's death in its relation to forgiveness.

The importance of this theme will justify one or two other articles in review of this book.

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We have received "An Open Letter to the Churches and Sunday Schools of America" signed by sixteen of our leading editors and publishers from the various religious bodies, urging the importance of placing a copy of the American Standard Bible in the hands of each pupil in the Sunday-school, by the Sunday school itself. It recommends that Sunday-schools everywhere use the American Standard Bible. We regret that it does not also recommend that these various Sunday-school publishers use exclusively the American Standard Bible in their publications and helps.

Notes and Comments.

When a religious newspaper boasts that it is "endeared to its readers" by "the enemies it has made"—that is, by the character of the people who disapprove its spirit and policy—it is worth while for thoughtful people to inquire, "Who are these 'enemies' whose displeasure at the paper's course endears it to its readers?" The answer to this question, when found, will reveal a situation that is both interesting and instructive as respects our present whereabouts in religious journalism.

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A striking illustration of the accuracy of the daily press in reporting events in the religious world, is seen in the following clipping from "The Evening Post", said to be a leading daily of New Zealand:

"There are some queer university professors in the United States, if what one reads in the papers may be trusted. It is reported that one Dr. Hoffman offered £1,000 to Professor McGarvey, of Kentucky University, if he could "prove that Jonah was not swallowed by a whale," and the intrepid professor undertook the impossible feat of proving a negative. After selecting "six whales' throats and showing that none were capacious enough to admit a human body, he claimed the wager, which the doctor refused to pay, and the professor is suing for the money."

Now, did you ever! If this thing keeps on, the Professor is likely to wake up any morning and find himself famous—not for his lifelong devotion to Bible teaching, but for his alleged participation in a freak law-suit which never had an existence, except in the muddled brains of yellow journalism. By the time this extract finishes its trip around the world, we may expect to read that Professor McGarvey has resigned his professorship, renounced his faith in the Bible, and has gone on the lecture platform to prove that no whale's throat was ever large enough to admit even a minor prophet!

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Francis E. Clark, D. D., editor-in-chief of "The Christian Endeavor World" had an article recently in "The New York Observer" in memory of his twenty-first anniversary as editor. After telling a good many pleasant things about his editorial work, he adds this bit of personal experience which is not very different from the experience of the average editor of a religious journal:

To edit a paper in these days is not all "bread and cheese and kisses." We have had our "kicks" as well as our "ha'pence." Some of our readers have known far better than we how to run the paper. Some of them have been "surprised and grieved" that we were so obtuse as not to recognize the merits of their contributions; occasionally the business management has been belabored by some one who, when the objectionable matter was explained, has asked pardon for his misapprehension—he called it "impertinence," but we wouldn't.

The editor of THE CHRISTIAN EVANGELIST extends his congratulations to his young fellow-editor, Dr. Clark, who puts into his writings much of that spirit which has made him so universally loved.

Editor's Easy Chair.

The brief, busy day is ended. To-night finds us in the Easy Chair at home. It is the chair that was presented to the Editor by his loved and lamented friend, A. M. Atkinson, one of the Lord's noblemen, whose memory is precious, and whose name is inseparably linked with the cause of ministerial relief, for which he laid down his life. The chair itself calls up many precious memories of the great-hearted man whose gift it was, and among these his sudden but noble departure from us at Cincinnati during our great Jubilee Convention, while pleading with his business brethren to consecrate more of their time and means to the Lord's work. That tragic death ought to insure the perpetuity of our business men's organization, and his last words might well be its motto: "Quit you like men: be strong." That states the very elements most needed in this critical and crucial period of our history—manliness and strength, consecrated to religious ends and aims. What great enterprises strong men can accomplish when their strength of intellect and their means are sanctified to carrying out Christ's work in the world! The last convention laid upon twenty-five of our strongest men one of the greatest enterprises ever projected by the brotherhood. It will require the co-operation of other strong men among us to carry it through. "Quit you like men: be strong."

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We have passed the childhood period of our reformatory movement. We have reached the age of manhood, and can no longer plead the immaturity of youth. We have arrived at a period in our religious development when we are confronted with great problems and enterprises which demand the intellectual grasp, the all-conquering faith, the sublime courage and daring of full-grown men. It is no time to be indulging in childhood prattle over childish things. It is a time for clear, broad vision, and for bold, manly action. Into our hands God has put a dispensation of truth demanded by the times in which we live. Never was a holier cause committed to the hands of mortal man than the Christly plea for union among those who own Jesus as Lord. It is only as he guides us and strengthens us that we can worthily accomplish the work he has laid upon us. 'Quit you like men; be strong!" Let us gird ourselves, then, as did the racers and wrestlers of the Olympian games, for the mighty tasks which are before us, only we should gird ourselves with faith and hope and love, and with high Christian aims and resolves.

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The night is very still out here at Rose Hill. The moon, approaching her full orb, rides majestically through the cloudless heavens, and the smaller stars hide their diminished faces before her queenly splendor. But how cold her bright beams fall upon the earth! It is not the radiance of the sun shining out of its own unwasting fires, but only the reflection of his light, minus its heat and glow. It is the same difference that exists between one who speaks out of his heart the things which he himself has experienced, and the preciousness of which he feels, and one who speaks from a purely theoretical knowledge of things which he does not know from actual experience. These two classes of preachers exist, and we have no difficulty in distinguishing the one from the other. Some sermons are like the moonlight, beautiful, but vague, cold and ineffectual. Others are like the sunlight, clear, warm and life-giving. The one is a reflection of something from without; the other is an expression of something within. Paul preached what he called "my gospel," which was Christ's gospel passed through the alembic of Paul's own mind and heart and so made his own. Blessed is the man who has a gospel to preach which he himself has tried and found adequate to save!

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The hands of the watch tell us the night is passing. How still this little study is, compared with the hurrying throngs we saw down on the crowded streets to-day! Those were the living men and women, each intent on accomplishing some task or enterprise, or enjoying some pleasure. But those who look down upon us from these bookshelves have for the most part ceased from their worries and labors, having joined

> "The sceptred dead,
> Who rule us from their urns."

In these cyclopedias, commentaries and dictionaries, and in these volumes of poetry, philosophy and theology we are permitted to hold converse with the mighty spirits of the past. What matters it that we did not know them in the flesh? We have their thoughts, their deeds, their characters—the immortal part that death cannot destroy. Some of our own best friends—kindred souls who have hearts to receive the message which we have tried to give—we have never seen. Perhaps we shall never greet each other here in the body. But heaven is dearer to us because of the hope of knowing them face to face in that world of realities. Twenty years within the four walls of this "den", or library, have we read and studied and prayed, and written and wrestled with the problems which came up in the course of our editorial duties. Is it any wonder the place has acquired a sort of sacredness for us? Here the clouds have lowered, and here the mists have cleared away before the bright shining of His face, whose smile is heaven begun on earth.

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In glancing over the titles of these books —our silent companions that only speak to us when we ask them questions—we notice many which we read once with interest, some which we have only glanced through, and others which we consult as we have occasion to do so. But there is one Book which possesses the singular quality that the more we read it the more we relish it and the more we want to read it. It belongs in a class by itself. No other book treats such lofty themes, deals with problems of such vital moment to the race, answers so satisfactorily the deepest questionings of the human heart nor speaks with such authority to the conscience, as the Book of books, the Bible. Like Nature—an earlier volume by the same Author—it speaks to all our varying moods. It has a message for the happy and joyous occasions of life, and in times of trial and trouble, when the way seems dark and steep, it speaks in low, sweet tones, its message of comfort and hope. It has given strength to martyrs and to moral heroes and reformers, who, in the light of its promises, have faced persecution and death for the sake of righteousness and truth. There it lies on our desk, ready to speak to us when we have time to open it, and often a glance over its pages shows a passage which opens a window into heaven. Investigate it according to the most approved canons of literary and historical criticism? Most assuredly. It invites it. It demands it. But lay irreverent, iconoclastic hands on the sacred old volume and tear it to pieces in the interest of some new and unproved theory and at the behest of some rationalistic presupposition? Palsied be the hand, and paralyzed the tongue that would knowingly discredit this message of God to men—the inspiration of youth, the guide of our maturer years, the prop and stay of old age

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Another busy day with its multitudinous duties and cares has come and gone, and night with its healing balm and its invitation to rest is here again. Let us shut out business anxieties from the sanctity of the home. Let there be poetry and songs and worship instead.

> "And the night shall be filled with music,
> And the cares that infest the day
> Shall fold their tents like the Arabs,
> And silently steal away."

To-morrow is the Lord's day with its holy calm, its church bells calling us to the house of God, its hallowed associations and all the rest of soul which it brings to burdened spirits. What a blessing it is to have the doors of our business houses closed on one day of the week, and all the houses of worship opened, where we may breathe the air of heaven and come more consciously under the power of spiritual realities! Without such a day the world would rapidly degenerate, the church lose its hold on men, and civilization would become vastly more materialistic, sordid and sensual. Thank God for the home, the church, the Lord's day and for what has made all these,—the Bible, and the Christ whom it reveals! Let us cherish these as gifts from God, and use them as He intended they should be, and we may hopefully face the future.

WHERE PROHIBITION PROHIBITS

WHAT PROHIBITION HAS DONE FOR A TEXAS TOWN

By Will H. Evans.

There was war in Fannin county. The brewers and their agents fought against the soldiers of temperance; and whiskey fought and its slaves, but they prevailed not, neither was their place found any more in this great county.

Fannin county is situated in what is known as the black land belt, along the northern boundary of Texas. The soil is as rich as that of the valley of the Nile; the people are prosperous and nearly 60,000 liberty-loving citizens call this their home. For many, many years the brewers, the distillers and the dispensers of intoxicating liquors had reaped a golden harvest in this rich commonwealth. Like the blood-sucking vampire they had gradually been sucking the life blood from this sleeping citizenship. Each year they grew bolder and bolder; they defied the laws; they laughed at the attempt of the people to check their business.

When the people talked of controlling them they added another gilded palace of crime, sin and shame, until they numbered sixty saloons, many gambling dens and houses of ill fame. Think of a situation like this in one of the richest counties in the great state of Texas; and when I say great I intend for it to carry with it all that greatness means, because there was a time when it was great enough to be a republic of its own—the only state in the great sisterhood that ever floated the flag of a republic—a state from boundary to boundary which at its greatest length is 825 miles on an air line; which produces practically one-third of the cotton raised in the Unted States, and whose oil fields have attracted the attention of the people of the world.

One morning when these whiskey dealers were planning for greater conquests, when they were proclaiming peace and safety, there was another meeting in the county's capital—just a small body of men, but they were a determined few. They were men with a mission; they had a purpose; they were men who believed in the cause of temperance. When they adjourned a call for a prohibition election in Fannin county had been made. Lines were quickly drawn for a great struggle. On one side were found the saloon keepers, the gamblers, the whiskey drinkers, the thugs, the thieves, the women of bad repute, and here and there a good man, whose interest in this world's affairs was wrapped up in dollars and cents, who would sell his soul for money. There also were found a few weak-kneed men who owned a little property and who lined up with this element for fear their revenues would be reduced. And yes; there was another company that belonged to this regiment—the negroes were there.

On the other side were found the advocates of temperance, the preachers, men who believed in law and order, men whose souls were not for sale for money, men who followed the teachings of Jesus Christ, who believed in the sanctity of the home and the purity of woman. On this side also we found the women and the innocent children. Having no ballot to cast, they cast only their prayers. This was the formation of the two great armies—the way they are formed in every great contest of this kind. The black flag was raised—no quarter was asked and none was given. This was one of the greatest struggles ever had upon free soil. All of the powers of hades seemed to be brought into action—every servant lent a hand; the brewers, the distillers, the wholesale liquor dealers and the Liquor Dealers' Association came with their power. It was a battle royal; it was a fight to the death. Father was arrayed against son—brother against brother.

The eyes of all Texas and friends of the warring factions in other states were turned on this battle field. The results meant much to the victors, much to the cause they represented. When the day for the election came, the very air told of the conflict; amid the din and rattle of war the prayers of the mothers, the cries of the widows and orphans, seemed borne upon every breeze. The time came for the victors to receive the medal of honor and for the vanquished to steal away in shame. The prohibitionists won the battle by 1,787 majority, a complete victory.

Reader, the victors in this battle were under the leadership of One who never lost a fight. The whiskey business has as many lives as a cat; it doesn't die dead the first time you kill it; so two years later it had to be killed again. This time the old wound was re-opened and made deeper. The people still ruled. To-day there is not in all Fannin county a single saloon, a whiskey joint, a gambling den or a house of ill fame. The reader may ask the question: What about the conditions of this battle ground before and since? This question I shall answer.

I shall treat the subject like a colored witness that I recently examined, who, upon being sworn, said, "Cap'n, is I s'posed to tell dis thing just 'xactly like it really happ'n'd"? I said, "You are." "Well, if dats de case, boss, 'twill be just plain facts widout no 'bellishments". So what I give you in this article will be just plain facts without coloring of any kind.

The change from the open saloon to prohibition was made in 1903. The comparison given is taken from the official records of each court or institution referred to.

Banks in this county in 1903, 9; banks in 1907, 17; total bank deposits in 1903, $1,127,279.36; deposits in 1907, $1,662,030.85; convictions for drunk in Justice court for 25 months with open saloon, 270; convictions in same court for 25 months under prohibition, 46; convictions for drunk in City court for two and one half years with open saloons, 316; convictions in same court for like period under prohibition, 135. (The Justice court and the City court have concurrent jurisdiction in cases of drunk, and are in same territory.) Total cases of drunk in this precinct with saloon, 586; cases in same territory without saloon, same length of time, 181; number of convictions for drunk in Justice court for June 1907, 1; same court for July, 1; same court for August, 2; convictions in City court for June, 1907, 2; same court for July, 1; since July 12 (and this is practically two months) there has not been a case of drunk in the city; number of saloons in Bonham in 1903, 13; number of saloons in 1907, 0.

The Grand Jury of Fannin county, which meets twice each year, reported in August, 1903, 98 true bills, 53 cases of felony and 45 misdemeanor cases. The Grand Jury for the month of August, 1907, reported 11 true bills, 6 cases of felony, one of which was for a crime committed many years ago, and 6 cases of misdemeanor.

There were confined in the county jail during the year, under whiskey rule, 50

CLEARED AWAY

Proper Food Put the Troubles Away.

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles.

"I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a N. H. man. "For many years I was unable to eat even a light breakfast without great suffering.

"After eating I would suddenly be seized with a terrible attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or two, leaving me so weak I could hardly sit up or walk.

"Since I began to eat Grape-Nuts I have been free from the old troubles. I usually eat Grape-Nuts one or more times a day, taking it at the beginning of the meal. Now I can eat almost anything I want without trouble.

"When I began to use Grape-Nuts I was way under my usual weight, now I weigh 30 pounds more than I ever weighed in my life; and I am glad to speak of the food that has worked the change."

Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

prisoners. There are in the county jail on this date, 1907, 9 prisoners.

The District Court dockets show that in 1897 there were 43 convictions for felony, one of which was hanged. This was the last hanging the county has had. These were the conditions when whiskey ruled.

Bonham, the capital of this county, had under the last year of whiskey rule an estimated population of 5000; estimated population of Bonham at this date 7500. The last year of the whiskey rule, Bonham built a small cotton mill for the manufacturing of cotton sheeting. Notwithstanding the fact that the whiskey people claimed that the mill would fail if prohibition went into effect it has increased its capacity twice, pays semi-annual dividends and the original stock has gradually increased and to-day it is one of the most successful mills in the state. There is considerable talk of building a second mill.

Since prohibition went into effect Bonham has within the past two years built a high school building costing some $40,000 and a ward school building costing some $12,000, is just building a $12,000 addition to Carlton College, a female school which has been located here since 1867. It has built a gas plant for lighting purposes, a fine hospital, extended the electric car line, greatly enlarged the telephone system, built many fine residences and business houses, thousands of feet of concrete sidewalks both in the business and residence districts, the streets have been kept in better condition, and besides these many enterprises a sewerage system is being built and will be completed within the next few months. It is very probable that many other enterprises will be constructed within the next twelve months.

Bonham is one of the most moral towns to be found anywhere. Her public school system is pronounced by the State University of Texas as the leading school in the state, there being only three other schools in the state which have reached such a high degree of proficiency. There are fifteen churches in Bonham which represent nearly all of the different church organizations. There are 1500 pupils in the various Sunday-schools, which is one-fifth of the entire population. The city's finances are in much better condition than they were under whiskey rule and progress has marked every coming year.

The county has improved at the same ratio as the town; every precinct has good school buildings, nearly every farmer is reached by rural free delivery, and hundreds of farmers have telephone service connecting them with long distance lines, farm buildings have been improved and there is no comparison in the condition of the people now and under the whiskey rule.

As I write this article there is an immense crowd of people in the town, principally farmers, traders, and shoppers from the country districts; in fact, the streets are thronged with people, and the city marshal reports to me at the close of the day that there has not been a single case of drunk or a single arrest for trouble of any kind during the entire day, which is the strongest evidence of the success of prohibition, for such a day under the whiskey rule would have resulted in no less than from six to one dozen arrests.

The above facts are open for investigation and the world is challenged to disprove them. The farmers and business people and the citizenship generally are in a prosperous condition and the promises of the future are brighter than for many years past. This is a place where prohibition actually prohibits.

THE CENTENNIAL CATECHISM

H. A. DENTON.
Centennial Secretary, A. C. M. S.

The Christian creed — the one that needs no revision—contains but one article. The Christian's program, however, contains many numbers, and I am of the opinion that it should contain a good many more than it does in most cases. A doctrinal catechism is of little value, and would be spurned by our brethren, but a missionary catechism—an American Missionary Catechism—a short American Missionary Catechism—ought to be very much in use by our brethren.

The American Christian Missionary Society proposes a Centennial Catechism. We are going to ask ten questions. Here they are:

1. What are you going to do about the Centennial Aim, "Every Bible-school in line for 1909"?
2. What are you going to do to help add 2,000 new contributing churches by 1909?
3. How much are you going to give to raise the annual receipts to $250,000 by 1909?
4. What part are you going to have in raising the $25,000 for a Bureau of foreign peoples?
5. What are you going to do to help raise $10,000 for Alaska?
6. How much will you give to raise the $10,000 for the Canadian Northwest?
7. How many Christian Endeavorers will you stir up on the Endeavor Centennial Aim, "$10,000 from the Endeavorers for Idaho, Wyoming and the Dakotas?"
8. What part will you have in organizing the 500 new churches we propose to have in 1909?
9. How many confessions of the 30,000 we expect to take in 1909 will you take as your share?
10. Will you be one to help us put 1,000 evangelists in the field to be supported by the American Society and the state boards to which we make appropriations in the year 1909?

There are ten questions in this catechism, which is a short catechism in the space it takes up, but a long one in the amount of work for which it provides.

I am reminded of Brother Muckley's ten-finger exercise on Church Extension. There are just ten of these questions. Put one of them on each finger. While, as appearing here, they are not arranged in order, you will notice that five of them relate to men, and five relate to money. Put one of these questions on each finger, and study them until you can say them all over three times a day. If a million and a half Disciples have ten fingers each, that would make fifteen million fingers in the brotherhood, a question on each finger in the morning before breakfast. Now, let us say them over, and again at noon, and again at night, until these fifteen million fingers can each one support a question and also its answer.

Brethren, here is some work both for the head and the hand, and it will be greatly facilitated by letting the heart supply the incentive. I propose that we learn the catechism. What do you say about it?

Y. M. C. A. Bldg., Cincinnati, O.

To do the common duty of each day uncommonly well—this is success.

✣ ✣ ✣

What a different world this would be if we all practiced what we preach!

✣ ✣ ✣

"Don't get discouraged. It is often the last key on the bunch that opens the lock."

SCHOOL TEACHERS
Also Have Things to Learn.

"For many years I have used coffee and refused to be convinced of its bad effect upon the human system," writes a veteran school teacher.

"Ten years ago I was obliged to give up my much loved work in the public schools after years of continuous labor. I had developed a well-defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general "gone" feeling with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced, because some years ago I had drunk a cup of weak, tasteless stuff called Postum which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Suddenly I found myself improving in a most decided fashion.

"The odor of boiling coffee no longer tempts me. I am so greatly benefited by Postum that if I continue to improve as I am now, I'll begin to think I have found the Fountain of Perpetual Youth. This is no fancy letter but stubborn facts which am glad to make known."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a Reason."

The Living Link Idea.

(Continued from Page 1483.)

ing themselves to the foreign field, and a Church, fabulously rich, great numerically and with a widening vision of the unrecome. God is striking the hour, and now, as never, we are about to witness victories deemed. Surely the fullness of time has eclipsing even those of the apostolic day. Whose heart does not beat faster in contemplation of these things, and who is of the cross in miracles of redemption God in this day, mighty in its possibilities and incalculable in its spiritual fruitage?

Herein is the divine, soul-stirring, irresistible incentive for giving. It is this view that establishes the claims of the work of God upon our means. This constitutes the genius of the Living Link idea.

If there is to be a new evangel in the Church of this day, when we sing of liberty and progress and commercial supremacy, that evangel will teach the stewardship of money, now in the hands of a selfish Church—a Church wearing the name of him who gave up absolutely everything as his portion to the world's redemption, and who now waits for his disciples to supply what is lacking and what he did not have to give. Perhaps some day we shall come to regard generous giving as essential to church fellowship. We shall lay as much emphasis upon it as we do now upon the obedience of faith or the necessity of the good confession. The sporadic efforts in various quarters to exact the tithe reveal the unsteady and chaotic state of our systems of financing the kingdom of God, and are prophetic of a coming day when the business side of the divine program shall be invested with a quickened conscience. Jesus does not require the impossible. Stupendous as the task may seem, the Disciples of Christ alone could thoroughly evangelize the whole of India in this generation if our gifts were commensurate with our ability. But when we remember that 60 per cent of our brotherhood have no share in our missionary efforts, it can not be said that we have no financial problem. Here is the vulnerable point in the policy of a great people. Eminent physicians are now declaring, with some show of reason, that moral and spiritual delinquency is due to a pressure of the skull upon the brain. Already in many cases, by a skillful operation, this unnatural pressure has been removed, and the subsequent moral condition of the subjects has been normal and true.

Here at last is the secret of a sinful indifference on the part of many Christians to the cause of missions. There is pressure on the brain. By a skillful use of his spiritual scalpel the pastor must relieve that pressure, and when one is in his normal condition he will become an enthusiastic supporter of our foreign work.

In spite of much indifference there has been great progress in our missionary enterprise. At the first, small gifts came from a few individuals. Then, other individuals joined their contributions. Next the basket was passed with due apologies. Then the basket was passed without the apology. Finally the basket was passed with an appeal. Following this, the work of systematic information was pursued and offerings were taken for this cause as though it were important. This was a great advance. Later a church or groups of churches determined to provide the support of a missionary. This created a new standard and a new name. It was the beginning of the Living Link movement among us. What could be simpler or more definite than a single church, or individual, or group of churches supporting a missionary at an annual outlay of $600? Its adoption has not only largely increased our missionary receipts but it has been the source of gracious blessings to many churches hitherto indifferent to missionary appeals.

It is the unanimous judgment of those who have measured its benefits and shared its blessings that our effective means of enlisting the churches and advancing the work is through the Living Link plan. It is a *Living* Link. The interest centers about a person, and the special field in which he works. Facts, not theories, beget conviction and enthusiasm. The theory of a Chinese famine would never have unlocked the store-houses of this land; the frank statement of a fact formed an irresistible appeal. So in the support of missions. Ask an offering from the church for the world-wide work, you are dealing with the theory of missions. The very immensity of the field bewilders the average mind. The gift is made to the cause of missions in its broadest sense. Produce a man—a living, equipped, spirit-filled man; a man who has the love and courage of a martyr. Ask that he be sent to China, to a particular field in China, and immediately the theory of missions fades out before the concrete reality of China's needs and how they are to be met. From that moment the burden of that man's work is upon the heart of the church that supports him. His name is a household word, and is mentioned with a love and reverence as though of kindred flesh and blood. And in many a prayer, rising on wings of faith, this servant is remembered in tenderest petition before the throne of grace. And when the people assemble for worship, prayer, sermon, and letters from the field easily keep fresh and vigorous the interest of the entire church in their missionary and his work. This is a simple interpretation of the great commission. It kindles in the conscience of the church the sense of divine fellowship.

In this labor of love, the minister must lead. He represents the crown and flower of discipleship. He is God's anointed. He is a voice. His is a holy office. His soul must flame with a divine enthusiasm. He must keep missionary fuel close to hand to feed the fires that sometimes burn low in his own breast. His speech must be coined in the mint of the prayer room. If he would make his a living link church he must believe in himself, in his people and in the great commission. He must remember just one thing—that Jesus trusts him and depends upon him. He must demonstrate his faith in the undertaking by making the first offering and the most generous of all. Such generosity is contagious. As ministers, we cannot expect our people to do what we will not do. They are willing to be led. Their enthusiasm and their gifts are usually the measure of the enthusiasm and the gifts of the preacher. As effects follow causes, so the churches can be made to glow with missionary fervor if led by ministers whose message is pentecostal. It would be strange if, under such conditions, a church failed to enter the Living Link class. It is a step fraught with manifold blessings. Nothing can take its place as a spiritual lever in the church. Nothing so crushes the spirit of strife, stops the mouth of the church gossip, fosters prayer, magnifies the Scriptures, broadens the congregational vision, facilitates the work of evangelism and pays local debts as congregational support of a missionary in the foreign field.

It is not a panacea for every congregational ill, but one living link missionary will bring more blessings to a congregation than the highest salaried choir in the brotherhood. It is good business; the fairness of it is manifest. It strikes the man in the pew most favorably. He is easily won by its sound commercial principles. It puts the responsibility where it belongs. The local congregation is the unit of power and support. It is the base of supplies. No army can long fight in the far field without an adequate home base. When a congregation assumes the support of a missionary it relieves the Foreign Board of any anxiety about it. The congregation very quickly comes to think of his support as being as much a part of its financial obligation as the support of its pastor. It is a moral debt, cheerfully paid. The hit and miss policy in vogue in many congregations is unknown in the Living Link church. A rainy day does not invalidate its contract. It is an obligation payable annually. It insures the Foreign Board of a stream of money, the total amount of which may be estimated in advance. No other plan is safe to-day. Our pay roll is becoming too large not to have back of it and under it hundreds of churches whose offerings are absolutely certain. Broaden the base of supplies, increase the number of churches who stand for definite contributions to the work, and the hazard of the hit and miss plan is mightily reduced.

The intrepid Blucher, dragging his weary Prussians to the field of Waterloo, encouraged them and inspired them by saying: "Soldiers, I have promised Wellington I would be there, and you will not make me break my promise." Returning to our homes from the heights of these convention visions we, too, may lay upon the hearts of our churches, or our pastors, the claims of the Living Link, and, when all else is said, quicken duty, interest, support, as you say: "I have promised my soul and my King, and you will not make me break my promise."

No better step could be taken in this convention than the determination to advance as many churches as possible to the Living Link class. We ought to have 500 congregations enjoying this spiritual fellowship. The favor of God would rest upon us as never before. It is a reasonable service which we should gladly render. The work demands it; the open doors invite it; the Lord expects it; your own heart prompts it. Shall it come to pass?

Fragments of Truth

C. F. Ladd

Not what men think, but what God says, is what counts.

✣ ✣ ✣

God will not change his plan of salvation to suit our theories.

✣ ✣ ✣

Some folks only read the Bible to find "props" for their ideas.

✣ ✣ ✣

Calling yourself a Christian does not make you one.

✣ ✣ ✣

It is a good deal easier to *talk* Christ than to *walk Christ.*

✣ ✣ ✣

The only safe way is—go by the Book.

✣ ✣ ✣

One "thus saith the Lord" is of more importance than one thousand opinions of the "world's wise men."

✣ ✣ ✣

Some folks seem to think that God is under obligations to run his "salvation chariot" on their little, narrow-guage track.

✣ ✣ ✣

The Pentecostal style of preaching is needed to-day. People need to be pricked in their hearts rather than tickled in their imaginations.

Our Budget

—All telegrams and news items must reach us by Saturday of this week for publication in our next issue—the Thanksgiving number.

—Next Lord's day is the children's day for Home Missions in the Bible schools.

—The Lord's day before Thanksgiving is a big day among the negro Disciples. It is the educational rally and last year the collections amounted to almost $600. Our negro schools are doing fine work under the direction of the C. W. B. M., and it is hoped that this year $1,000 will be the contributions of their own race.

—A great fall and winter campaign is on.

—It includes the whole church—men, women and children; prayer-meeting, Christian Endeavor and Bible school.

—Speaking of Bible schools, we invite the teachers and superintendents and teachers to the improved line of supplies which the Christian Publishing Company is sending out.

—We thank our friends for the beginning of their response to our recent suggestions at to "What Our Friends Can Do." It is a time for the hearty co-operation of those who see alike the needs of our cause.

—With all our doing, let us see to it that we help W. T. Moore in the great enterprise he is leading, of securing a Centennial endowment for Bethany College. What he asks from each will hinder no other work among us.

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—L. L. Carpenter is to dedicate at Knoxville, Tenn., November, 24.

—James H. Brooks has just spent a week preaching at Loogootee, Ind.

—V. L. Parker, of Swayzee, Ind., goes at once to Angola, to take the work there.

—W. H. Brooks and Frank Huston are in a meeting at Fulton, Mo., with W. A. Fite.

—C. A. Cole's church at Abilene, Kan., has more than doubled its apportionment to state missions.

—J. B. Boen and L. D. Parnell are now working together and are in a good meeting at Joplin, Mo.

—There is to be a meeting and dedication of the house of worship at Gibbs, Mo., in December.

—W. E. Couch is in a meeting with the church at Somerset, Ind., and the prospects are reported to be good.

—I. H. Fuller reports increasing audiences and large prayer-meetings at his new field of work in Fremont, Neb.

—B. Alvin Wilson has resigned his work at Le Roy, Pa., and accepted a call to the Highland Street Church, Cleveland, O.

—F. W. Burnham and Chas. E. McVay are to hold a meeting for C. C. Sinclair and his church at Springfield, Ill., in March.

—R. L. Whittenburg has been called to preach alternate Sundays at Decatur City, Ia., while attending Drake University.

—A church is to be organized at Yellow Grass, Sask., Canada. One man has subscribed $500 toward employing a preacher.

—The receipts of the Foreign Society for October, the first month of the new missionary year, amounted to $4,789, a gain over the corresponding month one year ago of $1,083. This is a good start on the new year in which we are heading for a new mark of $350,000 by Sept. 30, 1908.

—James N. Crutcher will hold his own meeting at Higginsville, Mo., next January, assisted by Clarence Wagner, as singer.

—Half the money is already subscribed for a new building at Knob Noster, Mo., where R. A. Blalock is the minister.

—A Y. P. S. C. E. organization has been effected at Etterville, Mo., and a good meeting has just been held there by W. H. Scott.

—The church at Fayette, Mo., is harmonious and its prospects were never better. R. B. Helser, at the last business meeting, was retained as pastor.

—The old conservative city of Wabash, Ind., is hearing the plain gospel from Evangelist Harlow, and responding with many conversions at each service.

—The diamond anniversary of the church at Bedford, O., was celebrated from Thursday till Sunday last. We hope to give further particulars.

—V. E. Ridenour is assisting Evangelist J. M. Hoffmann in a meeting at North Bend, Neb., where J. E. Chase is the minister of a church full of hope.

—N. G. Buckley, who recently resigned at Fitzgerald, Ga., has been resting for a few weeks, but can now take up another work, and churches may write him at Gulfport, Miss.

—As a result of a visit to Maddock, Kan., by W. H. Harding, a committee to secure a lot for a building has been appointed. The outlook for an organization is reported good.

—F. E. Meigs has left New York, starting on his way back to China. He will be in St. Louis some time within the next two weeks, and is to sail on December 10, from San Francisco.

—H. E. Cooke, pastor of the Christian church, Burrt's Corner, York county, New Brunswick, Canada, will be grateful for any aid to help wipe out a debt upon the church property there.

—The Willing Band Class is the name of one that has been the banner class of the Sunday-school at Eldon, Ia., during three-fourths of this year, both for attendance and collection.

—Z. T. Sweeney, of Columbus, Ind., is to dedicate the new stone church at Vinita, I. T., November 24. A. J. Williams is the minister there and he may be proud of the new building.

—H. A. Morgan, minister of our church at Seneca, Mo., is able to report everything in fine condition there, all departments working harmoniously. A good meeting has just been held.

—The church at Medicine Lodge, Kan., extended an indefinite call to L. H. Barnum at the close of his first year's work there. He was to begin a meeting for J. F. Hay, at Canton, November 12.

—Hamlin and Daugherty are to follow the dedication of a new church at Roswell, N. M., with a meeting. Services are now being held in it and the people are delighted with their new building.

—Evangelist Beard has closed a good meeting with Brother Stevens and the Central Church, Marion, Ind. There were several additions and a good hold is being obtained upon that section of the country.

—The Seventeenth Street Church, Nashville, Tenn., where Small and St. John have just closed a good meeting with fifty additions, has been improved by putting in a gallery to accommodate the growing membership. J. T. McKissick has done a great work in the eight months of his pastorate. The Sunday-school has grown from about thirty to over one hundred.

—W. G. Eldred is to close his work at Princeton, Ky., December 1. The church is in good working order. Brother Eldred's successor has not yet been chosen nor has he made arrangements for future work.

—A son of W. E. Couch, of Marion, Ind., is preaching for the congregation at Swazee. The building here was recently destroyed by fire, but a new one is being planned to be placed in a more desirable location.

—Bruce Brown on two successive Sunday evenings recently preached special sermons, one on "Religion as Exemplified by Rockefeller and Morgan" and the other on "Religion as Exemplified by Roosevelt and Bryan."

—C. R. L. Vawter, who has begun a meeting with our church at Ukiah, Cal., wants another singer and personal worker, immediately. Otho Wilkinson is the minister and he has a fine helper in the person of his wife.

—H. C. Littleton reports a good meeting at Clarion, Ia., and commends highly Miss Maude Brunk, who led the singing. The brethren showed their appreciation of the pastor in the form of an unexpected monetary gift.

—The union between the Baptists and Disciplts at Yellow Grass, Sask., Canada, has caused all hearts to rejoice. Until a permanent pastor can be secured the pulpit is to be supplied by one of our Milestone student preachers.

—L. H. Otto writes that the brethren at Ottumwa, Ia., have reason to believe that they will pay all their indebtedness on their new $20,000 building within a year. There have been sixty additions in regular work in the last six months.

—A beautiful new individual communion service has been installed at Mound City, Mo., where all departments are prospering. C. V. Allison, the minister, is speaking to a full house in a series of Sunday evening services on "What Men Admire."

—Robert B. Chapman has concluded his work at Butler, Ind., there having been six additions, four of them by confession, on his last Sunday there. He leaves the church in excellent condition. The work at New Berlin starts off most auspiciously.

—The mission at Clifton Flats, New Castle, Pa., is prospering. Francis M. Biddle, of the Central Church, is superintendent. This Bible school was victorious in a contest recently with Beaver Falls. A very successful boys' brigade is carried on.

—The church at Rich Hill, Mo., will soon be in need of a minister, and probably for full time. Philip Stark has been giving half time to this point, but has resigned. Those interested may correspond with Allen Wright with a view to the pastorate.

—P. A. Sherman, of Rib Lake, Wis., a former graduate of Hiram College, has been appointed a missionary to India by the Foreign Society. He sails from New York City Dec. 17, and from Southampton on the P. & O. ship Dec. 27, and arrives in Bombay Jan. 17.

—J. W. Ford, who has just entered upon the duties of his new field at Owensville, Ind., finds the prospects bright. A protracted meeting was to begin on November 17, with home forces, assisted by Mrs. Elizabeth Baird, of Eureka, Ill., as chorus leader.

—A teacher-training class has been organized at Salina, Kan., with over sixty

attending. David H. Shields' young men's class is in a contest with young men's classes at Lawrence and Manhattan, Kan. This church has already engaged H. E. Wilhite for a meeting in October, 1908.

—O. H. Truman has received a unanimous call from the church at Moran, Kan., but his church at La Crosse, where he has preached for the last five years, has just as unanimously asked him to remain. He has decided to do this, for the members are loyal and the work growing.

—The church at Gibson City, Ill., has selected E. B. Kemm, of Blacksburg, Va., as a successor to J. R. Golden, who is in now in the house of representatives of his state. Brother Golden began at La Harpe last Lord's day with L. G. Huff. Frank Charlton is in charge of the music.

—The Foreign Society is planning to raise $25,000 for a mission building in Havana, Cuba, during the current missionary year. It will be used for a church, for a school, and also for a home for the missionaries. It is important that we get a good footing there at the earliest possible date.

—J. Boyd Jones, pastor of the Tabernacle Church, Marion, Ind., had to cut short the meeting which he was holding, by reason of his sickness. Brother Scofield led the music and there were about thirty additions. Among other things being planned by this congregation for the future is a new building.

—Perry O. Updike, after a rest of six months, will begin his twelfth season of evangelistic work. The church at Washington, Ill., has arranged with him to conduct a second meeting there this year. Brother Updike is ready to correspond for meetings either with or without a singer, and may be addressed at Celina, O.

—As a result of a recent gathering of Baptists and ministers of the Disciples of Christ, in Cleveland, O., for fraternal discussion, similar meetings are to be held for three months. We hope to publish in our columns a fuller report of the first gathering, which is briefly referred to in our Ohio letter.

—J. G. Waggoner, minister at Canton, Ill., preached a strong discourse recently on the proper use of the Lord's day, which was printed in the "Daily Register" of that city. It is a good thing to get a sermon like that in a local paper, as an antidote to the loose ideas which prevail on that subject.

—Sumner T. Martin, who has been in a good meeting at Alva, Okla., is soon to return to California on account of his son's health. The churches in that state, or anywhere on the coast, desiring his services either as pastor or evangelist may address him at Alva, Okla., or 2136 Congress Street, Chicago, Ill.

—Evangelist H. Gordon Bennett has closed a good meeting at Cozad, Neb., where the building was really too small for large results. Brother Bennett reports that many failed to get in to hear him and says that people are ready and waiting for a gospel of simplicity and power. He is to be at Lebanon, Mo., next.

—William Ross Lloyd has started a meeting with E. T. Edmonds at Fort Smith, Ark. Here we have about 500 members and an excellent stone building. Brother Edmonds has been there many years and has accomplished a great work. After December 1, Brother Lloyd's address will be again in Lexington, Ky., 419 West Sixth street.

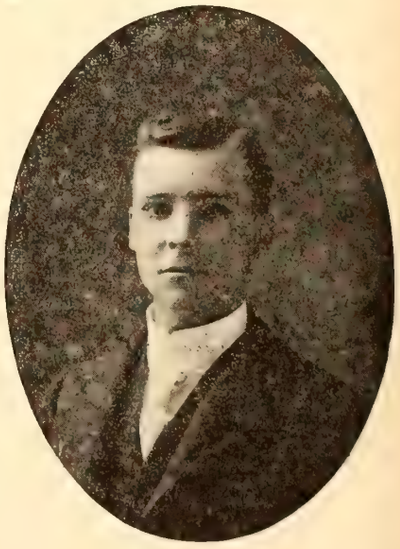
—The congregation at Portland Avenue Church of Christ, Minneapolis, Minn., is delighted with the new appearance of its auditorium. Two rooms in the towers have been finished and in other ways facilities have been increased. Some $1,400 was required to complete repairing and wipe out the indebtedness on the organ. Over $1,200 had been pledged.

HELPERS TO SUCCESS AT WINFIELD, KANSAS.



Albert Nichols.
R. R. Hamlin. Leonard Daugherty.

With the pastor we present here the faces of R. R. Hamlin and Leonard Daugherty, his singer, who recently held a successful meeting for Albert Nichols and his church at Winfield, Kan. This church has never been so enthusiastic as now, and a new building for 1908 is almost a universal cry among the members. We should not, in this connection, omit to refer to the superintendent of the Sunday-school, whose picture we also print. Oscar Grafney has served without intermission since January 1, 1899,—nearly nine years. He is one of the zealous class of superintendents, and had no small influence among the Sunday-school forces in the work for this meeting.



Oscar Grafney.

—While our thoughts are still centered on the convention at Norfolk, through the reports of the things done and the speeches made there, let us not forget that prior to another convention comes the congress of the Disciples of Christ which is to convene in Bloomington, Ill., next April. The program promises to be one of unusual interest.

—Every department of the church at North Vernon, Ind., is being pushed more zealously, and the outlook is very hopeful. The church is looking for a minister who will take the lead January 1 for half time, and live in the city. There are several churches within easy distance who could employ the rest of his time. Address David B. Reeder.

—The work on the new Christian church at Jefferson City, Mo., is well under way. It is being built of stone and will have a depth of 105 ft., and a frontage of 54 ft. The main auditorium is to seat about 700 people and will contain a fine pipe organ. The basement will be devoted to the Bible school and other allied work. The total cost is to be about $25,000.

—D. W. Connor reports the work at Albion, Ill., in good condition. The C. W. B. M. auxiliary has been doubled and a Junior Christian Endeavor organized which has now forty-four members. The Senior society shows growth and is happy in the care of its orphan boy in India. The Bible school has taken on new life and numbers 120, while the prayer-meetings are also well attended.

—Harry G. Hill has just addressed big meetings for men in Terre Haute at the Y. M. C. A. Last Lord's day he was engaged in a similar service at Greenwood, and on November 24 is to speak at Indianapolis. Brother Hill has 527 male members in his own congregation and his Y. M. C. A. service is between his morning and evening services.

—J. Bliss Pickle, who has for some time been in Bethany College recently held a short meeting at his home, Hillsdale, Kings county, New Brunswick, and later at Buffalo Plains, Gunfell, Sask., Canada, with a result of thirty-three immersions and eleven by reclamation or letter. A church will be organized at the latter place. It is

one of the mission points where his brother has been preaching.

—On another page will be found the statistical report presented to the Norfolk Convention. Brother Hoffmann, who has attended to this report for some years, was relieved of this work and W. R. Warren appointed statistician. With the facilities of his office at command the Centennial Secretary, it was thought, can more easily gather accounts and figures than have been furnished in the past under the conditions that have prevailed.

—A. P. Cobb, of Decatur, Ill., and Miss Pearl Critchfield, of Murray, Ia., are to conduct a meeting for J. Will Walters and the church at Niantic, Ill., beginning December 1. This congregation exceeded its apportionment of $75 for state missions, and has also furnished one of the eighty persons who agree to give $25 a year for five years to support a field agent for Eureka College.

—J. C. Alexander, of Bowling Green, Ky., reports the organization of a church at Ray's Branch, with forty-seven enthusiastic members. This is the result of a meeting with J. C. Hall. About half came by statement and confession and half from a church that had been broken up by Antiism. The Sunday-school averages about sixty in attendance. "Of course," writes Brother Alexander, "we use the best Bible literature—W. W. Dowling's."

—The Foreign Chrisian Missionary Society will conduct a three-months' campaign of missionary rallies this fall and winter. Practically the whole country, save the Pacific coast, will be covered. All told, 150 rallies will be held. This is by far the largest campaign ever undertaken. Some of the strongest missionaries on the field are to assist. On another page we give the dates arranged for the rest of November, and later we shall publish the December dates.

—A newspaper clipping tells us of the anniversary of B. H. Melton at Marshall Street Christian Church, Richmond, Va. During his five years' pastorate there the membership has more than doubled. A reception was tendered the pastor and his wife, and over 300 of the members and friends were present, public expressions that Brother Melton remain for many years longer in this pastorate being heard from many, both of the members and the visiting ministers.

—H. J. Crockett has resigned his pastorate at Abingdon, Ill., and will close his work there not later than January 1. His future location is not yet decided upon, but he expects to take work elsewhere, if opportunity comes. The church has had 186 additions during his labors there, has paid off an indebtedness of $600, and is free from debt. Any communications intended for the church should be addressed to F. W. Reynolds, clerk.

—Encouraged by the promise of assistance from the American Christian Missionary Society and the Board of Church Extension, the church at Hot Springs, Ark., is now planning for a vigorous campaign to secure the additional funds necessary to erect the new church building upon the lot they have purchased and paid for. We hope to be able to publish their plans in a later issue, and we trust that the enterprise may be speedily crowned with success.

—Elsewhere in this paper will be found the funeral discourse delivered by James N. Crutcher, at the funeral of his father, S. W. Crutcher. A few days before the latter's death he said to his son: "John Wesley preached his mother's funeral discourse, and I want you to preach mine." The sermon was delivered in compliance with this request, the service being held in the Christian Church, Pine Bluff, Ark., Sunday morning, November 3, C. C. Cline assisting.

—Clark W. Comstock has closed his work with the church at Huntsville, Mo., and begins next Lord's day with the Woodlawn Church, Portland, Ore. The state mission offering of the Huntsville Church was between $45 and $50. In the eleven months of Brother Comstock's administration over $400 was raised for missions, being about two and one-half times more than for any year some time previous to his pastorate.

—A brother wishes to know what course a minister should pursue in a town where the sentiment prevails that to be a good Mason or a faithful member of some of the other lodges, is to secure salvation. We should say it is his duty to point out the difference between the church of God and a lodge, and to show that salvation comes only through Jesus Christ and not through any benevolent organization, however praiseworthy its aim and work.

—R. L. Cartwright, who has been preaching at Herrin, Ill., sums up the work of the year there and reports 26 additions, $550 raised for special purposes outside the current expenses, $175 of this being for missionary work. This was the first year that many of our causes have ever been presented to the people there. Brother Cartwright and his wife are now at their new home at Villa Grove, Ill., where they hope to lay the foundation of a new Christian church next fall.

—D. G. Dungan is able to report eighty-five additions, seventy of them by primary obedience to the church at Illiopolis, Ill., where he is just closing his work to enter the evangelistic field as leader of song. He has had eight years of experience in this kind of work, being not only able to assist in preaching and personal work, but being a good cornetist. He is the youngest son of D. R. Dungan. He speaks very highly of his congregation at Illiopolis, and says that to them is due the credit for much that has been accomplished there.

—W. A. Webster, who has been preaching in and about Waco, Tex., since going to the state in September, has located near the University. For a couple of weeks he has been working in Teague, a new railroad town fifty miles east of Waco, where a Bible school and church have been organized. Eight saloons have been planted there already and the conditions are not easy for religious work. There is talk of erecting a church building and a three or four weeks' meeting is needed.

—T. H. Adams has decided to remain with the church at Edinburg, Ind., another year. The congregation would not accept his resignation. Since he took the work in hand there have been 179 additions. The audiences have increased 75 per cent while there has been great growth in other departments, the weekly prayer-meeting having an average attendance of nearly 100. He commences his fourth year with great prospects for an ingathering of souls. E. B. Barnes was to begin a meeting on last Lord's day.

—The headquarters of the state board of North Carolina have been removed from Washington to Wilson, where A. B. Cunningham, the president, and W. G. Walker, corresponding secretary, may in the future be addressed. The state paper is to be issued there. A fine record was shown at the convention just held, there being raised more than one dollar each for every member of our church in the state. This includes nothing but funds used in the state in evangelizing under the state board and $11,000 debt on the colleges.

—The church at Monett, Mo., has recently closed a fine meeting with Joseph Gaylor leading the forces. The minister, Reuben Blunt, says that what impresses everybody about Brother Gaylor is that he is a sincere Christian himself. He believes that the gospel is the power, and he loves God supremely and his fellowman as himself. There were more than fifty additions to the congregation in this meeting, which will be a great help to our church in this railroad town. The church never was in better condition than now. All officers are tithers as well as many others of the membership.

—A church was organized at Elgin, Ill., last January with thirty-two members. A meeting just held by W. D. Endres, its minister, assisted by V. E. Ridenour, leaves the membership at sixty-four. At one time we had a congregation and a building here, but now only a mission church. A centrally located hall was used and advertising secured an attendance. The watchword of this congregation is a membership of 100 within twelve months. The Sunday-school has doubled during the past year. Brother Endres speaks very highly of the work of Brother Ridenour, his illustrated solos, especially, being effective.

—J. C. Alexander of Bowling Green, Ky., sends his congratulations on the splendid way in which the questions of church federation and "tainted money" were handled at the Norfolk convention, and congratulates the brotherhood on such leaders as Power, Moore, Richardson, Tyler, Spencer, etc. He says: "It did my soul good to read the report (the summary of work printed on the first page) to our Sunday-school. If we will all pull together there is no guess what that report will be at Pittsburg in 1909." Aye, that is the word—"pulling together"! Let us have that, and we will amaze ourselves and the world.

—"I wish to personally thank you for the report of the Norfolk Convention and for the editorial in the issue of October 31. I was one of the unfortunate 'shut ins' so far as the convention was concerned, and like John Baptist of old when in prison, I was hungry for re-assurance that we were still big enough for God to lead us onward. So it was with humble thanksgiving that I read of the great things done at the convention. I thank God and take courage. We have a great work to do; may God keep us from coming down to such foolishness again."—David H. Shields, Salina, Kan.

—There is now a working church of thirty-eight members and Sunday-school with an average attendance of fifty-five at Bethel, Mo., where E. M. Carr has just held a good meeting. Brethren speak highly of his work and he is to preach for them for the present. This organization has been in contemplation with the county board for some time, and to its president, J. H. Wood, the thanks of the community are due. P. D. Shouse, who sends us this information, says Brother Carr does not preach the gospel in small doses but delivers it by the car load and guarantees it to be genuine.

—George L. Snively, of the Christian Publishing Company, has just visited Walnut, Ill., where he rededicated the church for R. L. Beshers and that congregation. They required $4,600 to meet the expense of remodeling which now gives a class room for each class and in every way makes the church building more adaptable to the work in hand, and $5,200 was the amount raised. H. H.

... its congregation at New ... near by, adjourned for this ... to meet with the brethren at ... This church is in the height of its prosperity. C. C. Carpenter, of Princeton, began a meeting on the Monday night following the dedication.

The church at Havensville, Kan., called Frank H. Bentley who, for the last three years, has been pastor of the North Topeka church. He and his wife are well known to the Havensville people and these are hopeful of a splendid year's labor. He enters upon the pastorate January 1. The building has recently been beautified, a fund is being created for the purchase of new pews and the salary of the pastor has been enlarged. T. J. Richardson feels quite confident that all the financial demands will be met. He says that the calendar system of weekly payment, which they have installed, is the finest method they have ever tried. The school there has been in a contest with its neighbor at Soldier, Kan., and the attendance has been more than doubled. Much of the growth will be permanent.

The church at Larned, Kan., has had a successful year's work. Since the new $14,000 church was completed, something over a year ago, there has been steady growth. H. A. Pearce finished one year of work with the church on October 27 last. On that occasion it was reported that there had been an even 100 additions to the church during the year, $1,800 had been expended for local and missionary work, a strong Christian Endeavor organized, the Bible school more than doubled, and every department showed substantial growth. A contest with the school at Lyons, Kan., is proving of great value. This closes in December. A teacher-training class has been organized. J. C. Pontius writes us that in the prayer-meeting the pastor has taken up various lines of work, the one most interesting being his lectures and quizzes on Paul's journeys.

The outlook at Butte, Mont., is not the brightest, with conditions always more or less unsettled as regards the labor question. The recent financial troubles have especially affected the Montana mining centers. Many of the members of our church are affected. Edward O. Tilburn, the minister there, reports, however, that the summer has been a good one. The attendance is well maintained and there have been thirty-four additions since he went there April 1; but some of the strongest members have moved, the total losses by removal being twenty-eight. The new parsonage is nearing completion. The basement of the church has been remodeled and now forms a splendid Bible school room. The school is growing rapidly. In spite of the dark outlook, a meeting was to begin November 3, Brother Tilburn doing the preaching and Edward McKinney having charge of the music.

The Central Christian Church, of Warren, O., has already accomplished several of its Centennial purposes adopted early in the pastorate of J. E. Lynn. He has established another church, another Bible school, and raised certain mission funds for the maintainance of living-link missionaries. Its motto for this year is, to ... men and it states its purpose as follows: First, to win 100 men for Christ. Second, to raise 100 men in Bible school. Third, to see the men at every public meeting. Brother Lynn is preaching a series of sermons addressed primarily to men on "Personal Problems of Thinking Men." Opportunity is given at these services for men to hand in subjects they would like to have discussed in the series. The ... of Self-mastery," "Miracles," and "Suffering" are some of the topics announced. The Bible school has a contest for honors among its members and Herbert Moninger is to be present on December 8, when it is hoped the attendance will be 500.

—The First Christian Church, Springfield, Ill., on October 6 had its seventy-fourth anniversary and annual roll-call rally. The real anniversary date is in April, for it was in that month, in the year 1833, when "the twelve" met together to break bread at the home of Mrs. Garner Gooden, where now stands the C. & A. station, and there formed the first organization in that vicinity known simply as the Christian church. F. W. Burnham is the present pastor of the church, and in his church bulletin notes expresses an appreciation of the harmonious spirit of fellowship evidenced by the coming of two sister congregations to the anniversary meeting. "The maintaining and strengthening of these cordial relations", he says, between our growing churches in this city is a part of our duty, demonstrating, as it does, the practicability of our plea for unity on the New Testament basis. This church has organized a large teacher-training class for its Bible school and expects to begin a gospel campaign with the Netz sisters assisting, about January 12.

—And now comes the president of Christian University, Dr. Carl Johann, telling how much he has enjoyed the report of the convention at Norfolk, which he did not have the privilege of attending on account of his duties to the University. He adds the warning: "I am afraid, if you continue to make such a complete report of future conventions, you will be instrumental in materially decreasing the attendance, as the CHRISTIAN-EVANGELIST report will almost fill the bill!" We are obliged for this compliment, but as long as we are unable to print the tear-drop of holy joy, the heart throb, the warm handclasp, the music, the enthusiasm, the voice of speakers tremulous with emotion and the eye flashing from the soul the thoughts which the lips are seeking to utter, there is no danger that our reports of the conventions will cut down the attendance. On the contrary, we anticipate that a very much larger number, because of these reports, will want to go to see and hear and feel and experience for themselves.

J. Boyd Jones, of Marion, Ind., has had fifteen years of joyful service in the ministry. "It seems," he writes, "only yesterday since I tried to preach my first sermon in the old school house close by the old home." His first years were spent with country folk, and he looks back to those days with great joy. "They gave me the best the land afforded and made me feel I had honored them by being their guest. They paid me well for my services, far more than I deserved. They praised me for the good I did and threw a mantle of love over my many faults. They all seemed to love me and I loved them in return." Brother Jones then spent four years in college at Lexington, Ky., and has rich recollections of the hospitality of that city. In Kentucky he found his wife. As he looks back on all these years, the only regret, he says, is that he did not begin sooner. If he had a thousand lives he would joyfully give them all to the ministry. We are glad to know that Brother Jones is succeeding well at Marion, as he has in his other fields.

John V. Gardner, recently one of the elders of the Hamilton Avenue Church of St. Louis, Mo., removed to Boston a few months ago, and since going there has given much thought and attention to the needs of our cause in that city. Since the resignation of Brother Ward as the pastor of our congregation there, Brother Gardner has been in conference with D. L. Martin, pastor of the church known as "Christian Connection" in that city, with a view of securing the unity and co-operation of these churches. In a communicaion just at hand, Brother Gardner writes as follows: "Brother Martin is very enthusiastic over the idea of union, is filled with zeal for our cause and believes in every principle of our plea. We have engaged him as our regular pastor and he has commenced his work and the entire congregation is greatly pleased and encouraged. He has preached for us several times in the past two months and has now commenced his work regularly, and we hope within a year he will bring about fully the union of the two congregations here and perhaps begin a work which may have a national scope." We believe this to be a wise move, if it meets with the approval of the congregations interested, and we see no reason why it should not be widely followed in other parts of the country between peoples seeking to accomplish the same end by very much the same methods.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Belleville, Kan., Nov. 17.—One hundred and nine additions in three weeks; town wondrously stirred; church aroused and happy; close next Sunday.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Lincoln, Neb.—Scoville meeting closed with reception at auditorium Monday evening Nov. 11, but should have continued for several weeks. All churches and Bible schools overflowed to-day. Visible results of meetings 1461.—H. M. Hall, City Missionary.

Special to THE CHRISTIAN-EVANGELIST.

Wabash, Ind., Nov. 17.—Fifteen hundred people heard our plea by Harlow in Engles theater to-night; conservative old Wabash slowly responding; hundreds turned from theater and church; sixty-five to-date.—E. F. Daugherty.

Special to THE CHRISTIAN-EVANGELIST.

Jellico, Tenn., Nov. 17.—Eleven thousand dollar house dedicated by L. L. Carpenter and twenty-six hundred dollars raised; everybody happy. Meeting follows with Mark Collis, Evangelist.—Raymond G. Sherrer.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Nov. 18.—We are having a great meeting; 57 to-date; largest audiences ever known to this great church. Frank Bowen a great worker.—J. O. Shelburne.

Special to THE CHRISTIAN-EVANGELIST.

Eureka, Kan., Nov. 18.—Clarence Mitchell and Ernest Bilby here; 10 yesterday, 32 to date. Sunday-school and young people gathered in past metings; we are reaching a clas of adults past effort has failed to reach.—O. J. Law, minister.

Special to THE CHRISTIAN-EVANGELIST.

Wilmington, North Carolina, Nov. 18. Secured Evangelist Violett on account of cancellation of dates, therefore no preparation. Thirty-nine added in two weeks, sixteen yesterday. Church only seven months old, original membership seventy. Large tabernacle crowded and hundreds turned away; engaged opera house yesterday and Violett carried city by storm in address on our plea. Oscar Marks singer. We continue.—Frank L. Davis, minister.

Special to THE CHRISTIAN-EVANGELIST.

Centerville, Ia., Nov. 18.—Wm. B. Lockhart leading in the greatest meeting that the church here has ever known. The

house is crowded nightly; 1,500 last night, and many turned away. Wonderful men's meeting; 140 added in nine days of invitations. Kendall with Bible school and Wilkinson with special music are very helpful. God's hand is seen in it all.—J. Sherman Hill.

Special to THE CHRISTIAN-EVANGELIST.

Owensboro, Ky., Nov. 18.—Sixteen yesterday; 152 to date. Brandt preacher, Sturgis singer.—R. H. Crossfield, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, O., Nov. 18—We are just beginning a meeting with the Broad Street Church of Christ, Walter Scott Priest, pastor. The first invitation, given today, resulted in sixty accessions. Fine new building packed to the uttermost to-night. This is a conservative city; all churches, they tell me, have small audiences. The greatest meeting ever held by our people in this city resulted in 110 added; hence we have great reasons for rejoicing.—Chas. Reign Scoville.

Foreign Society's Winter Rallies.

The Foreign Christian Missionary Society has arranged its greatest rally campaign.

Royal J. Dye, of Africa, and C. S. Weaver, of Japan, will be with President A. McLean at the following places during November: Portsmouth, O., 18th, J. P. Myers; Athens, O., 19th, W. H. Boden; Bellaire, O., 20th, W. D. Van Voorhis; Steubenville, O., 21st, M. J. Grable; New Philadelphia, O., 22nd, C. B. Reynolds; Coschocton, O., 25th, J. N. Johnston; Mansfield, O., 26th, Dr. M. G. Buckner; Lima, O., 27th, G. H. Sims; Bellefontaine, O., 29th, Roy L. Brown.

F. E. Hagin, of Japan, and C. J. Archer, under appointment to India, will go with Secretary Stephen J. Corey to the following churches during the same month: Carlisle, Ky., 19th, E. J. Willis; Winchester, Ky., 20th, J. H. MacNeill; Danville, Ky., 21st, H. C. Garrison; Knoxville, Tenn., 22nd, P. F. King, Jasper, Ala., 25th, L. O. Herrold; Birmingham, Ala., 25th (night), A. R. Moore; Atlanta, Ga., 26th, H. K. Pendleton; Augusta, Ga., 27th, H. T. Cree; Valdosta, Ga., 29th, S. W. Wallace.

Children's Day for Home Missions.

Sunday, November 24, will be generally observed in the Sunday-schools as Children's Day for home missions. This is an opportunity presented to the Sunday-school for participation in the great work of preaching the Gospel in America. Last year our schools contributed something over $10,000 to home missions and this year it is hoped that not less than $25,000 will be received from this source. Many schools will celebrate the day in the use of the exercises sent out by the American Missionary Society, and those who do not will send a special offering taken on that day. Last year Kentucky led the states in the number of schools observing the day and in the amount of offering. Quite a little competition has developed among the states and it would not surprise us if Ohio or Missouri stepped to the front to challenge Kentucky for the first place this year. At all events every wide awake school should take the offering. No greater work is pressing upon the hearts of our people than that of home missions.

If it is impossible for you to observe the day on November 24, any day convenient between now and the first of January will do.

RICH KERNELS

From the Last Annual Report of the Foreign Society.

Gains.—The receipts amount to $395,534, a gain of $36,807, or 13 per cent. This is the largest gain in the history of the society, except the year 1905, when it was $44,604.

Churches.—Number contributing 3,415, a gain of 237. They gave $123,468, a gain of $14,450, or 13 per cent, the largest gain from the churches, as churches, in the history of the society. The churches averaged $36.13, and 1,060 reached their apportionment. We hope to enlist 5,000 contributing churches this year. They are asked to give $150,000 as churches.

Sunday-schools.—Last year 3,785 schools observed Children's day, a gain of 147, and their offerings aggregated $77,158, a gain of $10,349, or 15 per cent. This is the largest gain from the schools in the whole history of the society. The schools averaged $20.38 each, and 1,628 reached their apportionment. We hope to receive $100,000 from the children this year.

Endeavor Societies.—Note that 907 made offerings, a gain of only 28. Their gifts reached $12,780, a gain of $781. They averaged $12.84, and 439 reached their apportionment. During the current year we ask them for $15,000.

Personal.—Personal offerings number 953, a loss of 245. They aggregate $32,145, a loss of $4,560. They average $33.73. We renew our request for $50,000 from this source this year.

Annuities.—Thirty-three gifts were received on the annuity plan, amounting to $36,250, a gain of $14,237, or 60 per cent. The whole amount received to this fund during the past ten years, or since it was started, is $284,198. We hope to receive $50,000 on this plan this year. We solicit correspondence.

Bequests.—Only $5,729 was received from bequests, a loss of $1,933. Friends are requested to remember the F. C. M. S. in their wills.

New Missionaries.—Nine new missionaries were sent out. We hope to send out fifty by September 30, 1908. Help us in this great task.

Missionary Force.—The whole missionary force now numbers 564, including 410 native evangelists and helpers, a gain of 70.

Medical.—The Foreign Society supports nineteen hospitals, and last year 99,087 patients were treated. This is a Caristly work.

Educational.—Forty colleges and schools are supported, and the attendance last year was 3,384, a gain of 883.

Orphans.—The Foreign Society feeds and clothes and houses about 400 orphans. This is a great work.

Literature.—A great amount of literature is written and translated and printed in the different tongues where work is being done. This branch of the service is very important.

Contributions.—Contributions in all missionary fields amounts to about $144,000.

Whole Amount.—The whole amount received by this society since its organization in 1875 is $3,074,333, or an average of $96,073 per year for thirty-two years.

Payments.—Last year the payments reached the great sum of $278,810, or about $23,235 per month, or about $763 per day.

Offerings.—The time for the offerings for foreign missions is as follows: Endeavor societies, first Sunday in February; churches, first Sunday in March; Sunday-schools, first Sunday in June; individuals, every day in the year. All the offerings this year must be made true Centennial offerings.

Note.—Send all offerings to F. M. Rains, secretary, Box 884, Cincinnati, Ohio, who will promptly return a proper receipt.

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CHRISTIAN PUBLISHING CO.,
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SCOVILLE IN HIS GREATEST MEETING

I left St. Louis on Nov. 4 to represent the CHRISTIAN-EVANGELIST in the great meeting at Lincoln, Nebraska. There were 1,436 added to the Lord in thirty days. How were so many converts made in so short a time? Let me tell of it just as I saw it the last week of the meeting. When I arrived in Lincoln I saw that the meeting was advertized in almost every way—with banners, window cards, pictures of Scoville and his eight helpers; also posters giving the number added to date, and announcement cards thrown everywhere. Arc lights were also used and at the auditorium read "Scoville To-night." Inside the building, which seats 2,500, were cards, posters, and hangers with large letters all around the main audience room, and maps, charts, etc., setting forth some of the best sayings and teachings of the Christian Church. Above and across the stage curtain the arc light letters read, "He died for me"; and at the side, over the baptistry, were the words, "Buried with Him". Beneath this was a white curtain on which was printed in large letters an outline of scriptural texts on baptism. The posters around the gallery read, "Where the scriptures speak we speak", "We will unite with any one, anywhere, on the Bible" "The Church of Christ, not sects, is our motto", "Get right with God", and so on. If any one thinks that Charles Reign Scoville does not preach and teach the scriptural truth in every possible way and with all the powers at his command, he has been wrongly informed. I have heard Wilbur Chapman, Campbell Morgan and a score of great evangelists, but I never heard one teach so much Bible and in so many different ways, every night for two hours, as Scoville. In his sermons, his prayers, his teaching at the baptismal pool, in his plea to saint and sinner, his advertising, his personal work, he gets before his great audiences every night those things which are most certainly believed among us, and he makes his audience help him do it by quoting verses of scripture in part and asking the audience to finish the verse. He sends all Christians out through the audience to do personal work while he pleads from the platform. His chorus of "American beauties" works! the preacher works; his helpers work. Scoville is a general in the Lord's battlefield, in marshalling all forces. He has been wise in the selection of his helpers—his wife, Ullom and wife, Smith and wife, and others, who impress people at once as being spiritually minded as well as experts in their line of work. Van Camp, one of the directors of music, is a great draw, his boyish ways as well as his sweet tenor voice, which is one of the best that anybody ever heard, making him popular with young and old.

The auditorium was packed every night early and the services began by chorus singing led by Smith or Van Camp. Then baptisms, scripture readings and prayers. At 7:30 Scoville enters and walks up to the platform, Bible in hand. All eyes are riveted upon him, necks craned and ears intent; and why? Is he so handsome? Has he such a lovable disposition? Has he an attractive voice? Is it his great oratory? No, none of these things. For hundreds of preachers have had all these qualities and never preached to more than 500 people. Why, then, do the multitudes come by the thousands, hear, believe, obey and go on their way rejoicing in his meetings? True, he has a good intellect and a strong personality all his own but this Charles Reign Scoville, in my judgment the greatest evangelist among us to-day, is as humble as a child, and shows no sign of bigotry. He has a message and the courage to deliver it without fear or favor with all the power at his command. Men seem to completely lose sight of the man and get the message, which is as follows: God speaks to you through his Son and you must hear his word, you must obey it, you must live it. When? Now, this day, this hour, this moment. Scoville says very little about the sweet by and by. He does not work on people's feelings but tells his hearers over and over again that he does not care what they think or how they feel or what church they belong to, God's commandments must be obeyed. He preaches a positive gospel, thousands accept it and are in no way converted to Scoville any more than to love and admiration as for any other evangelist or preacher. They came, on an average, fifty a night and such work is bound to be lasting in Lincoln and a great help to our work evangelists and church people there from all over the state and some from other states. On Sunday the great audiences reminded one of our national gatherings. It was a great closing service, one hundred and fifty added during the day and evening.

I fully believe that there are hundreds of throughout the state. There were preachers, preachers in the Christian churches who could do the same thing that Scoville is doing by using the same methods, preaching the same gospel, and illustrating it with all the helps and powers of heart, and mind and soul as he does under favorable conditions. He preaches the same old gospel that has been thundered out for ages.

Who helped him to do it here? Eight assistants, five resident preachers, Chancellor Aylesworth and the Ex-Governor of Nebraska; hundreds of Christians, a big chorus of singers. He used maps, charts, songs illustrated by stereopticon views. He used Methodists, Presbyterians, Baptists and others who did personal work. All seemed to enjoy the service.

Whose victory is it?

The Lord's through Charles Reign Scoville, assisted by all of the above named people. Generally we object to going out in the audience to do personal work and yet it seemed to me that three-fourths of these converts were made in that way. It is only a question of method. Let all dead churches get busy, go and do likewise, for faith without work is dead. The only objection or criticism I have to offer is the idea of church [illegible]ence. I do not think we have any more right or scriptural authority to grant preferences as to church membership than the Methodists have in regard to the mode of baptism.

On Monday night the great building was packed with people and a reception was given to the evangelists and new converts. Short addresses were made after which Scoville and his helpers were loaded down with valuable presents. The invitation was given once more and thirty-five more were added to the saved. The services Sunday and the reception on Monday night surpassed anything I ever saw in the way of scenes of refreshing and rejoicing in the presence of the Lord. The Ex-Governor, college professors, preachers, lawyers, doctors, business men of every type, Japanese, colored people and white—all worked and wept and rejoiced together in the great Pentecostal feasts. J. L. Smith.

"NEW ORLEANS, 1908"

I had hoped that the convention would not go to New Orleans. It was my opinion that a better convention would be held elsewhere. I was disappointed in the convention deciding to go to the "Crescent City." But to the "Crescent City" we go! Every strong-hearted man and woman among us should join to make it one of the greatest conventions in our history.

I have visited New Orleans since the convention in Norfolk. I see not a few reasons why we may, by going about it at once, and working throughout the year, have one of the best and one of the largest gatherings in the history of our organized work.

To begin with, the temperature is delightful at the convention season, October. We expect to meet in New Orleans, October 9-15, 1908. The temperature stood at just about 70 during my stay in New Orleans, the last week in October. It seemed neither warm nor cool. It was so pleasant that you thought nothing about the weather. I am assured that this temperature prevails in October. Let us decide in advance, then, that unless it should be raining, we are to have ideal weather for our great gathering.

In the next place, the passenger agents of the trunk and trans-continental lines running into New Orleans assure us that they will give us as good a rate as any other city on the American continent could offer. They said, "You may count on a rate of one-fare plus from 25 cents to a dollar round-trip, and it is possible that a rate of one cent per mile might be offered." The former rate is as good as we have ever received, excepting to St. Louis during the Louisiana Purchase Exposition. With these favorable railroad rates offered all parts of the country we ought to be able to gather up and take to New Orleans a mighty throng.

In the next place, the hotels are proposing not simply to be just, but to be generous. I have their written guarantee of rates which are from 25 cents to 35 per cent lower than the rates offered us by the large hotels in Norfolk, Va. The St. Charles Hotel is the greatest hotel in the South. It offers rates averaging 30 per cent lower than those which prevailed at "The Monticello," Norfolk, Va. Other hotels, among them brand new hotels, offer similar inducements. Instead of the hotels robbing us, as they are charged with doing at the time of the great winter festivals in that city, they have offered special inducements to bring us there. Remember that these promises are not oral, but written and signed by the proprietors and managers of the greatest hotels in the city.

Next, consider the place of meeting, "The Atheneum," situated on St. Charles Avenue. This building belongs to the Young Men's Hebrew Association of New Orleans, and has just been completed and furnished at a cost of more than $250,000. It simply outclasses any of the buildings in which our conventions have ever met. It is easy of access. The auditorium will seat about four thousand persons. Its acoustic properties are nearly perfect. An easy, conversational tone can be heard throughout the great hall. It is new and scrupulously clean, so that the ladies may wear their newest and most delicate fabrics without danger of them being soiled. The two sides of the building are wholly given to windows, so that the daytime light is perfect. It is equally well lighted at night by electricity. The windows along the sides turn on rods, and become doors which open upon a stone balcony on a level with the floor of the auditorium. It would, therefore, be the best ventilated building I have ever seen. All these windows transformed instantly into doors are means of exit in case of necessity, and iron stairways run from the stone balcony down to the ground, which is about fifteen feet below. The lobbies are large and ample. They are well lighted. There are luxuriantly furnished rooms, both for ladies and gentlemen. There are check rooms for baggage and for wraps, and more and better toilet facilities than in any building we ever have used. The stage will accommodate a chorus of about 500 voices. There are eight or ten dressing rooms on the stage for toilet and for rest, each of which is large enough for small committee meetings. The banquet hall, immediately below the auditorium, seating about a thousand persons, probably will

be used as headquarters for the various societies.

The big hotels are from four to eight squares distant. Street car lines from all parts of the city run to and near the building. Across the street is the finest Methodist Church in the city, which if needed, probably can be used for our board meetings, C. W. B. M. meetings, and overflows. Everybody will be delighted with "The Atheneum" in every particular. It is a magnificent building.

The Progressive Union in New Orleans, which is a Commercial Club, guarantees that our brethren will have the necessary money for entertaining the convention. Two thousand five hundred dollars has already been raised when I was there. Another $2,500 will be forthcoming as needed. This association will furnish men and women to assist Brother Taylor and his congregation in handling this convention. The Ministers' Association in New Orleans will do likewise. The prospects are that the convention will be as well handled as any in our history. All things in New Orleans are favorable for a great convention.

I write as I do, early in the year, in order that our whole brotherhood may know that ample and delightful provision is being made for our reception, our entertainment and for the convention itself. I do this in the hope that great numbers of our people, who never have attended our convention, in addition to the mighty host which from year to year has been going, will all decide, owing to the low railroad rates, the low rates at the great hotels, the perfect temperature, the best building ever offered us, in addition to the warm-hearted southern hospitality, like the tribes which of yore went up to Jerusalem, to go to the "Crescent City" for the last convention preceding our Centennial, determined to make it the best and greatest of all the conventions held thus far.

I speak with the utmost confidence and candor, since I have visited the city, when I say that I feel certain that not one person in the great throng will be disappointed. Let us have a mighty outpouring to this great southern city in October, 1908.

Wm. J. Wright,
Corresponding Secretary.

The Congress of Disciples.

Now that the Norfolk Convention has passed into history the attention of our brotherhood should be directed to the National Congress which convenes in Bloomington next April.

The Committee is not quite ready to give the program publication. Suffice it to be said, however, that the coming congress will present an array of unusual platform talent. The minister, the college student, the Bible School worker, the active layman and, indeed, all who are alive to the needs of the Church will find it to their interest and profit to attend. Keep watch for the published program, and decide now to be present.

Edgar D. Jones,
First Church, Bloomington, Ill.

Sinclair College, St. Thomas, Ont.

"Our only Canadian College" opened for the thirteenth year on Oct. 1 with a gratifying attendance. The majority of the students are young men and nearly all are studying with the ministry in view. Committees are working on the education problem and conducting a symposium through "The Messenger."

The day set apart for the educational offering in Canada is Lord's Day, Dec. 1. Many letters have been sent to individual members of the churches; special letters with sermon material will be sent to the preachers; large posters calling the attention of all members to that date and free supplies of special envelopes, will be forwarded to every church and, finally, several of our very best pastors have been enlisted to hold educational rallies. Besides this, much prayer is being offered that God may pour out to us all a special blessing this year. The Canadian West is opening with golden opportunities and Ontario, the early home of our plea, has nothing to offer. Let all the brethren pray that the cause of Christian Education may be greatly awakened this year.

F. E. Lumley, Principal.

SIXTH UNITY CONVENTION

The sixth general convention among the Dano-Norwegians of America (and the third of this year) was held six miles north of Alta, Ia., with the independently standing church of "Christians only," who had given us a kind invitation to hold this convention in their midst.

For the sake of room the convention was held in the church building of the Methodist Episcopal congregation nearby, which building was kindly and freely loaned us without charge. Nearby was a Danish Baptist congregation, which gave up all their meetings during that week and Lord's day, and attended the convention. The same was done by a Swedish free mission church and its pastor, in the town nearby, and the American Methodists attended all the meetings in the evenings and especially on the Lord's day. We thus had the joy and pleasure of having a genuine unity meeting during those days. And truly brotherly love was prevalent among these various factions during these days.

But, of course, what we are after is, and what the object of our work is, that not only for a few days shall the followers of the Lord worship together their common Master and King, but that it shall become a regular habit and a steady practice. But we have to begin by getting people together if only for a few days to consider together the Word of God, as to genuine New Testament Christianity, and to pray together, and to become acquainted with one another to learn to love and esteem one another, etc.

I had the privilege to present the subject of New Testament Christianity and the plea of Christian unity to these large audiences. Several of the meetings were conducted in the English language, partly, and some even wholly, such as the Lord's day evening, when there was a very large audience present of young and old, of at least five or six different churches and congregations.

As aforesaid, this was the sixth convention of its kind since your humble brother had the privilege of beginning this work, three years ago. We held two very large and profitable ones in January and June, 1905. Then some of the sectic papers circulated among this people began to oppose and deny us space to call upon the people in these matters, and to present the New Testament plea to them. So during 1906, the following year, the work was going on very slowly, as we had no channel or press medium through which to speak to the people in these matters, and we were only able to hold one such convention during that year, and that one with great difficulty. But last year God answered our prayer, and we had the joy to start the publication of our bi-weekly paper, "Bibel-Vennen," which has been published regularly every alternate week since then.

Through this medium the interest was renewed, the visible result being that within nine months of this year, we have had earnest invitations for, and held three such general unity conventions among our free and independently standing Christians of America, in three different states, Minnesota, Wisconsin and Iowa. And we have the fourth one in view, for November, in North Dakota.

I am sure that all brethren are glad to know that by the grace of God we are getting along nicely in this work. Of course it has its adversaries and opposition, but no Christian worker can very well bother his mind too much about that.

After publishing the paper for nine months, we only have a comparatively small deficit. Many of our own people have done a good deal for the paper, but as yet, there are too few of such to be able to carry the burden alone, hence, the little shortage.

Ossian, Ia. C. S. Osterhus.

MISSOURI CHRISTIAN ENDEAVOR UNION

The twentieth annual convention of this union held its sessions at Springfield. It was regarded as one of the best in recent years. The attendance was large, the sessions enthusiastic and profitable. The Christian Endeavor spirit is not waning, when one young man goes from Canton and several from Hannibal to Springfield for a state convention. The registration, with the one dollar for badge and program, reached about four hundred. The prominence of the Christian Church young people on program, committees and everywhere, was most gratifying. This is as it should be. We must practice before we can preach Union. Our young people are readily blended in service. They are not easily prejudiced. "One is your Master and all ye are brethren," is the Master's way with them.

Christian Endeavor is one of the Lord's handmaidens, working mightily, yet sweetly, for Christian Union. We must be at the front in this work and there is nothing but ourselves to hinder. The writer was President last year and our beloved F. F. Walters, of Springfield, is made Vice President for this year, the writer becoming a member of the advisory board. There is no prejudice against us. Guy M. Withers and wife and Mrs. Martha S. Trimble, of Kansas City; Mrs. Hodgden, of St. Louis; Prof. C. M. Sharpe, of Columbia, and F. F. Walters were among the principal speakers of this convention, besides the President having two leading addresses. All these are members of the Christian Church. I am stressing these facts because I want our people to know them.

One session of the Convention is never to be forgotten. Mrs. Cameron Strother had delivered a most earnest address on Missions and emphasized the demand for more workers. "Who will go?" and "What are you going to do about it?" were repeated many times. Brother Moffett, of South Street Church, had led in a most helpful prayer. Then under the invitation for any one who would like to go to foreign fields, if the Lord would open the way to come forward and stand with Mrs. Strothers, fifteen young people placed their services on the Altar. That was a tearful, thankful, prayerful time. We had reached the heights. It was not easy to descend, but praying together we came down, ready for service. Behold the workings of Christian Endeavor. Be no longer skeptical of its mission. It stands for union in the home-lands and for the more speedy conversion of the heathen abroad.

The Springfield Convention will be far reaching in its influence and merits a large place in the history of several of the churches.

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S. W. CRUTCHER.

Elsewhere will be found the simple and beautiful words of James N. Crutcher at the coffin side of his father, the beloved minister of the Gospel, S. W. Crutcher. The words are worthy of the man who spoke them and of the life that was their inspiration. But some men need no words over their coffin dust. Eloquently all their lives long have they spoken. Of these thrice blessed souls was our Brother Crutcher.

We have had men more eminent in pulpit talent, men with greater reputation as preachers and yet few, indeed, who have done more lasting good. How regal he was in friendship! Few men ever loved their friends as S. W. Crutcher loved and few have been more tenderly loved in return. In Missouri, Kentucky, Arkansas, Texas and other states blessed by his ministry there are thousands who feel that they have lost a friend. I set it down as soberest estimate that he was the most illustrious man in friendship I have ever known.

What a tender, winsome preacher, too! Simple he was in speech and in his ofttimes homely similes there was a wealth of true philosophy. He was never dull—a heaven-born humor made that impossible—and he was often steadyingly wise beyond the average wisdom of those who preach. And then how superbly militant! Childlike and yet a fighter. No more uncompromising enemy of the saloon ever breathed the breath of life and there are many of us who think that Kentucky's present day salvation from that unspeakable curse is due largely to the sentiment our fallen brother created in his warrior days of old. Never until he put by the armor did he cease to preach and to vote against this common enemy. But the best word cannot be spoken at all, for it is as the proud and honored father of a large and devoted family, and as a husband one must speak to interpret him rightly, and this is sacred ground. "We loved each other every day the more as we grew older," were the beautiful words his wife whispered into my ear just before we laid his body beneath the trees. Such a husband! Such a father! In beautiful Mt. Washington we left the sacred clay. Just the simplest services, a hymn, "How firm a foundation," a prayer, sweet flowers, tears, love-lit faces, sorrowing, yet hoping hearts. We mourned his going, and yet there was not one in that group by the filling grave that did not feel that he, husband, friend, brother, had gone to his Father.

George Hamilton Combs.

Brother Crutcher requested his son, J. N. Crutcher, to make the address at his funeral, and the text was Revelation 14:13. He said:

In a family burying ground in Central Kentucky rests the dust of a young mother who died many years ago. On the marble shaft, overgrown with ivy, you will find the words of my text and the name, Tabitha Williams Crutcher. She died when her twin boys were but ten days old, leaving them to the tender care of their grandmother. William Letcher Crutcher and Samuel Williams Crutcher were raised in a home where the teachings of Jesus were paramount. Their father was a Kentucky farmer who taught them lessons of piety and industry. In August, 1858, when in their twentieth year, Samuel and William were baptized by Elder W. B. Stivers and became members of the Christian Church. Samuel prepared himself for the Gospel ministry by attendance at Bethany College, West Virginia, and Kentucky University, and preached his first sermon on January 26, 1862, at Perryville, Ky. He was later ordained to the ministry by Robert Graham, Dr. R. Richardson, Prof. R. Milligan and Dr. I. L. Pinkerton. He has preached faithfully and efficiently for forty five years, serving congregations in Kentucky, Missouri and Texas, and for two years served the congregation in Pine Buff. Seven men have been baptized by him who are now preaching the old story of Jesus and the Cross—George Hamilton Combs, Kansas City; C. Q. Wright, United States Navy Chaplain; Royal L. Handley, Chicago; James M. Bailey, Missouri; Frank G. Tyrrell, Los Angeles; W. E. Ellis, Kentucky, and James N. Crutcher. He baptized, ordained and married F. G. Tyrrell and J. N. Crutcher. On October 13, 1864, he was married to Virginia Louise, eldest daughter of Dr. L. L. Pinkerton, physician and pioneer preacher of the Christian Church. Father and mother have raised nine of their eleven children, two sons dying in infancy. Two daughters, Linnie, who is now the wife of W. J. McIntosh, of Chickasha, Oklahoma, and Mary, wife of John H. Keith, of Forney, Texas, treasure the memory of a devoted father, and seven sons, Howard, physician, Roswell, N. M.; William, physician, Pine Bluff; Philip, druggist, Pine Bluff; Lewis, physician, Kansas City; James N., pastor at Higginsville, Mo.; Harry, druggist, Pasadena, Cal., and Laurence, railway clerk, Pine Bluff, arise up to comfort their mother in the days to come.

Samuel Williams Crutcher believed that the preaching of the Gospel was the greatest task assigned to man and to be a laborer with God in the redemption of man was the highest honor that could come to men. He cared nothing for oratory in the generally accepted use of that word, but believed that the sublime truths of the Gospel, stated in the terms of ordinary thought, were calculated to bring the highest good to erring humanity. He was possessed of a wholesome optimism, and met the discouragements of life with the belief that "God lives and all is well." He had little interest in the various vagaries and foibles that distract preachers sometimes. He was firmly grounded in the truth and believed that things that divide humanity into warring factions were after all but incidental, even though they were often tragic. That the world was growing better he had no doubt, and he had the knowledge, too, that he had contributed in measure to the betterment of conditions. He believed that the world was not so much in need of great theologians as it was of men who understood the sorrows of the plain people and sought to help them in their distresses. He was in no sense ambitious to be considered a great preacher, but counted it a high honor to be told that his sermons had been helpful. He cared little for theological discussion, but gave his attention rather to the study of moral questions. He never held a religious debate, and polemics were distasteful to him. He sought to be friend those who needed friendship, and no home was too humble and no life too lowly for him to give his attention to them in a helpful way. He considered the saloon as the greatest enemy of human happiness and in earlier years fought the traffic with all his might. He was happy in his last days to realize that communities and even whole states are banishing this frightful curse.

Our comfort in this hour is in that faith our father has preached for so many years. He died in peace, without fear as to the future and as quietly as an infant upon its mother's breast. During his long illness never a complaint was heard. He was grateful for every kindness manifested by his friends of Pine Bluff. He rests from his labors, and through others his works will follow throughout the years. He is to-day with those loved long since and lost awhile. "I will not say, I cannot say he is dead. He's just away."

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STATISTICAL REPORT By C. A. HOFFMANN

In the years of 1891 and 1892 the United States spent many thousands of dollars to gather the religious statistics of this country. During the year of 1907 similar work has been begun. Our government is well paid for such a work. It is needed by public officials by way of comparison. Is the moral sentiment of the country, so far as the books show, gaining? Does the country wish a more rigid enforcement of laws which affect the moral fiber of men, such as a day of rest, local option, prohibition, divorce and others? A wise legislator would naturally take advantage of any change of sentiment in enacting laws of this character, but his vote would certainly be affected by the fact that there has been a gain or loss in the numbers of communicants in the various religious bodies.

These religious statistics are also needed for general information, especially so by the religious denominations themselves. They raise various and important questions. Consider the one fact, that the four largest religious bodies in America have made a gain of 45 per cent since the census of 1890, while the Disciples of Christ gained one hundred. Is it because these denominations are divided up into a number of smaller bodies, or is it because the latter are more united? Is it because the former are burdened with human creeds, and the latter take no other but the divine creed? Is it because the former are mystical and unsatisfactory in presenting the gospel to sinners and the latter more rational in preaching the Word and more apostolic in their evangelistic methods? These and many other thoughts must come up in the minds of the great leaders of the churches and have no little effect in modifying, correcting and adapting their work and preaching to present needs and conditions from which great good must of necessity come.

In gathering our own statistics, I have been compelled, largely, to depend on our state secretaries. When the government tried to gather the statistics for this year direct from the churches they soon found it to be a failure. A messenger from the Department of Commerce and Labor, Washington, D. C., visited your secretary and importuned him to take the work off their hands. This, we assure you, is no small undertaking. If we were compelled to send one letter to each church it would take over $1,000. But a large number of churches pay no heed to either a letter from a government official or a member chosen by this body. We are, therefore, compelled to use every ingenuity to secure statistics from some churches.

These difficulties grow out of three things: First—some of our state secretaries do not keep accurate lists of churches and postoffices. Second—the carelessness and indifference of pastors and church clerks. Third—the growth of a demand for uniformity in matters of opinion in certain quarters. The Bible never changes, but conditions to which its truths are to be applied are constantly changing. Some of our people do not realize this fact; they are without the education that comes through county and district massmeetings of the churches for the training of ministers, church officers and members so essential for the proper understanding of general duties, relationships and changed conditions. For this reason, if a former church clerk did not make a report, in some quarters, neither will the new one. To make a report to a statistical secretary at once becomes an innovation. There are two or three thousand of these country churches and a few in towns and cities that can never be reached through a national convention, nor even through state conventions, but only through the annual massmeeting where a dozen churches come together to discuss the various phases of church work and relationships. Whatever weaknesses may appear in the reports of our national conventions they are mainly due to the fact that you do not take our conventions in miniature to the very doors of our churches. This is absolutely necessary to maintain the growth, vitality and unity of the churches of Christ.

In our work in gathering statistics for the Department of Commerce and Labor we now have reports of some seven thousand congregations. This leaves over four thousand yet to hear from. We hope to complete this statistical work by February 1, and by that time have a report from every church in the brotherhood.

The general report stood for present year on September 1 as follows:

Year.	1906.	1907
Churches	11,198	11,301
Communicants	1,269,591	1,283,416
Bible schools	8,952	9,056
Enrolled in Bible schools	870,622	890,717
Ministers	6,570	6,619

On the face, this shows a gain of only 13,825, while the actual gain is over 28,000. The reason for this is the impossibility of keeping churches in line and new state secretaries to have them reported. Some state secretaries draw the line on churches which will not co-operate with them in mission work, especially those churches which declare openly that they are not in sympathy with them on account of missionary organization. Other secretaries will count churches for several years after they have ceased to meet, and then when the new secretary is elected, he will drop out scores of churches in a single year. This is on the same principle that church boards at times revise their list of members every few years and drop scores of members who have moved away, died or become inactive.

Our missionary receipts show an entirely different story. There has been over $400,000 raised and expended in the foreign mission field by the two societies working there, and over $600,000 in the home field by the state societies, the Christian Woman's Board of Missions and the American Christian Missionary Societies combined. This is a glorious advance in missionary offerings. About 65 per cent of our churches are now making offerings through some agency of the congregation for missions. In some of these churches the Sunday-school only contributes. In others it is only an auxiliary to the Christian Woman's Board of Missions. In still others it is an independent mission somewhere, or possibly a local organization. It is gratifying to know that the missionary offerings have increased, to a remarkable degree, in the last twenty years. Here is our report:

Missionary Receipts—	
Foreign Christian Missionary Society	$ 305,565
Christian Woman's Board of Missions	281,638
American Christian Missionary Society	123,597
Board of Church Extension	56,525
State and District Missions	256,833
Miscellaneous Missions	30,000
Total	$ 579,750
Education and Benevolence—	
Buildings and endowments of schools	$450,000
National Benevolent Association	96,980
Ministerial Relief	22,750
Kentucky Widows' and Orphans' Home	10,000
Total	$579,730
Local Church Work—	
Ministerial support	$4,460,000
Incidental church expenses	1,100,000
Church buildings	760,000
Church and Bible school literature	340,000
Total	$6,660,000
Grand total	$8,273,858

This table shows the amounts of the missionary offerings for the year to be $1,034,128, or 83 cents per member. This is a very creditable showing for a people who have but few large gifts to swell their totals and considering the fact that many thousands of our people are scattered in the farming districts of the great west and many of their churches are without regular pastoral care. It should also be remembered that the value of our church property has increased from $12,206,038 to $23,271,649 since 1892, or nearly doubled. Our people have been building houses of worship and, as these figures show, while our membership has doubled our church property has met with a like increase. Our motto two years ago was: "A million for missions by the year 1909." But here we have more than a million now and two years' time to continue this rapid growth.

It may be that some of you are disappointed because the net gains in membership are no larger and point to our great meetings and the thousands that are brought to Christ in them. In answer to this, I only need to point to the fact that one-fourth of our churches are without preaching and an additional fourth have preaching only once a month and both classes are without pastoral care. The losses here are enormous.

But taking our cause as a whole, we have had a great year. The work of the centennial organization is waking up our people and we may look forward with the assurance and hope that all will be well and the great cause which this missionary convention represents will triumph and aid our blessed Master in establishing on earth "peace and good will toward men."

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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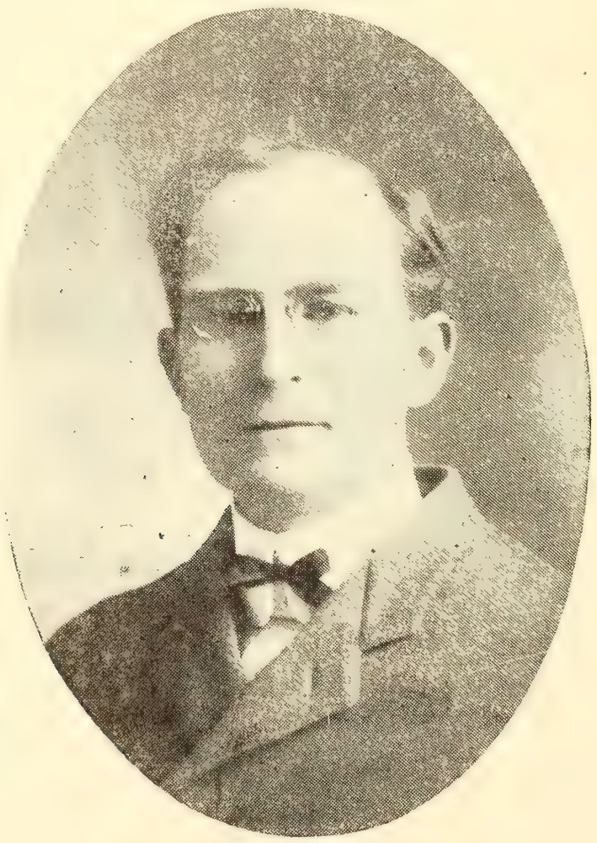
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

NEWS FROM MANY FIELDS

Good Meeting at Clay Center, Kans.

Our little band of seventy-five here bravely undertook the task of calling one of our best evangelistic teams to put our plea before the people here, realizing that it was a hard task. No great meeting had ever been held by us, in this sectarian town, with sixteen churches struggling for a place.

Cooksey and Miller, who held our meeting, commanded the attention and respect of the whole community. The people came, heard and responded to the invitation, giving us a strong working force planning for larger things the coming year; among others a new $15,000 house in the near future.



H. R. Murphy.

The only thing that prevented a larger ingathering was our small house, in which we could not accommodate the people at any time that wanted to hear. Fifty-three were added of our wealthiest and best citizens—47 by confession and obedience.

By unanimous vote of the official board and church Cooksey and Miller are invited back next year with a tent to seat a thousand people. No church need fear to call them.

H. R. Murphy, Pastor.

To Be a Mother of Churches.

In the budget of your recent issue it is stated that Edgemont expects to erect a tabernacle. The tabernacle is already erected and I wish to tell your readers how it happened. After closing my meeting at Hot Springs, S. D., in May I cast around for some point which might be made able to co-operate with the church just organized at the Springs. I went to Edgemont where an organization (of five members) had been effected in Dec., 1905; four of them were still there "breaking bread from house to house." I found several other members and planned for a meeting which we held in September. The church now numbers 31. They had no property and but little money, yet great faith and unflagging energy. We bought the best location in town and built a tabernacle of the Lawrence Wright type, covered it with roofing and the sides with tar paper so it may be used for a few years. The little band have paid only a part of the cost; the balance is being met by the month. They have raised $400, including the expenses of the meeting, and in addition have pledged to support a minister one-half time in co-operation with Hot Springs.

The temper of the people is shown by the experience of Mrs. Louis Kelley, of Emporia, Kan., who recently visited them as she was making a tour of the churches of S. D. in the interest of the C. W. B. M. She took 15 subscriptions to the *Tidings* and organized one of the strongest auxiliaries of the State. The church is alive to every good work.

The city is a strategic point; we have groups of brethren in every direction, and as the country develops rapidly this church will find itself the proud mother of other churches.

Cook, Neb. Joel Brown.

Ohio.

J. P. Allison, of the Dunham ave. church, Cleveland, is in a meeting with the church at Elmore, beginning November 10.—E. P. Wise is assisting C. C. Cowgill and the New Cumberland, W. Va., church in a meeting that began November 4.—John Mullen, recently resigned at McConnelsville, has accepted a call from the First church at Findlay, recently vacated by C. H. Bass.—Clyde Darsie has offered his resignation at Bowling Green. During his ministry at that place a new house of worship worth about 27,000 dollars has been erected and the numbers increased. We surely hope Bro. Darsie will stay in Ohio. We want all good preachers, especially Darsies.—The meeting of the Eastern Ohio Ministerial Association at Hiram was very poorly attended outside of Hiram. But the meetings were very profitable to all who did attend. A wedding kept the writer from hearing the papers except those of Prof. Wakefield and E. P. Wise. They were worth going far to hear. The papers of Prof. Snoddy and Prof. Peckham were very highly commended by those who heard them. The future of the Association was left with a committee consisting of Lloyd Darsie, Prof. Snoddy and C. A. Freer with the suggestion that if possible its annual meeting be merged with the annual outing meeting of the Cleveland Preacher's Association.——A very significant meeting was held in Cleveland on Monday, November 4, between the Baptist Preachers' Association and "our fellows." It was an ideal meeting in spirit. Dr. Stilwell, pastor of the First Baptist church of Cleveland, read a paper on what Baptists stand for. With an eye for all good things for the CHRISTIAN-EVANGELIST this paper was procured for publication in our journal and it will surely be read with delight and profit by the CHRISTIAN-EVANGELIST family. Ninety-five per cent of it was as clear a statement of what we are trying to teach as any of us could make. John E. Pounds spoke for us on the union of Baptists and Disciples of Christ. Never did he do any task more satisfactorily to his brethren. The result was that a union meeting will be held by the preachers of the two bodies every three months and we shall hope to report some practical things growing out of this conference within a few months. If all Disciples were like those that attended that meeting, and all Baptists were like those present that day, it would be very easy to unite the two bodies. But alas, 'tis not so. This is no time for little, narrow, contracted men. The hair-splitter is about out of a job. The little, spiteful, contentious spirit is out of date. Who dares to prophesy as to what is ahead? The next quarter century will see things done in the Master's kindom that we have not yet dreamed of. Indeed, the kingdom of Christ is coming to the earth.——The church at Shelby where C. C. Wilson ministers, is in a series of meetings. Miss Una Dell Berry, of Indiana, has charge of the music, and T. Alfred Fleming is preaching. November third was a rainy day and Ohio Missions will suffer because of it. Let every church take an offering for this great work.—C. A. Freer.

Kansas Notes.—Second District.

The following churches in this district have not sent the annual report to the state office for the year closing June 30, 1907: Colony, Central Union, Crandall, De Soto, Gridley, Glenwood, Louisburg, North Lawrence, Lawrence (colored), La Cygne, Lyndon, Norwood, Parker, Princeton, Selma, Topeka 1st, Williamsburg and Wall street. If these churches will fill out the blank sent them by A. Rosalea Pendleton, of Topeka, the State Secretary, and return to her by Nov. 20, they will be reported in the Year Book for 1907. ——The church at Paola held its protracted meeting in September. J. M. Lowe was the evangelist and Lucile May Park was leader of song. Both are efficient, and devoted to their work. There were 27 additions—17 by baptism. The church was greatly benefited by the meeting.—— We held our annual meeting here Nov. 6. It was a delightful hour of business and social intercourse rendered doubly so by the report that the church was entirely free from debt, the first time in several years. The number added to the membership during the year was 48, making a net gain of 12. The total amount of money raised by the church and all the departments for all purposes was $2,445.67, of which $167.16 was for missions. I have entered upon my second year as pastor.——Every church in this district should raise a generous offering for Kansas missions this month. W. S. Lowe.

Cincinnati Letter.

Splendid meetings are in progress at Norwood, 1st church Covington and Mt. Healthy—Arthur Sebastian is starting in well with the work at Bethel, where J. H. Lockwood labored for nearly a half century.——G. W. Thompson held a good meeting recently at Felicity, O., where 27 were added.——J. W. Hagin also had a very successful meeting at Carrolton, Ky.——C. M. Fillmore's successor at Carthage has not yet been chosen, but there is a probability that Homer E. Sala, of Sebring, will be the man.——S. B. White has organized a Men's Bible class at Bellevue, Ky., which has become already one of the most hopeful features of the work there.—— Recent visitors in our preachers' meetings were Royal J. Dye, of Africa; Mr. Osaka, of Japan,



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In addition to the cash contributions of the members, they have also subscribed for (and will subscribe for) $60,000 of the Gold Bonds referred to, leaving for outside subscription, **$30,000 of these Bonds at par and accrued interest** from July 1st, 1907, from which date the bonds bear interest at 5 per cent per annum.

These Bonds are Secured by a first mortgage on the entire church property (which is valued at $200,000) given to the MISSISSIPPI VALLEY TRUST CO, ST. LOUIS, TRUSTEE, at which institution the Bonds and semi-annual interest coupons are payable

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This representative church of the Brotherhood, located in the great and growing city of St. Louis, solicits your subscriptions to these Bonds as above, payable at once or by the first of the new year.

☞Read Bro. Garrison's editorial concerning this enterprise and these bonds, on page 1454 this issue.

Subscriptions or requests for further information can be addressed to any of the undersignedmembers of the building fund committee.

J. M. PHILPUTT, D D., Pastor. 5414 Vernon Ave.

SYDNEY H. THOMSON, Chairman, 5011 Washington Ave.
W. DAVIESS PITTMAN, 807 Pierce Bldg.
OREON E. SCOTT, 817 Chestnut St.
GEO. L. WILLIAMS, 1828 Pine St.

ST. LOUIS, MO.

who is spending some time here preaching and lecturing; and Claris Yuell, of Rising Sun, Ind. ——I have resigned as pastor of the church at Lockland and will close a ministry here of more than six and one-half years. I will take charge of the Fourth church, Akron, O., Jan. 1st, 1908. This church is in a field where there are 5000 people, and is the only church. When I came to Lockland more than six years ago the church was a struggling mission supported by the State Board. The field being an exceedingly hard one no phenomenal growth has been made, but in spite of all obstacles it has become a permanent work and thoroughly organized. The congregation now owns the best lot in the town upon which a new church will be built as soon as sufficient funds may be raised.

Station R. W. G. Loucks.

At Olympia, Wash.

Since October 3 the church in this city has been laboring with Evangelists S. W. Jackson and wife and Edward McKinney in a protracted meeting, with 38 additions to date. The meeting will close Nov. 3. Brother McKinney is a very competent singing evangelist. Sister Jackson is that and also, like her husband, a preacher of the Gospel. While Brother Jackson has been faithful to our plea he has made a favorable impression upon other religious bodies. He will occupy the pulpit of the Episcopalians next Sunday morning while Sister Jackson will address the ladies of that church to-morrow.

W. S. Crockett.
Minister First Christian Church.

Good Results at Nickerson, Kas.

In the big tent meeting held for four weeks by the Christian Church at Nickerson, Kas., led by W. L. Harris, of Lyons, there were 77 additions. Thirty-nine were "buried" with their Lord in baptism. Of the total number only four were under 18 years of age; the average was 45 years, and on up to 88 years. Two-thirds of the converts were married persons. This is a hard field, there being denominational opposition to the Christian Church. Brother Harris presented our plea so that many obeyed the call. Several young men promised to take up study for the ministry. Sunday night the converts stood up in a line that reached over one-half way around the tent, and the audience of over 1,000 people passed around and, taking them by the hand, bade them God speed. A basket dinner was held that day. The music by Brother and Sister Harris and Sister Wilson was greatly appreciated by all, as was the singing by a large chorus. All regretted to see the evangelists go and many wanted to continue another week. Money was raised to finish seating the house with opera chairs and plans are now being made to enlarge the building. Brother Gates has resigned to return to the evangelistic field and we are in correspondence with a good man to take the work in this college town. Brother Harris' heart is in the work and every one that attended the meeting liked him, regardless of church or creed.

W. H. Ward.

Bethany College.

President J. W. McGarvey, of the Bible College, Lexington, Kentucky, one of Bethany's most distinguished alumni, has visited us, delivering his lecture on "Jesus and Criticism" in the Chapel Hall. This was greatly enjoyed by the student body who as usual gave Bro. McGarvey a royal welcome. During the earlier part of the week Brother McGarvey was in attendance and lectured at the conference of the Bible League held in Pittsburg.——President Cramblet dedicated the new church of Christ at Claysville, Pa., last Lord's day and next Sunday will officiate at the dedicatory services over the new temple of worship at McMechen, W. Va. ——Prof. W. B. Taylor, pastor of the Bethany church, has given a report of the board to the effect that the proposed erection of a memorial church at the cost of $20,000, as a centennial aim, has been postponed two years in order that the efforts of the congregation in helping to endow the college may not be hindered. W. T. Moore, who has taken up the work of raising the $500,000 by 1909 for the improvement of the college, is getting the brotherhood in line and prospects point to his success. O. T. Lytle.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

California.

Dinuba, Nov. 4.—From the first Lord's day in May to October 29, we had 34 additions to this congregation. On October 29 we began a meeting with Brother Ogburn, of Bakersfield, leading our forces. Up to the present we have had seven additions, and are working, praying and hoping for a great ingathering of souls.—J. L. Limerick, Minister.

San Francisco, Nov. 6.—Two confessions and one by statement at West Side Church, November 3.—Robert Lord Cave.

Visalia, Nov. 8.—Six additions by letter not reported. Revival begins November 17, with W. W. Dorris as leader.—L. H. Teel.

Idaho.

Orangeville, Nov. 8.—The church here recently held a three-weeks' meeting with J. B. Lister, corresponding secretary and evangelist of North Idaho. There were nine accessions and the church was greatly blessed.—H. H. Hubbell, Pastor.

Illinois.

Springfield, Nov. 9.—Our meeting at Atwater, N. Y., resulted in four baptisms; at Pleasant Hill, five miles east of Atwater, two baptisms. In September, I held a meeting with Ernest Turley as singer, at Clear Lake, Ill., which resulted in two baptisms.—C. G. Cantrell.

Toluca.—Our meeting with J. P. Givens and L. W. Landrum, singer, closed October 27, resulting in 12 baptisms and two reclaimed. This was a great meeting for Toluca.—F. M. Morgan, Minister.

Mulkeytown, Nov. 11.—One by confession and baptism Saturday night. Revival started Sunday morning. Good prospects.—Ernest Reed, pastor.

Christopher, Nov. 11.—I have held meetings at Georgetown, Mich., Brookston, Ind., and Bement, Ill., with 93 added, and am in a two weeks' revival here with 82 added to date.—Evangelist J. Bennett.

Du Quoin, Nov. 13.—Two added last Sunday night and one the Sunday before. All goes well and the outlook is good.—George W. Wise, pastor.

Chapin.—Our four-weeks' meeting here closed November 7, with 31 additions, all confessions except four.—O. C. Bolman.

Indiana.

Middletown, Nov. 11.—Two baptisms here yesterday; six additions recently; five not reported three baptisms, one from another church and one by letter.—L. E. Murray.

Carlisle.—One baptism.—James H. Brooks.

North Vernon.—The church here is prospering. Sixteen have been added since the first of October, at regular services. This is largely the result of a series of union evangelistic meetings in which the Christian Church co-operated.—David B. Reeder.

Iowa.

Clearfield, Nov. 9.—Four confessions and baptisms November 6, one by statement. Work in fine shape. Twenty-nine accessions since October.—S. R. Reynolds.

Marion, Nov. 11.—I am glad to report the work moving on nicely.

Cedar's Cove, Nov. 11.—Four added since last report. Three by confession and baptism and one by letter.—C. A. Hess.

Des Moines.—Reports of ministers' meeting November 11: University Place, eight by letter, one confession; Central, one confession, one by statement; Ninth and Shaw, two confessions.—[illegible]

Japan.

Tokyo, Oct. 21.—Baptized two men yesterday. Work is going well.—W. D. Cunningham.

Kansas.

Havensville, Nov. 11.—Thomas L. Cooksey, of Indianapolis, recently held us a two-weeks' meeting, resulting in 24 additions and the church strengthened in all departments.—T. J. Richardson.

Rock, Nov. 10.—Last night we closed the most successful meeting ever held in Rock. There were 35 accessions—29 confessions, four from other churches, six by statement and five reclaimed. The entire church is aroused. Brother McLain, the popular pastor, was with us part of the time. Brother Chamberlain also assisted. We have some earnest workers in Rock.—L. B. Van Deusen.

Mina, Nov. 11.—Just closed a meeting here with 15 added, 5 of whom came from other churches and one statement. Nine were men and boys. The church was put on better working basis, pledges made for half-time support of preacher, indifference broken up and good seed sown. Charles Henning was our helper.—O. L. Adams, living-link evangelist.

Stockton, Nov. 12.—Just started a meeting at this place. Closed at Lafontaine with 25 additions.—Edward Clutter.

La Crosse, Nov. 12.—Following a union meeting, the Christian Church has received about 27 members—24 by baptism and others to be baptized.—O. H. Truman, minister.

Windom, Nov. 14.—Two added here November 10. The work is growing in interest.—Bishop M. Hopkins, minister.

Colby, Nov. 6.—Eight additions in the three months I have preached here. Baptized six Sunday afternoon.—T. J. O'Connor.

Manhattan, [illegible].—Eight added yesterday. W. F. McL[illegible].

Randall, Nov. [illegible]. Three nights of invitation with 10 additions—seven by confession. Interest fine, audiences great.—C. C. Aydelott, Evangelist.

Moran, Nov. 8.—We had a glorious service here last night; one more made the good confession and one united by statement.—J. P. Haner.

Medicine Lodge, Nov. 12.—Meeting closed last Sunday with 12 added—eight by relation, two by confession and two from other churches.—L. J. Barnum.

Clay Center.—Our meeting here, conducted by Evangelists Cooksey and Miller, which closed November [illegible], resulted in 53 additions to the membership.—S. Trivett.

Kentucky.

Latonia, Nov. 8.—H. W. Elliott recently closed a very helpful ten days' meeting here with 14 added—nine by confession, five by letter. The people were delighted with Brother Elliott's work and regretted the sudden closing of the meeting when he was called home. The work prospers.—H. C. Runyan.

Latonia, Nov. 11.—Three added by letter here yesterday.—H. C. Runyan.

Lawrenceburg, Nov. 14.—A two-weeks' meeting at Willisburg, Washington county, recently closed with 12 added—10 by baptism, two by statement.—W. C. Gibbs.

Michigan.

Adrian, Nov. 14.—Closed a fine meeting here last Sunday evening. A strong, healthy interest was awakened which will bring results in all the work of the church. I have never had better support. There were about 20 accessions. Brother Huntsman is a noble co-worker. The singing was excellent. We all rejoice.—F. P. Arthur.

Missouri.

Etterville, Nov. 12.—W. H. Scott closed a 20 day meeting here last Friday night with 36 additions—20 by baptism, 16 from other religious bodies and formerly belonging to our church.—J. J. Flint.

Callao, Nov. 11.—We are in a great meeting here. George H. Nicol is the evangelist and Brother Whip, of Des Moines, is leader of song, a good organizer and mixer. Three added yesterday. Meeting one week old.—J. B. Lockhart, Minister.

Atlanta, Nov. 9.—The church here has just closed a successful meeting with J. M. Camp, of Eureka, Ill., as evangelist. Six were added by statement and seven by obedience. The church has been greatly strengthened and new life put into every department.—Grace Lewis Snow.

Joplin, Nov. 9.—Our meeting is sixteen days old and we have had 11 additions. Interest is increasing. We are hoping for greater results. Boen and Parnell, evangelists.—George L. Peters, Minister.

Everton, Nov. 11.—Our meeting here began November 5. Greatest interest ever manifested in this city. A wonderful meeting is anticipated. Sixteen additions to date—five by baptism, six from another church, five by statement. The meeting held at Antioch, four miles west of Everton, by Elder Hargrove, closed two weeks ago with 61 additions. Southwest Missouri is on fire with the gospel.—W. H. Hale and W. S. Hood, evangelist.

Laddonia, Nov. 11.—I recently held a meeting at Hays Creek church, in Ralls county, with 14 accessions—nine by baptism and five otherwise. W. T. Henson is helping us in an interesting meeting here.—J. D. Greer.

Higginsville, Nov. 11.—Ten additions here during October,—three of them by confession and baptism.—James N. Crutcher.

Huntsville, Nov. 10.—Three added—two by letter and one by statement.—Clark W. Comstock.

Seneca, Nov. 11.—We have just closed a meeting here of five weeks duration, resulting in 37 additions, 24 of whom were by confession and baptism, four from the sects, and nine by letter and statement. We had no outside help.—H. A. Morgan.

Lathrop, Nov. 13.—J. L. Thompson has just closed a two-weeks' meeting with us, resulting in 23 additions—15 by confession and baptism, 8 by letter and statement.—B. F. Creason, pastor.

Macon, Nov. 12.—Two added at Moore's Chapel and six at Ethel, since last report. Work going nicely at both places.—Irving T. Le Baron.

Salem, Nov. 12.—I have just closed a three weeks' meeting at Jadwin with 34 additions—five by statement, two reclaimed and 27 by confession and baptism.—W. T. Walker.

Nebraska

Cook, Nov. [illegible]. were fighting a hard battle. The church is weak in numbers and money. One added yesterday.—Joe Brown.



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Aurora, Nov. 10.—Our meeting with Evangelist R. F. Whiston closed Friday night with a reception to the new members. There were 104 additions, many adults, over 75 baptisms. Town stirred as never before. Every department of the work greatly strengthened.—E. H. Whiston, Pastor.

Ohio.

Norwood, Nov. 12.—The best meeting in the history of the church closed November 8, having lasted three weeks. Forty-four additions—13 by baptism. W. E. Ellis, Cynthiana, Ky., was the evangelist.—Joseph Armistead, Minister.

Rutland, Nov. 12.—On Sunday evening we closed a 15 days' meeting with the church in Rockville, a village church near this place. The attendance was large from beginning to end. The church was made stronger in its spiritual life, and there were 17 accessions. Seven others were added just before the meeting. One addition at Rutland and three at Bradford.—O. O. Olney.

Washington, C. H., Nov. 9.—Three baptisms. Work moving along hopefully.—J. J. Cole, minister.

Ashtabula, Nov. 13.—Two by confessions and one by statement last Lord's day.—J. W. Underwood.

Oklahoma.

Woodward, Nov. 7.—Two by letter, two by statement and two by primary obedience last Sunday.—Ed. S. McKinney, pastor.

Tulsa, Nov. 11.—I recently held a two-weeks' meeting at Mounds which resulted in 15 additions—eight by confession and baptism and seven by statement. S. W. Marr filled my pulpit here the first Sunday in November, when there were three additions—two by letter and one from another church. Two added by letter and statement yesterday.—M. S. Dunning, Pastor.

Hobart, Nov. 11.—Six added yesterday—two by confession.—W. A. Merrill.

Erick, Nov. 14.—My wife and I have just closed a meeting here with 35 additions, about half of this number by baptism. J. P. Holmes is the pastor.—John S. Stevens.

Oregon.

Roseburg.—Meeting closed November 2, with 51 added—20 by confession and 31 by letter and statement. J. N. McConnell and George A. Butler, evangelists.—Bernard W. Bass, Minister.

Pennsylvania.

New Castle.—One added by letter to the Central Church, since last report.—Francis M. Biddle, minister.

Tennessee.

Nashville, Nov. 13.—James Small and LeRoy St. John recently closed a fine meeting at the Seventeenth Street Church. About 55 were added and the church was greatly strengthened. Several added since the meeting closed.—James T. McKissick.

Bristol.—I am beginning my fifth year with the Central Church here. Six added recently at our regular services.—W. P. Couch, minister.

Texas.

Midland, Nov. 11.—Our meeting with home forces closed last night. I did the preaching and led the singing. The meeting resulted in 63 additions—43 by baptism, five from other churches, and the others by statement.—A. C. Parker.

Utah.

Salt Lake City.—Two by statement November 3.—Albert Buxton.

Washington.

Olympia, Nov. 5.—A splendid revival closed here November 3, with about 40 accessions, almost all by confession. S. W. Jackson, of Amarillo, Tex., did the preaching, his wife assisting as soloist, and Edward McKinney, of Dorsey, Ill., as song leader. People filled the church to overflowing. The church was greatly built up and strengthened and is left in splendid condition.—Mrs. W. A. Berry.

Nine added recently—seven by confession and baptism and two otherwise.—H. C. Littleton.

Changes.

Charlton, Frank M.—Rushville, Ind., to La Harpe, Kansas.
Hamner, E. D.—Davis, I. T., to Bay City, Tex.
McCormick, F. C.—Milton, to Hartford City, Ind.
Mullen, John—McConnelsville, to Findlay, O.
Mills, R. W.—Mountain View, to Water, Okla.
Nichols, Roland A.—Millersburg, O., to Lock Haven, Pa.
Oldham, W. H.—East Liverpool, to Sebring, O.
Pitman, F. M.—Bethany, W. Va., to Montpelier, Ohio.
Sebastian, Arthur A.—Cincinnati, to Bethel, O.
Sellers, G. D.—McLouth, to Jewell City, Kan.
Allen, J. H.—Bunceton, to Sedalia, Mo.
Bennett, R. J.—Brackenridge, Pa., to Bethany, W. Va.
Campbell, Sheeler.—Versailles, to Franklin, Ill.
Fowler, S. F.—Madisonville, Ky., to Jennings, La.
Ford, Charles.—Brecksville, to Rushsylvania, O.
Laing, F. B.—Clarkston, Wash., to Lewiston, Ida.
Newlin, W. H.—Jamestown, to Thorntown, Ind.
O'Neale, F. M.—Billings, to Marionville, Mo.
Perkins, J. R.—Paris, Mo., to Fresno, Cal.
Smith, W. H.—Bryan, O., to 2204 N. Capitol avenue, Indianapolis, Ind.
Surber, G. L.—Payette, to Emmett, Idaho.
Telford, S. P.—Stronghurst, Ill., to Kellogg, Ia.

Ministerial Exchange.

Churches unable to engage professional evangelists can learn of a strong team that may be secured at reasonable rates, by addressing "The College," Dexter, Mo. Only a few engagements will be accepted.

Evangelists Cantrell and Nelms, who have been holding meetings for the last few months in Central Illinois, wish to go either South or West for a few meetings. Address C. G. Cantrell, 421 W. Monroe street, Springfield, Ill.

S. J. Vance, Delta, Colo., has time for two meetings in 1908. He desires to make early dates that the churches may have ample time to prepare for good meetings. He raises the salary for himself and singer by lectures and offerings, the churches providing only entertainment and traveling expenses.

Churches desiring L. B. VanDeusen for meetings in 1908 may address him at Durant, I. T.

The church at Jadwin, Mo., wants a minister for one-fourth time. W. T. Walker writes that there is room for a good work in that county for the right man.

Congregations needing a minister for full time, or for half-time, may address J. F. King, Parkersburg, Ill. Only those churches whose members are working in harmony need reply.

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—The Evangelistic Note. By W. J. Dawson. The opening essay on "The Evangelistic Note" is an interesting recountal of the revolutionizing Christian experience undergone by the author, leading him to resign his London pastorate and begin the evangelistic work he has now undertaken in America. He is unconventional, direct and authoritative. $1.25.

—The Antidote to Christian Science. By James M. Gray, Dean of Moody Bible Institute. This is not a virulent attack on Christian Science—there have been too many of them. In a forbearing spirit the author tries to show where Christian Science fails as a religion. We have sold many of these and they are highly commended by our patrons. 75 cents.

—The Iowa Pulpit of the Church of Christ. These twenty-two sermons were collected and edited by J. H. Painter. There is manifested a renewed interest in the old landmarks, and this class of sermons is having a large sale. G. T. Carpenter, D. R. Dungan, J. H. Painter, G. L. Brokaw, H. U. Dale, D. R. Lucas, Charles Blanchard, J. Mad. Williams and Allen Hickey are among the contributors. $1.

—The Lamp of Sacrifice. By W. Robertson Nicoll. These are sermons preached on special occasions by the widely-known editor of "The Expositor's Bible." There are twenty-one of them. The spirit and power of sacrifice is seen running through them all. "Gethsemane the Rose Garden of God," "The Message for Midnight," "The Lamb's War with the Beast," "Aspects of the Mystical Union" are among the subjects. $1.50.

We recommend each of these to our patrons.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Christian Endeavor

December 1, 1907.

The Utility of Gratitude.

DAILY READINGS.

M. Thanksgiving is Good.	Ps. 92:1-15.
T. In Public Worship.	Ps. 35:17-19.
W. In Everything.	1 Thess. 5:11-18.
T. For Jesus Christ.	2 Cor. 9:10-15.
F. For National Blessings.	Ps. 136:1-26.
S. For Bodily Good.	1 Tim. 1-14.
S. Topic.	

The third psalm is the Scripture portion for the consecration meeting. No more beautiful selection could be made. Let us read it over a few times in preparation for a fine meeting. Each one will find some suggestive word for a testimony or for an acknowledgment of the goodness of our God.

You are reading the American Standard Revised Version. You read this version because you wish to have the text which brings the original writing nearest to you. The words, "the Lord," so common in the Common Version, are here rendered "Jehovah." The wonderful name of Jehovah occurs five times in the psalm. In every verse except one there is a reference to him and in that verse, the eighth, there is a reference to his works. So we have a psalm filled with the presence of Jehovah.

It is a psalm of thanksgiving for his gracious and saving works. Five times we find the word "work" or works. Every verse has a reference to the works of Jehovah, some of them very specific, as in verses 5, 6, 7, 9. So here we have a psalm filled with the works of Jehovah.

The writer had been meditating upon these works of Jehovah and was so impressed by them that he overflows with praise. The praise is not kept in his heart close and quiet but he wishes to voice it in "the council of the upright, and in the congregation." He turned the assembly into a praise meeting.

Consequently this psalm is just what you want for a good Christian Endeavor consecration meeting. And you will notice that the writer's praise becomes consecration in the last verse in which he writes "a good understanding have all they that do his commandments."

Get into the spirit of the writer. He was thinking of Jehovah. Who is Jehovah? Some thoughtful and devout writers suggest that Jehovah of the Old Covenant is Jesus of the New Covenant. This is only a surmise, but it is a reverent and reasonable one. At any rate you may think much and often of God.

Your thought of God should impel you to praise as it did the writer. The thought of God rouses enthusiasm. You are contemplating his works as did the Psalmist, and the opportunity of fellowship in the works of God is your consecration.

The psalm offers you material for a word of praise in the coming consecration meeting. You can say, "the works of Jehovah are great." You can say, if you feel it so, "his work is honor and majesty." Some people are ashamed of the work of our God.

You can say "Jehovah is gracious and merciful." You can tell also how he "gives food unto them that fear him." You also know how he is "ever mindful of his covenant." You can thank him for the "heritage of the nations" he has given us in this good land of ours. You can praise him for "truth and justice and uprightness" and for his great "redemption."

And when you pray you will acknowledge "his holy and reverent name." Your consecration begins in your fear of him, an evidence of your good sense. Only fools refuse to acknowledge God and keep his commandments.

Thus the thought of God and of his works leads to consecration. And such consecration, the doing of his commandments, not lip service, establishes his praise forever.

Midweek Prayer-Meeting

By Charles S. Medbery.

The Meaning and Moral Uses of Thanksgiving Day.

Topic Nov. 27th, 1 Chron. 16:1-36; Acts 27:33-36.

This psalm that David delivered into the hands of Asaph and his brethren at the bringing up of the ark to the city of David, strikes a note of royal thanksgiving and praise. It is found also in the 105th psalm, in part. There is a high note of exultation in its utterances. It is reminiscent of the "wondrous works" which God had wrought in the deliverance of Israel from Egypt and the wilderness wanderings. It recalls the covenant made with Abraham, his oath unto Isaac and the confirmation of the same to Jacob for a law, and to Israel for an everlasting covenant. It is a magnificent pean of praise and triumphal thanksgiving and rejoicing.

Where, indeed, would you go to find anything surpassing this:

Sing unto the Lord, all the earth;
Show forth from day to day his salvation;
Declare his glory among the heathen;
His marvelous works among all nations.

* * *

Glory and honor are in his presence;
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name;
Bring an offering and come before him:
Worship the Lord in the beauty of holiness.
Fear him, all the earth;
The world shall be stable
That it be not moved.
Let the heavens be glad and let the earth rejoice:
And let men say among the nations—
"The Lord reigneth."

It is strikingly significant that out of this solemn yet joyous thanksgiving came the impulse and inspiration to build the house of the Lord in Jerusalem. It was the beginning of the marvelous prosperity that marked the closing years of David's reign, including his final subduing of the Philistines, the conquest of Moab and the establishment of his dominion by the river Euphrates, and the defeat of the Syrians, so that the Syrians became David's servants and brought gifts. "Thus the Lord preserved David whithersoever he went."

Drunk with prosperity, we have forgotten God. So we need to be reminded again and again of our dependence upon him. In the midst of the unstable condition of our commercial affairs, it is worth our while to recall the assurances of Israel's prophet-king. Only as we trust in him and obey his laws will we find the world stable, that it be not moved. The moral value of financial reverses is that we are impelled toward the things that abide and are eternal. We have to get back to first things, now and then, else we might forget God altogether. The meaning and moral uses of Thanksgiving Day are just in this reminder of the source of all our blessings and in the emphasis of the solemn fact that there is nothing really stable and certain in this world save as we commit our ways unto him. So let us pray on this

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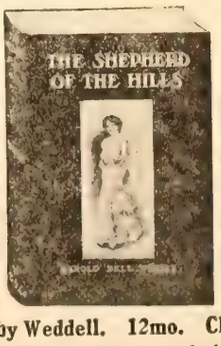
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thanksgiving day: "Save us, O God of our salvation and gather us together and deliver us, that we may give thanks in thy holy name and glory in thy praise. And let all the people say Amen.

Sunday-School

December 1, 1907.

The Death of Samson.—Judges 16:21-31.

A wild and stormy life was that of Samson. Read the whole story in chapters 13-16. Nearly every nation has in its early history or in its pre-historic traditions some such hero of gigantic strength. And often, as here, physical strength is joined with moral weakness. But the character, rough and imperfect though it is, is relieved by a dash of generosity and a rude zeal for the service of his people.

The strength of Samson is conceived and represented as having a distinct religious significance. He was not strong because he was better than other men, but his strength was a gift from Jehovah and was connected with the Nazarite vow which his mother took and which he kept. The Nazarite was supposed to be a person of special and extraordinary purity of life. His purity was, to be sure, largely ceremonial. He was to refrain from eating unclean things and drinking wine, and was to let his hair grow long. He was, in general, to live a life of wild asceticism which separated him, in measure, from his fellows. So Samson was never a man of the multitude, but was always a man apart.

This separateness was perhaps a gain, from the standpoint of the then current notion of maintaining virtue by withdrawal from the world, but it was a hindrance to Samson's work as a leader of Israel. He appears as a border chieftain, living on the frontier toward the Philistines and harrying them often by his own individual exploits. But the doing of individual exploits is not necessarily warfare. Born to command, Samson did not command others and in critical moments could not even command himself. He was a champion more than a leader of Israel.

Samson's strength was from the Lord. His weakness was from his own folly. His experience in border warfare must have taught him the danger of an alliance with the Philistines. His friends must have warned him, if they dared. But the lust of the eye was stronger than his discretion. His very strength had swept opposition from his path, tempted him to disregard restraint, and given him the habit of getting what he wanted regardless of consequences. The consequence in his case was his betrayal, downfall, and blindness.

The death of Samson was more glorious than his life. His blindness and bondage were pathetic without being heroic, for they had come upon him not in the performance of duty but in the gratification of his own selfish and foolish desires. But at last in blindness and weakness he learned the lesson of sacrifice. Perhaps it was in part mere thirst for revenge which made him willing to give up his own life that he might bring a great disaster upon his enemies. But let us suppose rather that during that period of his blindness he had taken time to think over the fruitlessness of his life and the smallness of his service to his people, and resolved that he would, at cost of his own life, close his career by a deed which, according to the rude morals of that age, would seem a great blessing to Israel.

But, taking Samson's career as a whole, the most striking thing is the disparity between his great powers and his small achievements. He is neither saint nor hero, but a ten-talent man who made poor use of his capital. God's plan was foiled by man's unwillingness to be used in the appointed way. Milton puts these words into the mouth of Samson:

"Let me not rashly call in doubt
Divine prediction. What if all foretold
Had been fulfilled but through mine own default?
Whom have I to complain of but myself?

TWO-MINUTE TALKS

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The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

A STATE SUPERINTENDENT FOR ILLINOIS.—When Marion Stevenson resigned to enter upon editorial work with the Christian Publishing Company, the Illinois Bible School work was left without a leader. But now that Clarence L. De Pew, of Jacksonville, has been chosen State Superintendent, the work is rallying from the temporary lull in its activities, and new enthusiasm is showing itself. The new superintendent comes to the work with a rich experience as leader of one of the great schools of the State, that at Jacksonville, where steady and wonderful growth has followed his efforts. The writer has known Brother De Pew for a number of years, and has great pleasure in extending to him the hand of welcome and congratulation on his entering so wide and inviting a field. In a letter just received from Brother De Pew he says: "As I am just taking up the work I will greatly appreciate any suggestions you have to offer, and would especially like to know what plan you have for mailing information to your schools, and how often you do this, how you raise your funds and arrange your field trips. In fact I will appreciate any information your time will permit you to give, and will be glad at any time to favor you in any way I can." I have written him in reply, of course, and hold myself ready to be of any service our experience in Missouri may enable me to perform.

COLORADO IN LINE.—In the same mail with the above comes a letter from the newly appointed Superintendent for Colorado, E. M. Cosner, from whose letter I quote: "I have been recently elected to the office of Superintendent of Bible Schools for Colorado, and my experience in Sunday-school work has been of a local nature, having been a business man for twenty years. I am anxious to get all the information I can on this line. I take the liberty of asking you if you will be kind enough to give me a general outline of your duties, so I can get some helpful ideas and advice."

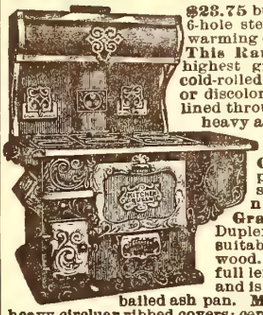
So here are two business men called into the leadership of Bible school work within a few weeks. It is the Savior's method. Leave the nets and the fish, and become fishers of men. Leave the receipt of custom and receive disciples for the Lord.

If Missourians have to be shown many other things, it is but fair that in some things they should show others, and so we are glad to be of any help we can to these brethren in this great Bible School department; but remember, brethren, I shall draw upon you for many things in the way of plans and methods, for I am only a learner of the ways to do this work.

I was compelled to close the course of lectures in the college at Camden Point by circumstances over which I had no control; but they will be resumed in due time.

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People's Forum

Baptists and Disciples.

To the Editor of THE CHRISTIAN-EVANGELIST:

In your issue of October 10th, in the People's Forum, brother Claris Yeuell, under the heading, "Baptists-Disciples," says, "Baptists, with their close communion, Disciples, with their close baptism, emphasize the close corporation conception of Christian (?) fellowship. Baptists becoming Disciples, Disciples becoming Baptists, have to submit to re-baptism. Baptists are re-baptized 'for the remission of their sins.' Disciples are re-baptized into the Baptist church. While this is not universal, it is general in the South."

Now, I have lived and labored here necessarily, much of my time in the evangelistic field, daily among and before the people, and for the first time I have heard it said that southern Disciples practise "close baptism!"

Again, the custom of "re-baptizing Baptists for the remissions of their sins," when they desire fellowship among us is not "general in the South," but it is the rarest exception. There is only one infinitesimally small element that teaches and practices the "re-baptism" theory and it is about decayed. Of course, if any one coming into our fellowship desires to be baptized to obey God and demands it at our hands we baptize him.

Once more, it is the very rarest exception that "Disciples are re-baptized into the Baptist church," in the South, and this for two reasons, first, Disciples down here are quite content to be known simply as Christians or Disciples of Christ; and, secondly, Baptists have seen our good fruit until if the rare exception comes that a Disciple unites with the Baptists the one baptism already submitted to is in many cases even among the Baptists, "in the South," counted quite sufficient.

Having spent nearly a quarter of a century in the active ministry, mostly in the South, in every state, and all over every state of the South, except Arkansas, I give it as my experience and observation that a very much better feeling is growing at a rapid rate between Baptists and Disciples and I am hoping to see the day when we shall be one mighty army in Christ.

Now, my good brother Yeuell, it is hardly fair for you to come down to "Sand Mountain," where seeing a Disciple is like seeing an angel from heaven, and where some Baptists scarcely know the difference between George Washington and Adam and speak of your observation as "general in the South." I have been over that territory and confess, with shame, to its ignorance. It ought to be evangelized, enlightened, saved,. I hope the CHRISTIAN-EVANGELIST will give us more issues on the "Country Church," and that we can get the papers into the hands of our people. But, the Lord knows the South is ignorant and sectarian enough if truly represented, without the necessity of hyperbolic descriptions.

O. P. Spiegel.

Birmingham, Ala.

After Thoughts on Norfolk Convention.

To the Editor of THE CHRISTIAN-EVANGELIST:

Is is possible that custom is so strong that we can hardly break the one established of the General Convention meeting in October? This year the matter of time was not brought up at all. As it stands now we shall hardly be able to change the time before 1909, but even for that year we are liable to a cold snap in the midst of the convention. This is objection one.

Second, among the most important men to be at the convention are the teachers, and talented young men in our High Schools and Colleges. More than ten thousand of our brethren are teachers, many of whom are not only willing but anxious to go, but cannot attend in October.

Third, the preachers who take vacations at all have just returned to their congregations and are busy re-organizing for fall and winter services. If the Convention met the last of August and first of September a large number of these could go and would go, but will not leave their work in October.

Fourth, the business men are in the midst of their very busy season, wherein one month or five weeks earlier they would have had comparative leisure.

Thus the college men, the public school teachers, the very many preachers, and the business men are largely deprived of attending, unless the Convention happens to be very near them where they can run in for a day or two.

Another class well worth considering are the college students, who are almost all cut off from the opportunity of attending these general Conventions. It seems to me the brethren who are leading in this matter have not studied the question from the other side.

If it is replied that enough people attend as it is, and the Convention cannot be made a great mass-meeting, then let the self-electing boards and committees go on and do the whole work. But if the fellowship and encouragement and inspiration of the Convention are good for some of us who take less part, it would certainly be of equal blessing to those now deprived of it. And if the Convention becomes too large for the halls let us divide ourselves into two sections and meet one in the East and one in the West, and let all who desire have the full encouragement and inspiration that a great Convention can give.

Another improvement will come when those who use half an hour or an hour to read over what we can read just as well at home make their reports as the Foreign Secretaries do, in five or ten minutes; and let the Committees be careful to select speakers from the ends of the earth, who touch deep fountains of consecration, the highest points of intellect and the greatest grasp of the questions before us. Let us hear such men in fifteen minutes or an hour talks. Speeches like that of Brother Moore from Birmingham and Combs from Kansas City mean much. Those elementary principles which Combs so tersely and sententiously expressed are lines of energy and chains of purpose to many who may not be so strong, or who may be faltering on mighty issues that connect the visible and the invisible. Such speeches keep the way of life open and the connection with God clear, and enforce the sense of responsibility.

Dr. Dye from Africa ought to have had half an hour or an hour. When he stated that he believed the blessing of that mission was that it was founded on Sacrifice, that from the beginning and from the heart they must give up their idols, their many wives, their drink, their tobacco, their everything that was unclean or hurtful to body or mind, and give themselves wholly to Christ and to saving mankind, he spoke the fundamental principle of Christianity, one which the Church is constantly forgetting. Such men ought to have the privilege of speaking to the people out of their deepest convictions longer than ten minutes. They are in fellowship with the Almighty and see clearly. Let them declare the living truths freely.

The Lord give us to see clearly the meaning of Jesus' life, and his message to the world and our own relations to these.

J. Hopwood.

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Rest where you are.

Neglect the needless; sanctify the rest;
Move without stress or jar;
With quiet of a spirit self-possessed,
Rest where you are.

Not in event, restriction, or release,
Not in scenes near or far,
But in ourselves are restlessness or peace,
Rest where you are.

Where lives the soul, lives God; His day,
His World,
No phantom mists need mar:
His starry nights are tents of peace unfurled:
Rest where you are.

"Not as the World."

By E. A. Child.

Chapter XXIII.—The Restoration Begun.

"Were there no night
We could not read the stars—
The Heavens would turn into a blinding glare.
Freedom is best seen through the prison bars
And rough seas make the heaven passing fair."

It is as we return unto the Lord that revival will come; for if we had not wandered from Him, His life would be among us in power.

Andrew Murray.

✣ ✣ ✣

Mr. Pratt stood for a moment and looked, first at the body of representatives from Middleton and then at the representatives from the denominations that had gathered in the council, his keen eyes moistening as he said: "Brethren, what God hath joined together let no man put asunder. For years I have gone up and down this country, lamenting the divisions and dissensions in the household of God, by which Zion has languished and the world is not redeemed for Christ; and now mine eyes behold the beginning of the restoration for which prophet, priest and sage have waited and hoped without consolation, until now. Rejoice, ye saints of God, to see this day!

I call you to witness if I have not served faithfully these years, among the churches and as you know they are powerless to reach the fallen and the lost to any extent. They are often the most inefficient, unbusiness-like organizations in all the communities. As a rule they are without order or system, guessing at their accounts and making aimless, haphazard efforts to raise their revenues by first this method and then by that; many of which are questionable and dishonest; and in the end allowing their pastors to go away unpaid and unrequited for their efforts: I have known of their being sent off with aching and disappointed hearts, because of the small results, which the churches were to blame for themselves. Their most earnest efforts were depreciated and their spiritual wisdom having been set at naught by worldly minded counselors, for the advice of the ungodly and the unbelieving of the community. These organizations have to my knowledge and to the sorrow of all within this presence, stood in the way of efficient and consecrated men, not entering in themselves to reap the harvest and forbidding those who would, and who were entering. But I do not come to censure nor say hard and unwarranted things. The blame lies with the system, which in the first place divides the communities into bitter little sects, with not enough efficient business men to run the organization as the Master's business requires it to be run. The same system of divisions divides the spiritual class in the same way and there is dearth there also because a few are set here and a few are set there and a few in another part of the town: all working contrary and in opposition to the other and not enough in any one division to create the proper respect for God's cause, or to attract the people of the world to imitate their example and faith. But they join themselves—and many of these professed followers of our Lord are found with them—in the worldly organizations that tend away from God and to the destruction of the church more and more. Thus the masses are not reached for Christ, nor is the worship of God carried on in a manner that glorifies Him.

O, brethren, you have the opportunity of this generation and of forty generations within your grasp. Put away your denominational divisons and flow together, as the Middleton people have, and see the same efficient organization and business-like administration, in things temporal and spiritual, over this beautiful land which awaits your possession for righteousness, and the name of our God and His anointed Son, "shall be a praise throughout the earth." Thus saying, he began to pray and the very place seemed to be shaken with the power of the Holy Spirit, and the delegates began to speak in tongues of eloquent praise for the new way they had heard set forth and to desire that it might prevail throughout the earth.

The eminent speaker, who proposed that the Middleton people be sent for, now arose and proposed that they recommend the Middleton system to be adopted so far as possible, in all missionary work and plans of the churches in future. The authority to be turned over to the Assembly of the Christian Congregation, to appoint efficient Boards and workers and to adjust the work as fast as they could attend to it: that all the denominations there represented, should act in concert to bring all Christian effort within the system, so far as possible, leaving each at liberty to exercise its own discretion and take its own time in the adjustment. This was adopted without a dissenting voice, for even the opposition had melted away and become a part of the great unanimous body, seeking to honor the Middleton people and to install their system.

That evening Brother Pratt was asked to take the meeting at the opera house, and it was spread about the city that the originator of the Middleton system was to speak and the house was literally packed. And such a sermon as there delivered had never been heard in that city before. Hundreds arose at the opportunity for consecration, and penitential tears flowed, for men and women were led to a repentance of Pentecostal type and Pentecostal power was present, to save.

The people were unwilling to allow the meeting to close, and the spirit-filled man was detained to speak many days and nights in a large pavilion which had been constructed to accommodate a carnival which had just closed. Vast assemblages came together and all the pastors of the city led their people to the meeting, since they had been at the Council and had concurred in the proposal.

The business men became intensely interested and surrendered themselves to the influence of the Spirit and were renewed in righteousness. The saloons and gambling houses closed up and their keepers either came to the meeting or left town, for it was "hell" to them, they said, to do otherwise. The leading business men, having been touched by the same spirit, came together at the board of trade and consulted one another as to the feasibility of adopting the Middleton system in their city, as to the property rights, etc. The mayor, city treasurer and other business men of Middleton were sent for to give them advice upon the proposition. The assessment rolls were gone over carefully and the outlying territory for five miles taken into consideration as garden supply and homes for people with limited means; and it was estimated that one billion dollars was the actual value of this territory and the property on it. Several wealthy men offered to give outright in property and in cash, if the Middleton system could be inaugurated, five hundred million dollars. Enough more were found who were willing to place their property into the community on a basis of three per cent interest. This was sufficient to swing the project. Next a petition was sent to the

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Legislature, to obtain the right to vote this change, and it was granted, since it was the Governor's home and he used his influence to bring it about speedily. At the election it was found that there was little or no opposition and the matter was carried. The churches all went into the system before Brother Pratt closed the meetings, which swept the town and the surrounding country, and the new order of things was fully established within twelve months of the time it was started.

Fully fifty million dollars, in franchises and rents, was the first year's income, and that at a far less cost to the residents in general, than formerly, and a multitude of people flocked to that city from other cities, both with manufacturing and other establishments. Thus the splendid example was started and in another twelve months twenty other cities were under the same system, and the good work progressed on both sides of the globe.

Wealthy Christian men called a congress of the leading capitalists of the United States, to consider the advisability of putting the system into practice over the entire country, and of using the accruing funds to push the work of missions along the same line. It was found that the moneyed congress alone controlled enough wealth to project the matter and yet leave each man a good working capital.

They agreed to put their resources into a co-operative fund and buy out the entire country, as far as the laws of the land would permit them to do so, and inaugurate the Middleton system in every city, hamlet and town as well as throughout the farming districts that were within the proper and approachable limits of these incorporations, that they might co-operate with them.

Accordingly agents were sent into all the great cities to investigate conditions and possibilities along this line and to report at the next congress, which would be held in six months from that time.

These agents brought in a unanimous report at the time fixed, that it was not money so much as it was disposition on the part of the people, that was required. It was also cited that men like Pratt and Brown, and their co-operators in this country, and Gordon with his assistants on the other side of the globe, were the moving forces to draw the people together and cause them to turn from their idol worship and practices of covetousness and division, by the power of the Spirit which possessed them. And only thus, as the churches could be influenced to take the initiative of community interests, by themselves giving up their divisions and coming together to form the Christian Congregations and Assemblies of Christian business men to take charge of the communities thus formed, could the people be induced to take such steps.

It was also cited that this very work was going on as fast as such men could be sent forth with proper gospel methods,—not to exploit for themselves, nor to gain honor, glory or position, after the manner of the world and ecclesiastical systems; but to seek the glory of God and the good of their fellow men as the Master did. And they closed this notable report by saying: "Pray ye the Lord of the harvest that more laborers be sent forth, for the harvest is truly great, but the laborers, such as are needed for this unifying work, are few,—too few indeed, for many seek their own and not the things of Christ."

The congress and this report had its influence for hastening the good work by drawing forth the true key to the situation, and it gave publicity to the great Middleton Plan that was being promulgated so successfully to bless the world in righteousness wherever it came. It also drew the great moneyed men together and gave them a common cause and mutual interests in Christ's kingdom such as they had never come to see alike before. They thus prepared the way for a concerted effort to hasten the restoration that had long been hoped for. They sought the deep spiritual things which these messengers were proclaiming, and their great influence was thus added to the tide that had set in for peace and good will to man upon the earth. They saw in this mighty movement, which had set in upon the Pacific coast, a wave which was destined to sweep both ways about the globe, and which would transform the earth into a paradise, which God destined it to be for man's use and not abuse, and they were determined to become his pliant instruments in promoting it.

As city after city, and community after community were thus transformed, the money of the rich and the labor of the poor were alike ready to be poured upon the altar of this splendid service to fellow man, both at home and abroad, until it began to be said long before men began to write A.D. 2000, that righteousness was beginning to cover the earth as the waters cover the sea.

THE END.

Our Special Brand of Ignorance.

An ornithologist invited an ichthyologist to walk in the woods with him, and the ornithologist said: "I suppose you know that the crow——"

"I know nothing about birds."

"But surely you have heard that the cuckoo——"

"I don't know a hawk from a handsaw, I am sorry to say."

"Yes, but you surely have heard so common a thing as the fact that the swallow never——"

"My friend, I know less than nothing about birds."

They finished their walk, and the ornithologist went home and said to his wife:

"The man with whom I walked to-day in the woods is woefully ignorant. How can a man go through life with so little knowledge of the things about him?"

The next day the ichthyologist invited the ornithologist to walk along the sea-cliffs with him.

So they walked together, and on the cliffs a doltish fellow was standing.

"Good morning," they said to him, but he only stared at them, open-mouthed.

"A fool!" cried both.

And the ichthyologist said to the ornithologist: "Of course you know that the blue fish of these waters——"

"I know nothing about fish."

"But surely you have heard that the swordfish——"

"I would not know a cod from a kid, I am sorry to say."

"Yes, but you surely have heard so common a thing as the fact that a porpoise never——"

"My friend, I know less than nothing about fish."

At this point the ichthyologist was so impressed by his friend's ignorance of common things that he did not mind his steps and fell off the cliff into the sea, and not knowing how to swim he called to his friend for help.

"Alas, I do not know how to swim," said the ornithologist.

"More of the ignorance," said the ichthyologist as he went down for the second time.

But the dolt had been watching, open-eyed, and he plunged into the sea and swimming out to the ichthyologist he saved him.

Each of us has his special brand of ignorance.—*Saturday Evening Post.*

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Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

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Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

ON THE ADVANTAGE OF DOING WITHOUT.

By James Buckham.

I shall begin this discourse with a domestic homily. My wife and I count it a happy day when we learned in household affairs the advantage of doing without. It began with a very small virtue of necessity — the doing without a screen door for the front hall in summer. There was an infinite number of small demands upon our slender stock of spending money that year, and when I brought out the old screen door that had done service for four years, and found it literally dropping to pieces, my wife said, "It's past mending—but never mind. Let's try going without this summer and see how it will work."

So we did; and the results were so surprisingly gratifying that we have never since that day had, nor in the least degree desired to have, a screen for the front door in summer. Indeed, we found the advantages of doing without a front door screen so marked that we agreed that it was worth far more than a new screen would have cost to have discovered the gain of letting it go to rot in the cellar.

In the first place, the house was thirty per cent cooler than it had been in any previous summer we could remember. With the front door closed and the hot sun and air barred out all day long, there was a refreshing coolness in the hall and darkened front rooms that seemed too delightful to be actual.

Then, too, the dust no longer came in, diffusing itself in those dim, drifting subtle clouds that seemed so slight and impalpable in the old days, but left such a gritty deposit on everything in the house, including the food—for it would go through cracks and keyholes more deftly than the daintiest fairy. Furthermore, the rugs in the hall were not faded and begrimed as in previous summers; the hats and wraps on the rack did not have to be brushed every day. There was no temptation thrown in the way of the wily, spying sneak-thief, who might chance to find the screen door unlocked. The peddler could perceive no encouraging signs of occupancy, or be emboldened by noting the absence of the masculine hat and stick. And thus—well, we thanked our lucky stars that, after eight years of housekeeping, we had discovered the immense advantage of not having a front screen door. All that we missed by its absence was the brief and deceptive gratification of a hot breeze blowing through the house, and bringing in a lot of dust and germs and an outside temperature that was higher than the temperature of the house itself.

Thus were we introduced, in a domestic way, to the advantages of doing without.

And after that came the ice famine of the summer following the winter when Jack Frost, for some inexplicable reason, saw fit to abdicate. It was then that we chased indifferent and poorly supplied icemen, begging, often in vain, for the privilege of paying gold-chunk prices for nuggets of thin snow-ice that would collapse and melt in a night. At last in desperation we abandoned our refrigerator, set a big galvanized iron pan of water in the coolest corner of the cellar, bought an earthen crock to stand in it, used that as a cooler, and enjoyed peace and comfort and a most exquisite sense of independence. We bought milk, meat and vegetables fresh every morning, for immediate use. We boiled our drinking water and set it in glass jars on the cellar bottom, always finding it cool enough in a few hours for agreeable and wholesome drinking. Our morning milk kept sweet all day. Our butter was always of just the right consistency to spread nicely on a slice of bread. And never in one single particular did we regret, nor have we since regretted, learning the advantage of doing without the autocratic iceman. Of course, there might be conditions—sickness, for instance—when we should have to recall him, and humbly submit to his abuses and extortions; but under ordinary circumstances, with our cool cellar and faithful tradesmen, I trust we are satisfactorily done with him.

Space fails me to tell further how in our household economy we have learned the advantage of doing without lard, and using instead beef drippings, ten thousand times more wholesome and palatable in imparted flavor, besides being cheaper; how we have discovered what an invaluable privilege it is to dispense with rich cakes and pastries; what an emancipating education it has been to us to find out the sins of the chafing dish, and retire it where it can do no more harm.

And now, to advance a little in the moral status of things, I would that all the world knew what I think my wife and I have established beyond peradventure — that it is infinitely more healthful and delightful, physically, mentally and spiritually, to read good books in the evening, and go early to bed and sleep sweetly, than it is to go to the theater, get to bed at one o'clock, and toss and talk till the gray of the morning.

Again, we have learned that it is a fine and Christianizing and most helpful thing in life for a man and a woman to learn the advantage of going without the habitual and uneasy practice of shopping for shopping's sake, whereby much of the precious substance and resource of human living goes into a bottomless pit, for the sole gratification of a restless devil called Acquisitiveness, who has no use for a ten-thousandth part of all he devours.

Nine-tenths, also, of what ordinary mortals do for appearance' sake, our experience teaches us might with amazing profit be left undone; for what we do in that way is a matter of pretension, through which everybody sees, and none clearer than the one whom we wish especially to impress. We are only laughed at for a great deal that costs us dear; and if we could but learn the dignified advantage of doing without it, what added resource would we have for solid satisfactions, and how much finer and nobler life would look in the long retrospect.—*Interior.*

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Sometime ago our congregation purchased of you complete equipment for the Individual Communion Service. It is now my pleasure, speaking I am sure for our people as well as for myself, to express complete satisfaction in the service and our appreciation of the beauty of the equipment obtained from you. I have yet to hear the first word of complaint that the change was made, while multiplied expressions of approval have reached me.

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November.

November brings the snowflakes
So beautiful and fair.
It brings the whistling winds
The cold and frosty air.

November brings the dark clouds
That go scurrying through the sky;
It brings the leaves of crinkled brown
That on the brown earth lie.

November brings the evenings
So long for work and play.
It brings to us a happy time
The glad Thanksgiving Day.

A Dream.

A little boy was dreaming.
Upon his mamma's lap.
He saw the suns fell out of all the skies
And the stars fell into his cap.
So when his dream was over.
What did that little boy do?
He went and looked inside his cap
And found it was not true.

The Piper Patch.

By Annie Hamilton Donnell.

Rick Leavitt hoed his way down the third row. At the halfway place he unbent his strong shoulders and took a "breathing spell." He was big and brown and brawny; and the July gladness was in him.

"We're coming on," he nodded across to the fantastic figure in the middle of the patch. The figure nodded back. Then Rick laughed.

"You old beauty, you!" he called; I wish you didn't remind me so much of Rick Leavitt. Catch me using his old clothes next time!"

In a sudden whiff of breeze the figure in the middle of the corn patch shook as if with mirth. A crow lighted on one of his arms and peered inquisitively and unafraid into his face. "Caw! Caw!" scoffed the bird, and it sounded to Rick as if he said, "Oh, pshaw!"

That corn patch was going to send him to Merton Academy next term. It was his corn patch, little green blades, weeds, scarecrow and all. He had plowed and planted its acre and a half himself, and by the middle of next week he would have hoed it. Wait and see!

Down the third row, up the fourth. Another breathing space at the halfway mark, again. This time Rick's eyes wandered to the Piper Patch—oh, the Piper Patch! He laughed at it as he looked, but there was scorn in his voice. Call that a corn patch! Unkempt, straggling little hills, and weeds, weeds, weeds!

"There'll not be an ear of corn on it, most likely. If nobody hoes it, there'll not. Catch Andy Piper hoeing it!"

Catch any of the Pipers doing anything! Rick's gaze went on up-meadow to the little brown blotch of a house just in sight. When the Pipers painted their house or hoed their corn, it would be the year nineteen hundred and never!

Up the fourth row, down the fifth. It took time: the rows were long. It grew hotter and hotter with the approach of noon. Rick mopped his brown face vigorously. He rested a little longer at the mid-row station. Then it was he made his discovery in the Piper Patch.

"Well, I should say!" he exclaimed, suddenly. Of all things—where had that scarecrow over there appeared from? It hadn't been there the last time he looked.

In the corner of the untidy little patch it stood. It swayed a little, but there was no breeze now. Hold on—it was moving! It had sat down!

"I should say!" exclaimed Rick in a mazement. The scarecrow turned at the sound of his voice and nodded at him solemnly.

"Hello!" it called out.

Mysie Piper, what on earth are you doing over there?" was his rejoinder.

"Me? I'm scarecrowin'. I had to come myself, 'count of there not bein' any other old clo'es. We wear all o' ours, at our house."

But I don't see what you need of a scarecrow in that patch of weeds"—he checked himself hastily. Even a Piper might have feelings.

"To keep the crows off," answered the little scarecrow gravely. She had risen and come to the dividing fence between the two lots. "That's what you have yours for, isn't it? Oh, my, isn't he beautiful! I'm going to stay here right along, scarecrowin'. I'm bound the crows shan't get my corn."

"Your corn?"

"Yes, its mine. Andy only planted it an' I paid him for that. I gave him all my sugar for a month. Andy'll do things for sugar."

Rick's gaze drifted from the shabby little scarecrow to the habby little patch. The connection between the two puzzled him. What could the little scarecrow do with the corn—if there should be any?

"Going to sell it?" he asked. The child's face grew eager and wistful.

"You'd better believe I am!" she laughed, "if"—the same doubt that had pervaded Rick's mind haunted hers dimly,"if—you think there'll be some, don't you?"

"Some, I guess," he said.

"Well, I'm goin' to sell it, that's what. I'm goin' to buy—Oh, I'm 'fraid you'll go and tell! It's a secret. If I thought you wouldn't——"

"I'll not," Rick laughed

"Cross your heart?"

"Cross my heart."

"An' hope to never?"

"Hope to never."

"Then I'm goin' to buy Grandfather Piper some meeting clothes with my corn money. Grandfather Piper's been waiting to go to meeting 'most forever. He's given it up now, but I haven't. He says he's going to wait and go to the Lord's meeting, in the Land o' Promise, but I say"—the little scarecrow laughed softly, as if to herself—"I say grandfather's going to the meeting here! I'm going to buy him some store clothes to go in. I've always thought I'd love to go along with him, but I guess there will not be corn enough. It's a kind of mussy looking patch, isn't it? I guess Andy thought there wouldn't be sugar enough to amount to much—oh, my, there's a crow! Oh, he's digging it up!" And away scurried the little figure to its "scarecrowin'."

Rick Leavitt went back to his hoeing. Querr, new thoughts kept time to the regular strokes of his hoe—new Piper thoughts.

Suddenly Rick stopped hoeing. He had not been able to see that last hill very well.

"She's been waiting too, but there'll not be corn enough—I guess she's right!" he laughed unsteadily. There wouldn't be any unless the patch was hoed over. There wasn't any doubt about that.

Rick glanced over at the Piper patch hello, what had become of the little scare

"She's laid down on her job," the boy muttered, and the seriousness in his voice atoned for the slang. The little Piper scarecrow was asleep!

The sun, directly overhead now, shone down unmercifully into the little upturned face.

"She'll have the sunstroke," Rick thought uneasily. Then without further delay he strode across to the dividing fence, leaping the corn rows in his path. He leaped the fence, too and strode on to the little sleeping scarecrow. He took off his wide-rimmed straw hat and tilted it gently over the child's face.

Then Rick looked round him. He did not remember to have been in the Piper Patch before, and close, it looked even worse than from a softening distance. But the little scarecrow was here, and the sight of her, asleep under the big straw hat, softened the boy's disgust. The little scarecrow was not to blame.

An instant more, Rick stood looking at the revel of weeds that shut him in. Then he righted his hoe and attacked them.

"I'm all over here—might as well," he muttered, as if in self-defense. And bareheaded in the noon sunshine he hoed all round the little Piper scarecrow, till she lay asleep in a small oasis in the desert of weeds.

Rick had allowed himself a week to finish up his acre and a half, but it took longer than that on account of his secret

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trips to the Piper Patch. He took advantage of the absence of the little scarecrow for those. Gradually, the shabby little patch took on trimness and order. The day Rick hoed the last hill in it, Andy Piper came strolling down the fields. He stood and watched Rick for a while, without being perceived. A long, low whistle was what announced his presence. Rick wheeled about.

"Well," he said grimly, "how do you like the looks of it? Is it hoed to suit you?"

Andy Piper's good-natured, indolent face flushed crimson.

"See here," Rick said suddenly, "this is first rate corn land. Why don't you enlarge your patch, Andy—I mean the little scarecrow's—I mean Mysie's patch?"

He tripped badly, and in spite of themselves, both boys laughed. The ice was broken. Andy surveyed the adjacent uncultivated land dubiously.

"It would be an awful lot o'work," he muttered.

"Work!" Rick Leavitt laughed derisively. "Supposing it is a lot! Work doesn't hurt anybody. I tell you it's good for a chap! Look at me, will you? See that muscle! Now show me yours." He bared his arm proudly, but Andy drew back, refusing to expose his.

"I—I haven't any muscle," he muttered shamefacedly.

"Well, you go ahead and plow up some more o' this land, plant it in corn and see if you don't get some!" Rick laughed. "Honest, I mean it, Andy. There's time enough—some of the crop will be a little later, that's all. Carry out your rows as long as mine, and widen your piece out over there on the other side. All that land is lying there wasted now. Say, you go ahead, Andy, and I'll help."

"Honest?"

"Honest."

"I haven't any plow."

"I have."

"Nor harrer."

"I have. You do the handwork and I'll do the machine. Look here, I want to tell you something, Andy," and moved by some impulse Rick told the little scarecrow's story. Andy listened.

"Poor gran-daddy!" Rick heard him mutter, and then, "Poor little kid!"

"I'll do it!" Andy cried aloud. "See if I don't make this old patch get the little girl some too."

The plan succeeded. For days the boys worked side by side—Andy as hard as Rick.

It was a good corn year. Nature aided the two boys. In due time the crops were cut and hauled to the mill. The Piper crop was almost as large as the Leavitt crop.

The last Sunday before Rick was to go to Merton to the Academy, he arrived at church a little early. In his abstraction he had not noticed that the people were straggling in and settling into their places in the pews. When he looked up, he gave a little start, for Grandfather Piper and the little scarecrow—no, no, not that now! Grandfather Piper and little, trim whole Mysie were going up the aisle. The old, old figure stooped painfully along, but the young one trudged beside it, grave and straight.

That was not all. Behind the old man and child walked Andy—Andy! Rick's eyes widened in wonder. He scarcely knew the boy.

"It's the 'Piper Patch,'" Rick thought.

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Smiling.

When the weather suits you not,
Try smiling.
When your coffee isn't hot,
Try smiling.
When your neighbors don't do right,
Or your relatives all fight,
Sure it's hard, but then you might
Try smiling.
Doesn't change the things, of course,
Just smiling.
But it can not make them worse—
Just smiling.
And it seems to help your case,
Brightens up a gloomy place;
Then it sort o' rests your face—
Just smiling.

Evils of Scowling.

Don't scowl. Scowling spoils even the prettiest of faces. Before you know it, your face will resemble a small railroad map. There will be a grand trunk line from your scolding locks to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows.

And then think how much older you will look. Scowling is a habit which steals upon one almost unawares.

We frown when the light is too strong, and when it is too weak. We tie our brows into a knot when we are thinking, and we knit them even more tightly when we are not thinking.

There is no denying there are plenty of things to scowl about. The baby in the cradle wrinkles up its little nose when something fails to suit. The little toddler who likes sugar on his bread tells his troubles in the same way.

"Cross," we say about the children, and "worried to death," about the grown people; and as for ourselves, we "simply can't help it."

But one must! Its reflex influences make others unhappy. It cheapens our religion. Scowling is silent scolding. It shows that the soul needs sweetening.

For humanity's sake straighten out these creases before they become deeply engraved on the countenance.—*St. Louis Republic.*

Love's Spelling Book.

Harry found an old English spelling book about the house which his grandmother had once used in school, and which had a very curious way of spelling many words. He was laughing over some of the funny spelling when his mother called him to her.

"How many ways of spelling love have you found, Harry?" she asked.

"Only one," he replied. "It is just the same in this book as it is in my spelling book at school."

"Why," said his mother, "I know of more than one way. I think there must be at least a dozen ways—possibly a hundred or more."

Harry opened his eyes wide in surprise.

"Just now," said his mother, "you gave a part of your dinner that the poor Jackson boy might have a good meal. You did not send a word in the basket, because you did not want your right hand to know what your left hand did; but nevertheless there was one word in the basket spelled out in very large letters. Can you guess what it was?"

"Was it love?" asked Harry.

"Yes," answered his mother. "And last week when you put your dime into the missionary bank, you did not say anything, but as it rattled down among the other coins, I heard it speak very distinctly a word which you did not catch. Do you know what it was?"

"I must have been love," again answered Harry.

"Yes," said his mother, "that was another way of spelling love. And a little while ago, as I was watching you play your games out in the yard, I saw you step out to make room for James Marshall. What was that?"

"Why," explained Harry, "that was because he thought it was his turn, although I was sure it was mine, and so were all the rest of the boys; but I gave up to him just because I wanted him to have a good time."

"And you spelled the word in another way when you did that," said his mother.

"Well, I declare," said Harry, "it is such a wonderful word that it ought to have a spelling book all to itself."

"It has," answered his mother. "Our whole lives were intended to be primers of love, in which we should be constantly spelling out the word by kind, thoughtful actions, so as to make the world a beautiful, happy place in which to live."

Good Advice.

Work while you work,
Play while you play;
That is the way
To be happy and gay.

All that you do,
Do with your might;
Things done by halves
Are never done right.

One thing at a time,
And that done well,
Is the best of all rules,
As many can tell.
—*The Congregationalist.*

The Fox and the Chick.

Once there was a hen who lived in a coop. She had ten wee chicks; five were white and five were black. Though the old hen had to stay shut up in the coop, the chicks could run far and wide. When they ran too far off the old hen would call, "Cluck, cluck, cluck!" Then they would all run back to her warm, soft wings, and hide where no one could see them.

Not far from this coop a pet fox was chained to his nice, warm house. He had to be made fast to his house, for he was fond of young chicks, and that you know was a bad trick. The old hen said to her chicks each day, "Cluck, cluck, cluck, stay far away from that sly fox, for he would just love to eat you."

The world run out the full length of his chain, and try to grab one of the chicks, but they were too smart for him; they kept back too far for his chain to reach.

But one day he thought of a sharp trick, for a fox, you must know, is a smart beast.

He left his nice food just where the maid had put it near his house, then he scraped up a lot of sticks and leaves in a heap just back of the food. The next thing he did was to crawl into his house and lie down. The pile of leaves and sticks hid his sharp nose and keen eyes, but he could see through it, and so would know if a chick should come near. By and by one came.

"The fox has gone to sleep," he thought, "and I can eat all I want of his nice food."

Oh, what a fine time for him, and he ate, and ate, the food was so good.

Then, pounce! went the fox, and the poor chick was in his paws.

But the maid had seen him; she ran out and took the chick from him; it ran home with a "Yip! yip!"

Then what do you think that bad fox did? He piled up the stuff once more and crawled back into his house. But the maid came out and swept the leaves and sticks far off where the fox could not reach them, so he did not get a nice fat chick to eat. Aren't you glad of that?

This is a true tale, for I know that fox well, and I saw his smart trick with my own two eyes.—*Clara J. Denton, in Michigan Christian Advocate.*



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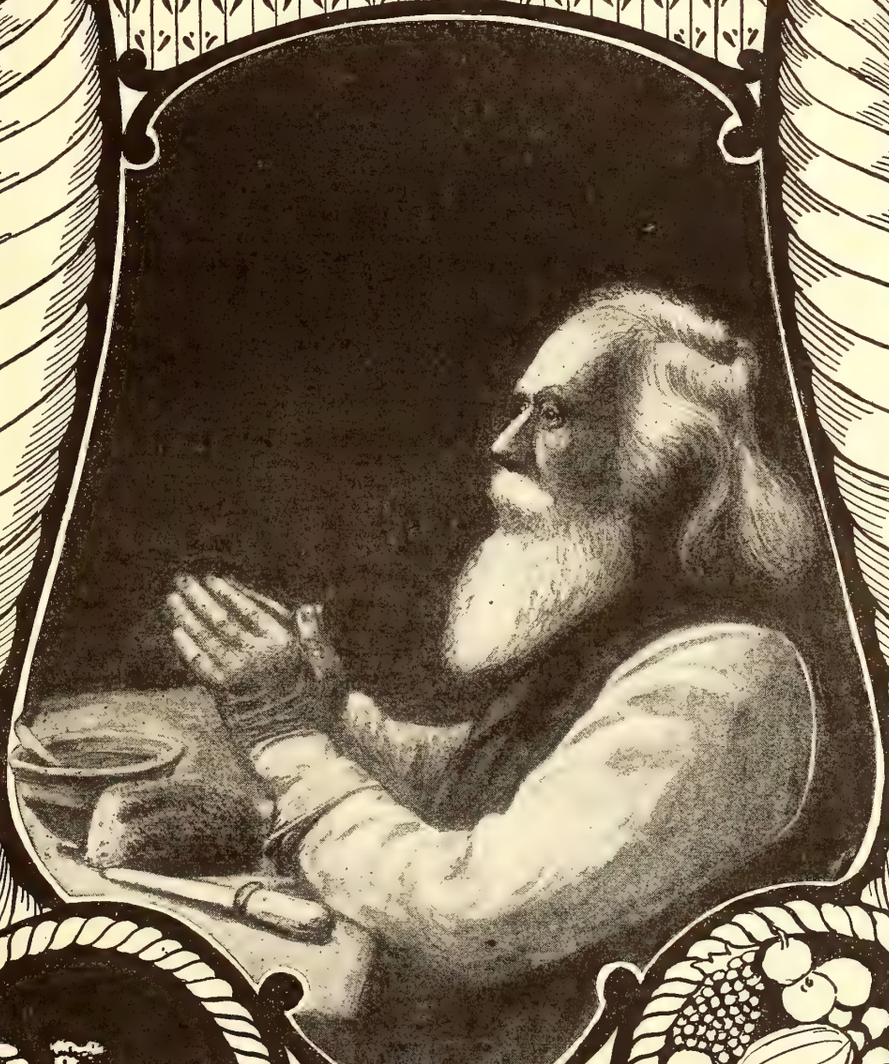
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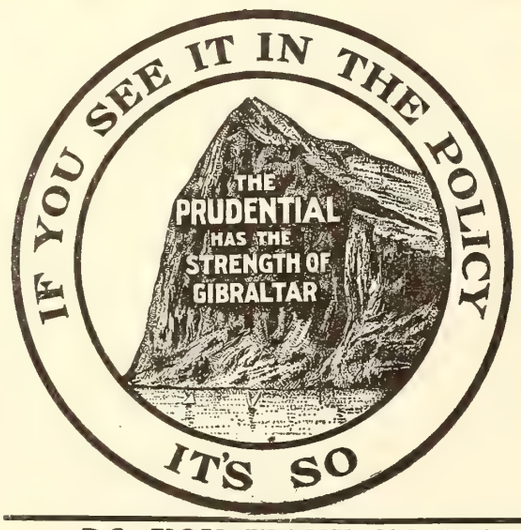
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—Prudent superintendents and secretaries are promptly filing orders for 1908 Bible school literature. Close buyers order for the entire year. This guarantees that the Helps will always be on hand at the beginning of the new quarters.

—Marion Stevenson, our Associate-Editor of Bible school literature, has recently concluded a most successful series of institutes in Iowa. One week of these lectures is frequently of greater help to a church than a month's revival.

—Editor J. H. Garrison's great address delivered on Disciples Day at the Jamestown Exposition will soon appear in tract form. This is being done at the urgent request of many who heard the speech, as well as of others who heard of the information and inspiration it brought to the great assembly.

—When we are asked to submit samples of our Lesson Helps to an examination by the "Supply Committee" we instinctively voice a welcome to that school into our great constituency. When merit decides the call, we are almost invariably asked to serve that church.

—We are pleased to report the following new clubs in addition to many coming singly and in pairs last week:

Jerico Springs, Mo. 4
Lincoln, Neb., H. H. Harmon, pastor.....10
Ashland, Ky., W. D. Ryan, pastor.....10
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Portsmouth, O. 43

—There are many luxuries many may have to relinquish if the present financial stringency continues, but a good religious paper is not a luxury in a religious home. It is a necessity in order to attain unto the highest Christian usefulness and knowledge of the highest privileges of the Christian life.

—If you wish to make a Christmas present that will give your friend 52 happy reminders of your good will toward him, send him THE CHRISTIAN-EVANGELIST for 1908. We will send him the Christmas number with a notification that the 1908 volume is a present from you.

—For several weeks we have been the victims of strikes in our press and composing rooms. They were skillfully timed so as to produce the greatest confusion in getting out our regular editions as well as preparing our Bible school literature for the new year. We are happy to report these troubles are ended now and our normal schedules will all be resumed. We are very grateful to our friends who have patiently shared with us some of our inconveniences.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Volume XLIV. ST. LOUIS, NOVEMBER 28, 1907. Number 8

THE GRACE OF THANKFULNESS

ALEXANDER McKENZIE

The spirit of thanksgiving is a high grace. Every one knows the need of it, and would not be thought to live without it. It crowns a useful life with beauty and extends the influence of all which a man does. It is a charm in a useful career, a glory resting upon strength, a witness to sincerity. It would seem to be easy of attainment, so necessary and appropriate is it. It is easier for some than for others, and the difference has very little to do with the conditions in which men are placed. We find thankfulness where the benefits are limited, and miss it where they are beyond measure. It is rather in the disposition than the estate that the variation consists. Several causes combine to hinder thankfulness. Thus, we are not aware of the good which is given to us and do not appreciate the favors we receive. We feel the want of those which are denied more than the possession of those which are ours. The uncertainty with which blessings are held lessens their value in our thought. We have so much to do in making, earning, deserving them that this seems the principal reason for their coming and we do not feel called upon to recognize the good will without which our exertions would be fruitless.

Think for a moment upon some things which constantly call for thankfulness, and call upon every man. There is our life itself, our life in its real character. It is our portion of the life which is from the beginning and is the life of all that lives. It is far more than being, existence—it is divine and permanent. The description given at the opening of human history in the Book of Genesis is pure fact, however realistic the form may be. The Eternal breathes of his own life into the creature of dust, and man becomes a living soul. The Creator might have done otherwise and less. He has in love given his best, given of Himself, to one who can think, reason, will; can enjoy and make glad; can love and be loved. We are so familiar with ourselves that we fail to perceive how great we are, and to let our divine powers have the use which will employ and enlarge them. If we were able we should pause every morning as the new day breaks and sing a psalm to celebrate ourselves, our being; the greatness and gladness of life.

The great God deals with us all the day upon this scale. There is grandeur in his governance. He gives us the seasons in their order and we have bread. The planets which stand in their courses and the heavens which bend over us disclose his presence and his glory and power, while he also declares their meaning. He stands around us in constancy of strength, "as the mountains are round about Jerusalem." "The Eternal is our refuge, and underneath are the everlasting arms." He orders our life in reason, and speaks to our conscience, and remembers the liberty he has bestowed. When he reaches men to this day it is by his exceeding love. The shepherd becomes the good shepherd and gives his life for his sheep. His promises are exceeding great and precious and he gives to us immortality in advance, as a pledge of our divinity. With all this magnificent care and love are the countless blessings, which often we do not rightly value till they are taken from us. "The lips say 'God be pitiful!' which never said 'God be praised.'" I do not attempt to reckon up the things which make it pleasant for us to live. Whatever we do to procure them, they are still a gift. The very ability to earn them is a gift, so that we are pointed steadily beyond ourselves. The worth of the good we have is enhanced by the method of its coming. We are under bonds to think of him who is the Giver of every good and perfect gift. Thus is life enriched. It is uplifted. The spirit of thanksgiving is the spirit of manliness and no man should rest or be content until that spirit inspires his thought and rules his life.

"EACH ONE WIN ONE" in the C. W. B. M.

W. R. WARREN, Centennial Sec'y

If the auxiliary is a good thing in my church, one ought to be organized in the neighboring church. If the work being done by the co-operation of two thousand auxiliaries is great and good, it ought to be increased by enlisting two thousand more. I cannot establish two thousand, but I can help to start one. If it is good for me to belong to the auxiliary or circle, it will be good for my friend also. I cannot move many, but somewhere there is one whom I can influence. What is that old argument?

"I am not many, but I am one; I cannot do much, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God, I will do!"

All unconsciously and innocently we have left without auxiliaries the churches that needed them most! "We thought they were too small and weak." Precisely! And how will they grow large and strong unless their members are trained? "All their money was needed to keep up the little church." Is it possible that they are spending none individually for vanity, excess or folly, not to say sin? Could not the fifteen cents per month be safely deducted from these and not from their offerings to the current expense fund of the little church? Mark how the poor in your own auxiliary are blessed in doing their duty!

All unconsciously and innocently you have left without membership in your own auxiliary your friend who needed it most. It dishonors yourself, your friendship and her better self that you think her too worldly. And how do you expect her to become less so? Will you compel God to perfect her by bitter affliction, when He would do it by sweet fellowship?

But maybe it is the auxiliary you have been dishonoring by accounting it too prosaic and uninteresting for your cultured friend? How can she employ her talents and accomplishments better than in improving it? And may not your failure be in not discerning the finer graces of the spirit that distinguish some of its humble members in the eyes of archangels? Again, the most cultivated are always both the least pretentious and the least exacting.

Count no woman ineligible. "Become all things to all women, that by all means you may win some." The aim is a spur for those who are doing nothing, not a restriction for those who are active.

How can it be our Centennial, if you have not the largest possible share in realizing the "Hundred Thousand Women in Auxiliaries and Circles; Two Hundred Thousand Dollars in new Stations?"

Current Events

The Government to the Rescue.

The government has again come to the relief of the financial situation. Secretary Cortelyou has announced the issue of Panama Canal bonds to the amount of fifty million dollars, and also certificates of indebtedness not to exceed one hundred millions. The bonds bear two per cent interest, run for thirty years and can be deposited in the treasury, like other government bonds, to secure issues of notes by national banks. It is expected that the banks will purchase these bonds and use them as security for the issue of bank-notes. The cash which the banks pay for the bonds will at once be put into circulation by being deposited in banks in various parts of the country, and the bank-notes which will be issued will also be available for circulation. Thus there will be an increase in the volume of currency. The opinion of most of the bankers is that this is a wise plan and that it will materially relieve the situation. Some, however, fear that the issue of bonds and notes can not be put through quickly enough to meet the need of the hour, and that relief will come only gradually through the operation of natural forces.

Certificates of Indebtedness.

The certificates of indebtedness meet with somewhat less general approval. This was a device authorized by law several years ago to enable the government to raise money on short notice to meet current expenses. That was at a time when the government's expenditures were in excess of its income and the working cash balance was becoming dangerously slender. The certificates ran only for one year and bore three per cent interest. At present the government does not need money for its own use. It has over $900,000,000 in its treasury, including deposits to secure circulation, and has available cash to the amount of $242,000,000. Most of the latter is on deposit in various national banks. To draw on these accounts would embarrass the banks and aggravate the whole financial situation. The issue of certificates of deposit is to secure money for current needs without withdrawing what is on deposit. The theory is that these certificates will be attractive investments for individuals who would otherwise hoard their money. They can hoard the certificates instead, knowing that they have the absolute safety of the government's guarantee and that they bear interest besides, as hoarded coin or greenbacks do not, and the government can put the money into circulation. The first indications are that they will be subscribed for in considerable quantities by bankers.



Other Measures.

Meanwhile, $33,000,000 in foreign gold has been imported to meet the demands since the banks generally suspended payment, and that much more will shortly arrive in accordance with contracts that have already been made. The increased deposits which the government promptly made with the banks and the funds which a group of prominent financiers threw into the market took the keenest edge off of the crisis and turned what would have been a disasterous panic into a mere stringency. These new measures of the Treasury Department will not only increase the supply of currency, but will also increase the supply of public confidence in the essential soundness of business conditions, which is even more important. It is interesting to observe that in this trying emergency, Mr. Cortelyou has discharged his duties as Secretary of the Treasury in a way which has commanded all but universal approval and which shows that his advancement, rapid as it has been, has not been too rapid. In his appointment to this position, which has generally been held by some veteran banker, the financiers shook their heads dubiously. They were prepared to admit that he possessed cleverness, fidelity, a large stock of general information, a comprehensive knowledge of office methods, and the sort of executive ability which is required in a competent chief-clerk, but they feared his lack of technical knowledge about banking and finance. So far, he has been sufficient for his office.



Natural Resources.

President Roosevelt has called an assembly of notables to meet in Washington, May 13-15, 1908, to discuss ways and means for preserving the country's natural resources. Those invited to participate in the meeting are: the governors of the states, three citizens of each state to be chosen by the governors, and the members of Congress. The theme is vast in its magnitude and in its importance. The world can have no more respect for a spendthrift nation, which prepares a to-morrow of want by the riotous wastefulness of to-day, than it has for an individual who pursues the same shortsighted policy. Most of the natural resources of the continent can be legitimately used without being used up. Timber is a crop. The proper harvesting of it does not diminish the supply. Agricultural land is a resource whose proper use does not diminish its value. Waterways lose no value by use. Mineral deposits, of course, exist in limited amount and can be exhausted, but whether the time of their failure is to be near or far off depends on how they are used. The problem is to learn how to make such use of all these resources as shall insure that the next generation of Americans shall not inherit from us a poorer land than we received from our fathers. In calling the governors and the members of Congress into council, the President seems to hint that the task is to be accomplished by the co-operation of federal and state governments.



By Wireless to Mars.

Unless the newspapers do him wrong, the great electrician, Nikola Tesla, is preparing to telegraph to Mars by employing electrical power generated by Niagara Falls to operate a tremendous wireless transmitter which he is constructing. There is nothing inherently impossible, or even improbable, in the belief that some day men will be able to send electrical waves through space as far as to the planet Mars. Neither is there any essential improbability in the assumption that that planet may be the home of sentient creatures, perhaps much farther advanced in culture and civilization than man, since their planet is older than ours. It is possible enough, though far from probable, that signals sent from either planet in the form of electrical waves, might chance to be received through suitable apparatus on the other and their source recognized. But the opening up of an intelligent telegraphic correspondence with Mars, even after all of these things had been accomplished, would be as impossible as ever. A man may go among foreigners and gradually pick up the language, because there is a common language of signs and gestures and paintings by which words may be interpreted. But two operators so remote from each other as to have nothing in common except the electrical waves out of which each had formed his own code, could not find a common language or interpret each other's signals. Nothing, perhaps, is scientifically impossible. But some things are mathematically impossible. It is impossible to solve an equation, however simple, in which all the quantities are unknown quantities. The same impossibility forever hinders the exchange of intelligible signals with Mars. It is unfortunate that so great an electrician as Tesla should continually come near doing so many wonderful things and just fail of accomplishing them. Some say that he is, scientifically, a greater electrician than Edison. Perhaps so, but he has done much less toward working out the great problems in which the world is interested.

The Supreme Court of New York has decided against Mr. Hearst in his election appeal case, by declaring unconstitutional the law passed by the last legislature providing for a recount of the ballots in the election in which McClellan defeated Hearst for mayor of New York. Governor Hughes favored the bill when it was before the legislature. Regardless of the desirability of having Hearst for mayor of New York, the idea of recounting the ballots in an election where the first counting was notoriously crooked, appealed to the governor's sense of fairness.

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Editorial

Reasons for Thanksgiving.

The cycle of the year has brought us to our national Thanksgiving day. It is well to pause in our onward rush for wealth or fame, and from honest toil, to give thanks to God for his manifold gifts to us. Nor is it difficult to think of many reasons why we should be thankful; they loom up before us in such multitude that we cannot enumerate them all.

Once more the earth has responded generously to the labor of the husbandman, and there is an abundance for man and beast. The fields in their season have ripened their crops; our barns are full, and the pastures are clothed with flocks; our mines have yielded their wealth, and everywhere honest labor has found remuneration. No devastating pestilence nor other destructive agency has visited our country.

The only shadow that rests upon the nation's prosperity is that which is cast by our own greed and selfishness. Whatever financial depression is now being felt in the channels of trade, is but the result of the violation of those laws of righteousness and of honest toil, which lie at the foundation of all enduring prosperity. There is no reason, therefore, why we should not regard the present monetary crisis as one of the things for which we should be thankful,—a blessing in disguise,—putting a check, as it does, upon extravagance and wild speculation, and calling attention to evils which need to be remedied in our industrial and commercial life. Many of God's choicest blessings come to us thus in the guise of adversity.

We may well be thankful that our nation, through its chief executive, has ben able to exert its influence in behalf of international peace, and to foster the spirit of fraternity among all the peoples of the earth. Let us thank God, too, that our national and state authorities are seeking a better enforcement of law in order to the protection of the people from oppression by those large combinations of capital which have not always regarded the rights of others nor the laws of the land, in their eagerness for gain.

There is reason for devout thanksgiving for the growth of the temperance sentiment, and for the many notable victories which are being won against the saloon and all the evils associated with it. The triumph of local option in so many counties and cities throughout the country, the admission of Oklahoma into the Union under prohibition, the recent enactment of statutory prohibition in Alabama and the multiplying agencies that are bearing witness against the evils of the liquor traffic, are reasons for devout thanksgiving to Almighty God, by whose favor and power we are hoping for the complete extermination of this evil from our land.

In the domain of religion there is much to be thankful for. The growing spirit of unity among the churches, the willingness to cooperate as far as possible, to fight the evils in our own land, and spread the gospel at home and abroad, and the rising tide of missionary enthusiasm, are signs that Jesus Christ is fulfilling his promise to be with his disciples and lead them on to final victory. The recent revival of interest in evangelism in all the Protestant churches, the Laymen's Missionary Movement, and the federation of the churches in order to hurl their united influence against threatening dangers, and for the speedier triumph of the gospel, are most gratifying signs of the times.

In our own religious movement, which has for its end the promotion of unity among the followers of Christ by a return to the simpler faith and practice of New Testament Christianity, there is much to be thankful for. Increasing interest in missionary activity, both in the home-land and in foreign fields, a deepening spiritual life, a revival of interest in and zeal for the ideals for which our fathers stood, and the evident purpose to perfect our organization for the realization of these ideals, are causes for sincere thanksgiving to Him whose kingdom on earth we are seeking to promote.

Nor should we fail to give thanks to our Heavenly Father for the blessings which have come to our homes and firesides, and which have enriched and ennobled our individual lives. For the loved ones we have yet with us, and for the hope we have in those we have loved and lost a little while, for all the sacred ties which bind us to one another and to God, let us have grateful hearts.

Points from the Minutes of the Norfolk Convention.

"The American Home Missionary," for November, has not only an attractive cover, but its contents are of interest to every member of our churches. It contains the minutes of the fifty-seventh annual convention of the American Christian Missionary Society, one of the most important conventions in its whole history. We call attention to a few points of special interest.

The co-operation of the Baptist churches and our own in western Canada, and their purpose to unite in establishing New Testament Christianity throughout that wide region, is a matter of great importance, and the recommendation of the Board that $10,000 be expended in that field during the present missionary year, was unanimously approved. Let us hope that the example set us in western Canada will stimulate churches of these bodies in other parts of the country to follow their Christian example.

The revised constitution, as it appears in the minutes, and as adopted, should receive the careful study of the brethren, so that no part of it may remain a dead letter. Here, for instance, is a by-law of the new constitution, the observance of which is of the first importance to the orderly transaction of the business of the convention: "All members of the American Christian Missionary Society attending its meetings must furnish credentials in order to exercise the right to vote." Of course all have a right to participate in the deliberations. Hereafter, then, one of the first things to do, when the convention is called to order, will be the appointment of a committee on credentials, who will report at once the number and names of (1) life directors; (2) life members; (3) annual members; (4) delegates from churches; (5) delegates from state missionary societies, Sunday-schools and other organizations entitled, under the constitution, to representation. It is important that this matter should be brought before our churches early in the missionary year, that they may be prepared to act intelligently in the matter of representation at our next convention. The constitution defines clearly, in article III, the conditions of membership in the society of the various kinds indicated. Churches should secure copies of the November issue of the Home Missionary and study this constitution.

An important provision of the new constitution is that the missionary societies of the various states, territories and provinces of America may articulate with and become auxiliary to the American Christian Missionary Society, on conditions which are specified, and the corresponding secretaries of these various societies shall be superintendents of missions in their respective territories for the American Christian Missionary Society. This will be an advance step toward the unification of our work, when all the details have been worked out satisfactorily to the various state societies and the general society.

The report of the Board rightly emphasizes Children's Day for Home Missions. It says: "In the modern Bible-school renaissance, so deeply and widely affecting the present and future interest of our organized missionary work, we have sought a place for the study of Home Misions and Home Missionary problems." In this connection we may refer to the recommendation of the Committee on Recommendations, as follows:

> In view of the widespread interest in Bible-school work and the revival in its behalf, which is freighted with such cheer and hope for the future of our cause, it is the sense of this committee that a national secretary of Bible-schools be employed by the American Christian Missionary Society, whose duties it will be to organize mission schools in needy fields, promote the highest and best

things in Bible-school work, and, in a word, as no other can, stimulate this mightiest auxiliary and feeder of the church. And so we recommend, fully assured as we are, that his labors will very speedily quicken all our missionary giving, none more than our giving to the evangelization of America".

This recommendation was referred to the Acting Board and the Bible-school Association. It was thought best to have some of the details worked out by these boards before final action was taken. There is no question, we think, but that an additional secretary, acting under the direction of the Home Board, and giving special attention to the Bible-school work, as indicated, would be a most useful factor in the improvement of our Bible-school work, both in quantity and quality, and in stimulating greater interest among the Bible-schools in the work of Home Missions. Last year the Sunday-schools gave for Home Missions a little less than $11,000. There is no reason why this amount should not be steadily increased until it equals the amount given to Foreign Missions.

An interesting table is the list of contributions by states for the last missionary year. Kentucky leads the other states with a total contribution of $10,349.50. Ohio follows with $9,770.21. Then comes Illinois with $8,316.75, with Indiana on its heels with $8,044.06. Missouri comes fifth on the list, though first in numerical strength, with $7,799.98. Of course these are the amounts contributed directly to the treasury of the American Christian Missionary Society, and does not include the state funds. It will be seen that there is unlimited room for growth in our home missionary contributions.

We have already referred to the recommendation concerning the committee of twenty-five, on the Publication House, and the names of this committee are printed in the minutes, and will also be found elsewhere in this issue.

The report of the prayer-meeting committee contains the list of topics for the prayer-meetings for the entire year. It is an excellent list of topics and might well be adopted in all the churches.

There are many other matters of interest in these minutes, and a copy should be secured and studied by all who are interested in the work of Home Missions.

The continuation of the review of "The Heart of the Gospel," by Dr. J. M. Campbell, is postponed this week, on account of space given to Thanksgiving. The Editor of this paper read a review of this book before our own ministers' meeting at their weekly Monday meeting, and by request repeated it before the Presbyterian Ministerial Alliance on the following Monday morning. These articles will embrace the substance of that review and perhaps additional reflections on the subject of the Atonement—the core of the gospel message.

Notes and Comments.

"The Word and Way", of Kansas City, is apparently troubled in spirit because the Baptists and Disciples of Christ seem to be getting closer together. This is its explanation of the strange phenomenon:

"The Baptists and Disciples of Virginia and Maryland are getting, it would seem, very chummy. This condition of things has in some places two causes, and in other places one. In some parts of the country the Baptists have abandoned somewhat the old Baptist position and practice, and have wriggled over toward the Disciples. Meanwhile the Disciples have moved away from their original position in the Baptist direction. In this way the approach has been made. In other places the approach has been by the Disciples' change of position, wholly."

After all, what does it matter whether the Baptists have "wriggled over toward the Disciples" or whether "the Disciples have moved away from their original position in the Baptist direction"? The fact that they are nearer together is the thing about which our contemporary ought to rejoice, if it is in sympathy with Christ's prayer for the unity of his followers. Nothing would seem to be more natural and inevitable than that Christians, who acknowledge and seek to follow a common Leader and to do His work in His spirit, should get closer together.



One thing, however, is more important than unity between Baptists and Disciples, and that is that they should be *honest* and *truthful* in their statements concerning each other. Think of a statement like this, in a paper claiming to be Christian, with all the opportunities it has for knowing the truth from its closest religious neighbors! The extract is from "The Word and Way", of Kansas City, where such men as Haley, Richardson, Combs, et al., live and labor.

"By the stern demands of the doctrine of baptismal salvation the school of Alexander Campbell has denied the real, personal operation of the Holy Spirit. They have reduced a change of heart to a mere intellectual affair. They have ridiculed the new birth and belittled religious experience and emotion."

These statements need no refutation, as their untruthfulness can only amaze and grieve our readers.

Opening "The Examiner" (Baptist), of New York, we find an editorial reference to the discussion of the subject of union of Baptists, Free Baptists, and Disciples, in the Baptist Congress which recently met in Baltimore. The editor of "The Examiner" says:

"It is evident that our Free Baptist brethren are a little coy just now, and as for the Disciples, we have seen little inclination on their part to seek re-union, or agree to any basis on which such a re-union could be satisfactorily effected. But time, and friendly discussion, and a better understanding on all sides, may do much to remove difficulties which now seem more formidable than, perhaps, they really are. Under all the circumstances, an immediate re-union is hardly to be looked for; but, even should it take twenty or even fifty years to consummate it, if the thing ought to be done, the time devoted to the consideration of it will be well spent."

The tone of the editor's comments is more sympathetic than those of our Kansas City contemporary. We hardly see, however, why "The Examiner" has failed to notice a very strong inclination on the part of the Disciples of Christ to seek re-union with Baptists on the only basis upon which it is possible for them to unite, namely; the New Testament basis—that upon which they are uniting in several places. As to how long it will take for this union to be consummated, that will depend on how long party spirit is to prevail.



"The Gospel Messenger", the organ of "The Brethren", discussing "a basis for church federation" and replying to a statement that we ought to build on our agreements rather than on our differences, says:

"If we were to drop all our differences and try to build on our agreements, there would be precious little to build on."

Cheer up, neighbor! It isn't half so bad as that. There is faith in the one God, and in his Son Jesus Christ, who became incarnate and died "for us men and our salvation." There is the Bible as the record of God's revelation; there are the principles of faith and repentance, and obedience to Christ; there is the perpetuity of the two ordinances—baptism and the Lord's Supper; there is the necessity of the new birth and of a holy life; there is the doctrine of the forgiveness of sin, the resurrection from the dead and the life everlasting. Are not these great truths of vastly more importance th. the things about which we differ?

At the close of an article in "The Christian Standard, by J. B. Briney, commenting upon a paragraph in THE CHRISTIAN-EVANGELIST, he says:

"If THE CHRISTIAN-EVANGELIST is animated by the spirit of the Golden Rule, and is willing to be fair and candid in this matter, it will not hesitate to allow me, in my own language, to place before its readers my position. Will it do this?"

Has THE CHRISTIAN-EVANGELIST ever denied Brother Briney the privilege of stating to its readers, in his own language, his objections to federation? Our columns were open to him to reply to the paragraph to which he takes exception, and he had no occasion to reply to us through another paper. For the last five or six years we have sought earnestly both through THE CHRISTIAN-EVANGELIST and by private personal appeals to the opponents of federation, to get them to state their objections to the federation that had been actually proposed, and which had received the support of THE CHRISTIAN-EVANGELIST; but so far in vain. The action of the Norfolk meeting makes it impossible longer to evade the real issue—either as to the basis proposed or as to our response to it. If Brother Briney wishes to speak to our readers on that issue, he has the floor.

Editor's Easy Chair.

One of the pictures which it is easy to revive in these November days, when the autumn blasts breathe a threnody over the departing year, is that of going nutting. The trees have lost their leaves, which lie thickly upon the ground and

"Rustle to the eddying gust
And to the rabbit's tread,"

and the hickory nuts and the walnuts are plainly silhouetted against the autumn sky. With each gust of the autumn wind, they fall upon the brown earth and the music of their falling—who of us cannot hear it yet across the chasm of many years? The thin-shelled hickory nuts, from the shellbark tree, usually hulled themselves in falling and others required only a little persuasion with the fingers to come out of their summer hiding places, and they were cast into the clean piles with their fellows, to be seasoned for winter use. The walnuts always had to be hulled by hand, as did also the hazel nuts, and this process stained the fingers of boys not unlike that which cigarettes give to the fingers of the boys of to-day who are so unfortunate as to have contracted that evil habit. These treasures of nuts from the unplanted orchards of the woods were stored away in the cellar or attic where they would dry, and from their hiding places they would be brought out during the long winter evenings for a bedtime feast. The whole scene rises very distinctly to our view again—the gray autumn sky, the wailing winds, the swaying branches of the trees, the falling nuts, the eager gathering of them into sacks, and the cracking of them on the hearthstone before the blazing fire, away back in the long ago.

Why is it that as the years pass by, and we lose our relish for many things which amused and interested us in childhood and youth, and even in young manhood and womanhood, the scenes and the phenomena of nature never cloy on our taste, but grow more dear to us as our youthtime recedes into the distant past? Who grows tired of the trees, whether clothed in their beauteous robes of summer, in their gorgeous apparel of the early autumn, or when their naked branches stand out against the autumn sky? Who ever wearies of seeing the growing grass, the falling leaves, the flying clouds or the changing tones of the seasons? The head may be silvered with age and the form bent under the weight of years, and yet one loves to saunter by the prattling brook, or wander among the hills and watch the flight of birds, listen to the woodland echoes, or stand in admiration before some ancient cliff whose gray stones have battled with the storms of centuries. In such strolls through the autumn woods, we have sometimes reached the summit of a hill where we could watch the winding stream in the valley below, and hear the music of its falling waters. Of all these things, we say, one does not grow weary, but they acquire increasing preciousness with our passing years. Even the bare mother Earth beneath our feet comes to have a place in our affections, for in its bosom at last, somewhere, somewhen, we shall lie down to rest—this mortal part of us—when life's brief journey is ended. Perhaps the answer to the question we have raised is that these objects of nature, coming from the creative hand of God who is the Father of our spirits, have a certain affinity for us and we for them. These things were made for man and are, therefore, adapted to his needs, ministering to his higher as well as to his lower nature.

By a sudden change of scene from city to country, since the foregoing was written, a night's ride on the wings of steam has brought us very near the spot from which the preceding picture was drawn. Nature changes her appearance in new countries undergoing development almost as much as the people who do the developing. Forests give place to farms, and towns spring up where once the foxes had their holes and the deer and wild turkey made their abode. Besides the actual changes, the relative change in appearance is scarcely less striking. The hills are not so high, the trees are not so tall, the springs gushing out of the hill-sides are not so copious, nor the distances between places half so great, as they seemed to be in our childhood and youth. The great houses that seemed to be lordly mansions to our boyish eyes, dwindle into very small, commonplace dwellings after the lapse of a score or more of years. All things are relative in this world. A man may be rich with an income of $1,000 a year, in some localities, and poor with an income of $50,000 or $100,000 in very different surroundings. A man possessed of a hundred million dollars would feel himself utterly impoverished, if not a candidate for the poorhouse, if his fortune were suddenly reduced to only ten million dollars! And yet there are those of us, including all the editorial fraternity, who feel sure that with ten million dollars we could succeed easily in keeping the wolf from the door! When the Easy Chair Editor earned his first bright silver dollar in a day's work in the harvest field, not remote from where these lines are penned, and carried it home at night, he felt richer than he ever expects to feel again in this world.

This morning at an early hour the train paused a few moments at the station in a town where this Editor once upon a time held a debate—think of it!—and that, too, with a Baptist minister! But that was a long while ago, as may be known by the proposition we discussed—"Are men born into this world totally and hereditarily depraved?" That sounds as if it might have been before the flood, with father Noah as moderator—but it wasn't! It was only a bout a third of a century ago. Now we should as soon think of discussing whether or not the moon is inhabited! But there was one good thing about that debate, and so far as we know it was a unique thing. At the middle of the second day of the discussion, the young St. Louis editor gave his Baptist brethren, whom he had known and loved from his boyhood, opportunity to close the debate, then and there, if they so desired—and they were unanimous in their decision to close it! And so the debate was turned into an evangelistic meeting, which in a few days resulted in thirty or forty additions. Since then we have given our spare time from the office to winning men for Christ, rather than in attempting to win men from the error of total hereditary depravity, which they no longer believe in the old sense of that dogma. The man who met us at the station this morning as we passed through, for a moment's interview, was a Baptist! Debates have now given place to union meetings, and fighting each other to federation in fighting the devil! Praise God!

One gets strong contrasts of scene and surroundings in close juxtaposition in this southwest region. One night we stood upon a hill, as the moon rode up the heavens from the east and shed her silver light upon range after range of hills and valleys, from which there came no sound of human life, and in which there was no visible sign of human habitation. It was all nature wild, weird, rugged, silent and sublime. Above were the star-lit heavens, below the untamed and untenanted hills and hollows of the earth, while stillness, solemn and profound, filled all the vast space between. The next morning, after an hour's ride through the country, we were in the midst of some of the greatest apple orchards to be found anywhere in the world. Missouri is "the land of the Big Red Apple," but the apple itself is not much in evidence this year, on account of the summer-like March and the winter-like April which followed it last spring. But these young orchards, showing thrift and vigorous growth, with their long lines of trees stretching across wide areas of cultivated land, indicate clearly enough that this section of imperial Missouri is to be one of the great apple-bearing regions of the world. Another specialty of this part of the state is the strawberry, which is grown here on a large scale. Some of the land about Marionville has yielded from between $200 and $300 per acre, this year, from strawberries, although the yield was not so large as usual. Even those unutilized forests to which we have referred will one day contribute their full share to the development of the untold resources of the state. The soil, though rocky on the surface, is capable of producing the finest of grasses and fruits, and with the abundance of timber and water, is destined to support a thrifty and happy people, and to be the abode of contentment and peace.

THE WORK OF THE WOMEN

C. W. B. M. Day and the East.

Why should the churches in general keep C. W. B. M. Day? Is not this society a small affair, its work carried on in a corner, by a small group of women, its number and income sufficient for its limited sphere of action? Why does not this women's society content itself with the number enlisted, instead of seeking the recognition and co-operation of the churches?

Because the Christian Woman's Board of Missions is not a small affair; because it is the national missionary organization of the women of the great body of the Disciples of Christ, its leaders having clearness of vision, courageous hearts and an outlook as wide as the world.

I have not the space to speak of the various departments of our great work in the home field, nor of what we have done and hope to do in Jamaica, in Mexico, in Porto Rico and in South America. It is mine to speak of the East.



Some School Girls at Deoghur Orphanage, India.

In China and India are nearly one-half the population of the globe congregated. Long since has the Christian Woman's Board of Missions seen the open door inviting into China. Long since have our women entertained the hope of entering and are now ready to enter this most needy and most important of all fields. The neediest of all is China because of her low moral status combined with her overwhelming preponderance in numbers. Most important is China because of these things and because of the present opportunity during the progress of the marvelous peaceful revolution which may end all too soon. Most important is China because she is to be one of the greatest of the world powers and the Chinese, the millions who will not be missed at home, will be scattered over all the earth.



Church at Mt. Carmel, Jamaica, Since the Earthquake.

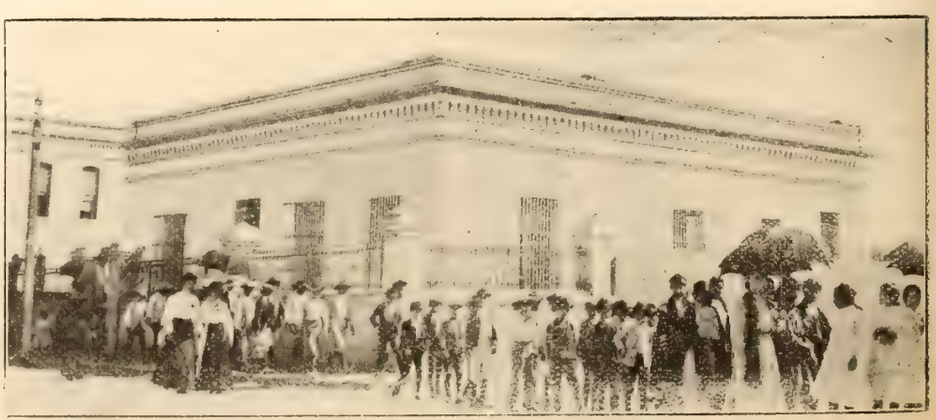
Whether China's immeasurable power shall be for good or for evil, for the human race, depends upon whether she chooses to remain pagan or to become Christian. And her choice depends upon her opportunity, for with the opportunity she will choose Christ. To give her an opportunity means to send her thousands of missionaries. If all the foreign missionaries of every society and every land could be poured into China, her need would not be supplied. Like the lean kine which, after devouring the fat kine, remained unappeased, she would remain unsatisfied. So great is her need, so long has she been famished for the Bread of Life.

And the same is true of India. With all that has been done by all societies, the work of Christianizing India, with her three hundred millions, has scarce begun. A little strip on the border has been won, but the land remains to be conquered. Yet many societies are at work, each doing a little.

Our Christian Woman's Board of Missions has done more work in India than for any other foreign country. With thirty-one missionaries, seven assistant missionaries and a hundred and thirty-one native helpers, our women succeeded in carrying on more or less work in ten mission stations, and seventeen outstations, supporting four orphanages, twenty-four schools, twenty-three Sunday-schools, four hospitals and twenty dispensaries. But what about the millions that are not saved? We have made a noble beginning, but only a beginning. It is that we may reach many more that we ask you, our outside sisters and brethren, to help in this work. Our board could well use a million dollars a year and our people are well able to contribute this amount if only others will help and not leave the entire burden upon the fifty-two thousand members of the Christian Woman's Board of Missions.

In connection with the work in India we must not forget—let no Christian woman dare forget, until child marriage shall have been, with *suti* and the offering of human sacrifices, relegated to the past—the cry of the children, the wives, the child-mothers, the child-widows. Let us remember that while little children the girls of India have the burden of mature women thrust upon them. For Hindus are small and less strong than the girls in our land.

Let us remember and be thankful that, largely through the influence of the missionaries, the age of the second marriage has been raised from 10 to 12 years. Let us be thankful that the agitation goes on, favoring greater age in the girl brides. And let us be thankful that agitation has begun to do away with the first marriage contract,—which may take place when the girl is but a few months old and must take place by the time she is 9 years old,—which takes the girl from under the protection of father and places her under the protection of her



School in Monterey, Mexico.

husband. And being thankful, let us do everything in our power to increase the number of missionaries, that this work may go on.

The Christian Woman's Board of Missions has been wise and faithful in the use of funds entrusted to it, has proven worthy of your confidence in the past, and courageous in the projection of new work, and now asks your heartiest, fullest co-operation to the end that the world may be won for Christ.

Olivia A. Baldwin.

Make It a Great Day.

Why make C. W. B. M. day a great day in all the churches? Because of the things for which the Christian Woman's Board of Missions stands and the work which it is accomplishing. There is no more far-reaching work among us, and no more remarkable chapter of our history than that which



Property Recently Purchased by the Christian Woman's Board of Missions at Sabinas, Mexico.

tells of the origin progress of this organization of consecrated and competent Christian women.

One reason for the success of the Christian Woman's Board of Missions is that its work covers such a wide scope. In foreign fields its forms of work are: Evangelistic, Pastoral, Sunday-school, Day-school, Orphanage, Training-school, Zenana, Village, Colportage and Medical, which includes hospital, dispensary and leper. Thus men and women, boys and girls, including even the babies, are cared for. In the United States the work is, likewise, broad and comprehensive. Here the forms of work are: Evangelistic, Pastoral, University, Bible School, Industrial and Organizing. These lines touch all departments of life, and provide for Biblical instruction and Christian activity all the way from "The Little Light Bearers" in the Junior Department to the students in the great universities. What a scope! What comprehensive, far-reaching work! And how wise, too; its wisdom having been justified by its results. Read a sketch of this organization from its beginning; read the thirty-third annual report, for the year ending September 30, 1907, and you will have a fresh demonstration of the wise and effective labors of the Christian Woman's Board of Missions. As a representative of one of the states which has received great blessings from the work of this organization,

"I wish to emphasize especially the work in the United States. During the year just closed work was done in thirty-nine states and territories, aiding seventy-five churches, in which there were 3,025 conversions, supporting fifteen schools and Bible chairs, attended by 1,773 students. The work in this country embraced all sections of our great land, ministering to white and black, and the foreigners upon our shores; extended into the heart of great cities and out into the frontier. Colorado can bear grateful testimony to what this splendid organization has accomplished within her borders in the years since it became our helper from without. Thirty-five of our fifty churches have been aided, 18 of them organized, by the aid of the Christian Woman's Board of Missions, and we have been enabled to enter some of our best territory.



Orange Free Meeting House and Members Connected with Mt. Zion, Jamaica.

Another reason for success lies in the things emphasized and the methods adopted. "To cultivate a missionary spirit, to encourage missionary effort in the church, to disseminate missionary intelligence, and secure systematic contributions for missionary purposes"—these are declared to be the objects of the Christian Woman's Board of Missions. How vital are these things—a missionary spirit, missionary effort and missionary intelligence; and if they exist, systematic contributions for missionary purposes are sure to follow. But this system has not been mechanical or perfunctory, but simple, businesslike and, above all, the result of the vital spiritual teaching just mentioned.

Another element of success is in the emphasis laid upon prayer.

Because C. W. B. M. day stands for all these things, it should be made equally prominent and potent with any other day in the missionary calendar.

Leonard G. Thompson.

Denver, Colo.



The New Training School at Irvington, Ind.
This building, for the headquarters of the C. W. B. M. and the training of its missionaries, is now being constructed near Butler College. It has been made possible by the generosity of Mrs. Maud Ferris, of Detroit.

Desirability of Union Between Baptists and Disciples*

By F. D. Power

In any assembly of Baptist Churches of Christ I feel in a peculiar sense at home. My grand-parents in Old Virginia were Baptists—members of Old Grafton near Yorktown, a church constituted in 1809. Nineteen years later came the unfortunate "Dover Decrees," and the church felt its liberty invaded, and accepted the position of Alexander Campbell. Had it not been for John Kerr, who wrote those famous decrees, and the Dover Association that passed them at Four Mile Creek Church near Richmond in 1832, I doubtles would have been pastor to-day of a "Baptist" instead of a "Disciple" Church of Christ. It is fair to say, I think, there could not be found now, within the bounds of that Association, a single man who would defend these articles which declared "the cause of truth and righteousness" required a separation, and called upon those whom they deemed erring brethren to rise up and depart. On both sides there has been an increase of knowledge and of grace since that early time, and if North and South could shake hands across "the bloody chasm", and in a single generation stand shoulder to shoulder against a common foe, this little rift between us, beloved brethren in Christ, should be closed in a moment.

1. Union between Baptists and Disciples is desirable because of the desirability of union among all followers of our blessed Lord. We hear the Master on his knees offering the most remarkable prayer in all the world's history—that all who believe on Him may be one—one flock, united, of one Lord, faith and baptism as an additional and perpetual evidence to the world of his nature and authority. Four things he asks: The preservation of the true doctrine; the application of his sacrifice; the life, joy and glory of his Church; the concord of his people; and on the last, makes the triumph of his cause depend. "Plain and artless as is the language, it is so deep, rich and wide that no one can find its bottom and extent", said Luther, speaking of this prayer. Bossuet had it read to him sixty times in his last illness. John Knox called for it when dying. After the greatest sermon of the Christ his greatest prayer; Gethsemane is befre him, and Calvary. What the Church needs to-day—the whole Church—is this spirit. The authority of the Christ and the spirit of the Christ recognized, and, as the night the day, must follow the unity of the Church of Christ. Skepticism will never be broken, paganism conquered, ecclesiasticism reformed, false religion dissipated, indiffe ence dethroned, the whole world won for our King and its kingdoms become his Kingdom, till the whole Church is more thoroughly at one with each other. Benjamin Franklin, who, in signing the immortal Declaration, declared, "We must all hang together, or we shall all hang separately," was expressing what Tacitus long before said of the Germans: "Whilst fighting separately all are conquered together." The old Greek, when asked why Lacedaemon had no walls, answered: "The concord of its citizens is its strength!" By concentration of his forces, Bonaparte won his battles. "The more they were persecuted, the more closely they adhered to each other," said Gibbon of the early Christians. "The multitude of them that believed were of one heart and one soul."

2. Because Christian bodies in closest fundamental relations would reasonably be first to get together. The great branches of the Presbyterian Church, the various schools of Lutherans, the different denominations of Methodists in each case would naturally flow into one before all Protestant churches, for example, could be expected to consumma e a closer union. And how can we look for the larger and more complete unity if brethren so near to each other remain separated?

We of the great immersionist family—Baptists, Free Baptists and Disciples—are near to each other in doctrine and practice and hold vast interests in common. Indeed it is historically true that the Disciples were never in favor of separation. Alexander Campbell declared ten days before he passed from earth, speaking on this subject: "The Baptists and we ought never to have separated. We might have remained one and come to a perfect agreement. It ought to have been so." It was never his purpose to withdraw from the Baptist fold and his first publication is called "The Christian Baptist." If there were some radical differences then, they have been softened. Oen we are in accepting the Holy Scriptures of the Old and New Testaments as containing the inspired word of God and rule of faith and life for his people; in the rejection of human creeds as binding upon the conscience, and our appeal to the Bible alone, accepting Jesus of Nazareth as the Son of God and the all-sufficient Saviour of men, and his authority as supreme in the Church; in receiving the Holy Spirit as the Divine One sent to convict the world of sin, righteousness and judgment to come, to comfort the Christian and sanctify and abide with the Church; in recognition of baptism and the Lord's Supper as the two New Testament ordinances—the first as the burial with Christ in the name of the Father, Son and Holy Spirit of a penitent believer, and the second as a memorial feast in celebration of the sufferings and death of the Lord Jesus; in the assertion of the liberty of the individual church of Christ to control its affairs and to proclaim a full and free salvation to all who believe on the Christ and obey Him as the Scriptures require; in making no distinction but that of office between clergy and laity; in the organization of societies for inter-communion and mutual co-operation without jurisdiction over the churches.

Of course there are Baptists and Baptists, as there are Disciples and Disciples. Extremes among Baptists are much more pronounced in matters of doctrine and practice and among Disciples as well, than is true of average Baptists and Disciples. Surely among brethren that stand so close together there should be co-operation, fraternity, unity. The walls are thin. The barriers that keep us apart are trifling. The hindrances to our perfect fellowship would vanish at once if all were willing to be led by the Spirit of God.

3. Because the differences that separate us are not serious and fundamental. When a Baptist unites with a congregation of Disciples he undergoes no change except in name, and when a Disciple becomes a member of a Baptist church of Christ, this is the only change that is expected. No moral or doc-

*A paper read at the Baptist congress, Baltimore, November 13, 1907.

WHAT WAS IT
The Woman Feared?

What a comfort to find it is not "the awful thing" feared, but only chronic indigestion, which proper food can relieve.

A woman in Ohio says:

"I was troubled for years with indigestion and chronic constipation. At times I would have such a gnawing in my stomach that I actually feared I had a—I dislike to write or even think of what I feared.

"Seeing an account of Grape-Nuts, I decided to try it. After a short time was satisfied the trouble was not the awful thing I feared but was still bad enough. However I was relieved of a bad case of dyspepsia, by changing from improper food to Grape-Nuts.

"Since that time my bowels have been as regular as a clock. I had also noticed before I began to eat Grape-Nuts that I was becoming forgetful of where I put little things about the house, which was very annoying.

"But since the digestive organs have become strong from eating Grape-Nuts, my memory is good and my mind as clear as when I was young, and I am thankful." Name give by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."

trinal change takes place. Baptist churches do not hesitate to receive Disciples, nor Disciples, Baptists. Disciples grant letters to Baptist churches without hesitation, and while it is not as usual as it should be, I have received letters from Baptist churches.

Are there differences as to the character of those admitted to the Lord's Table? Let both bodies hold simply to the position that Christian baptism s pre-requisite to communion, and this obstacle seems to be removed. Are there disagreements touching the position of faith and repentance, as to which precedes the other and as to the relation of baptism to the remission of sins? Let both agree that faith in the Lord Jesus Christ, sincere and heartfelt repentance and full surrender to the authority of the Lord Jesus in this holy institution, are conditions of membership in the body of Christ and there may be mutual recognition and fellowship. Are there distinctions with respect to the name of the Lord's people? Let Baptists recognise Disciples as "Churches of Christ"—Disciples; and Disciples, Baptists as "Churches of Christ"—Baptist, and we have come, measurably, to common ground. A Baptist friend of mine says we read in the Bible of only twelve Baptists—those men found by Paul in Ephesus who were baptized "unto John's baptism," and he baptized them in the name of the Lord Jesus and they became Christians. Certain it is "Disciples were called Christians." In this world and the next, it is enough to be a Christian, a member of the body of Christ. When that which is perfect is come from turret to foundation stone, the work of sectarianism shall pass away, and the spotless bride of Christ wear not the name of the bridegroom's friend nor the bridegroom's servant, but only the name that is above every name. As Whitfield said: "I wish all names among the saints of God were swallowed up in that one name Christian. I long for professors to leave off placing religion in saying, 'I am a Churchman,' 'I am a Dissenter.' My language of such is 'Are you of Christ?' If so, I love you with all my heart."

Are there differences among us with regard to Calvinism, or any other system outside the Scriptures? Let all such things be subordinated to the faith that saves and full liberty be granted, consistent with loyalty to the great Head of the Church, and all will be well. Such movements as that in northwest Canada show that these objections are readily overcome.

4. Because we stand for the monumental institution, Christian baptism, in respect to action and subject, as we believe it taught by the Apostles and practiced by the early church. Baptists of all descriptions in this country, including thirteen denominations, all the way from regulars to "Old Two Seed in the Spirit," number little more than six millions. Baptists in all English-speaking countries number nine out of one hundred and twenty-seven millions. Baptists in all Christendom, including the Greek Church number but one hundred out of four hundred and seventy-seven million followers of Christ of every creed the world over. Baptists, Free Baptists and Disciples are one brotherhood, holding to the universal obligation of the immersion of the whole body and repudiating any substitute as authorized by the Greek word *baptizo*. They are one also in claiming this baptism to be the voluntary action of an intelligent, believing and penitent person, and in rejecting the baptism of infants as a practice of the early church. A common heritage is ours in Robert Hall, William Carey, Adoniram Judson, Charles Spurgeon and Roger Williams, in the struggle for soul-liberty in both England and America, and even in the succession of pure churches from the third century down to the present, if our brethren insist on this as an essential thing; but most of all we are one people in holding to the New Testament integrity of that institution commanded by our divine Master when He said, "Go, making disciples, baptizing them." Is there not still need of emphasis upon this position for which our fathers contended earnestly as a part of the faith once for all delivered unto the saints?

5. Because such union would greatly strengthen the work of our hands at home and abroad. Why in a community where there is a Church of Christ—Baptist and a Church of Christ—Disciple, which may agree upon co-operation under one pastor, should not such co-operation be encouraged, and result in a stronger body than either could establish alone? Why in a community where there are a number of Baptists and a number of Disciples who may agree to work together, and who appeal for aid to their respective mission boards, should not their union be advised, and the two groups united accomplish better service than could be possible, each working by itself? Why, in a larger way, in our great cities, should there not be greater mutual sympathy and helpfulness and co-operation among the brethren of these bodies, resulting in increased efficiency and worthier achievement in the great interests they hold in common? Why, in the foreign field, could not such co-operation be possible, greater influence wielded and larger results secured in dealing with the appalling needs of heathenism? Why would not a Pan-Baptist Conference be profitable to secure such closer fraternity and possible unity among us? Would not a united front on the part of those who plead for "One body and spirit, as we are called in one hope of our calling, one Lord, one faith, and one baptism," be potent and far-reaching in this twentieth century?

Disciples celebrate at Pittsburg in 1909 the centennial of Thomas Campbell's great "Declaration and Address," which sought "to restore unity, peace and purity to the whole Church of God." Why should not prayer be made by both Baptists and Disciples for some practical steps toward union which would crown that event with exceeding great joy? Brethren, we do not ask that the churches of Christ, known as Baptists, shall swallow up the Disciples nor that the churches of Christ known as Disciples shall swallow up the Baptists, but we do seek the unity of the churches of Christ, on apostolic foundations. In union is strength. Our Lord prayed for union; let the Church pray. Let party barriers be laid low. Let the word of God stand forth in its true position. Let the Master be Lord, Head of the body, Prophet and Priest, Center and Corner Stone, King of kings and Lord of lords. Let the hearts of the millions who love Him lift up to the throne of a prayer-answering God, one earnest and concentrated volume of petition for the triumph of the truth and salvation of the world. Combination of forces, concord, unity, agreement, all working together with God and with each other will under God bring the end for which Jesus prayed. Tennyson sang:

"I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be:

(Continued on Page 1529.)

MORE THAN EVER

Increased Capacity for Mental Labor Since Leaving Off Coffee.

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum Food Coffee, instead of ordinary coffee. An Ills. woman writes:

"I had drank coffee for about twenty years and finally had what the doctor called "coffee heart." I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent, and the desire to be active again, showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard mental labor with less fatigue than ever before."

Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

LITERATURE OF TO-DAY

THE LITTLE WATER FOLKS. By Clarence Hawkes; 12 mo., 157 pages. Price 75 cents. Thomas Y. Crowell and Company.

These stories of lake and river are dedicated to the boy who sees, and they will inspire the boy who does not see to study more successfully the wild things of nature. Even grown folk will be interested in these "little water folks." The illustrations, it may be added, do illustrate.

DOROTHY'S RABBIT STORIES. By Mary E. Calhoun. Pages 115. Price $1. Thomas Y. Crowell and Company.

They are capital stories. Mr. Rabbit has all kinds of experiences, some very funny and very serious. He is associated with Mr. Dog and Mrs. Cat and Captain Crow and Colonel Coon and General Bear and other gentlemen and ladies of the animal world. These are on the order of the Brer Rabbit tales, but dialect does not play much part in them. They will delight the young people. The pictures, by Edward Blaisdell, are full of humor.

PINAFORE PALACE. A book of rhymes for the nursery, edited by Kate Douglass and Nora Archibald Smith. Pages 249. Price $1.50. The McClure Company, New York.

If you can buy only one book for the young folks, this is the book to buy. It is unique, up-to-date, yet of your childhood.

"Where does Pinafore Palace stand?
Right in the middle of Lilliput land."

And through the magic wickets of this book you can traverse its halls of story and song, for here we have a collection of all the best nursery rhymes, nonsense verses, guessing games, lullabies and slumber songs for the very little folk. With this you can put them to sleep; with this you can keep them awake. It is put out by the publishers in excellent style, and the introduction to the mother is full of charm.

RED RUBBER. By E. D. Morel. Pages 213. Price $1.25. American Tract Society.

For some years past in the minds of some people who did not want to be convinced there was a strong doubt as to the atrocities said to be perpetrated in connection with the rubber trade on the Congo River. In our own mind there has never been any hesitancy in accepting the first reports of the conditions of that country. They were vouched for by reputable witnesses and everything we have learned since has tended to confirm the fact of the sufferings which have been placed upon the natives there by the white men in their greed for gold. This book, in a striking way presents the *has been* and *is* of the situation. It puts the blame upon the proper people and it is simply unanswerable. It is a book for the President, his cabinet and all our legislators to read. We do not suppose for one moment that King Leopold will care a penny what the author says, unless the governments of Great Britain and the United States give some recognition that they are opposed to the outrageous conduct of those who take their cue from him.

ANECDOTES AND ILLUSTRATIONS. By R. A. Torrey. Pages 185. Price 75 cents, net. Fleming H. Revell Company.

The value of an apt illustration is not to be overestimated. Many a time it is the chief part of a speech or sermon, for it fixes the thought in the mind of the hearer in a way that neither argument nor affirmation could. Dr Torrey uses illustrations to a very large extent in his sermons. The chief objection we have to his is that they are, for the most part, too long; yet for the purpose of the itinerating evangelist with large masses of people to deal with, perhaps the objection is not of such great weight. Otherwise we like this book. Many of the illustrations are among the preacher's own experiences and these are always the most effective.

PALESTINE THROUGH THE EYES OF A NATIVE. By Gamahliel Wad-el Ward. Pages, 201. Price $1.00, net. Fleming H. Revell Company.

There are many books on the Holy Land, but among them this has a place. The author has an intimate knowledge of the country, its racial instincts and inherited customs. This fact gives fresh and realistic force to his interpretations of the life of ancient Palestine. As a literary workman he may lack system, but he will help the Bible student.

BETWEEN THE TESTAMENTS. By David B. Gregg, D.D., LL.D. Pages 124. Price 75 cents, net. Funk and Wagnalls Company, New York.

The knowledge of what took place among the Jews during the four centuries between Nehemiah and John the Baptist is, of course, much worth while. The author gives us some of this inter-biblical history. Many students will want a more elaborate guide-book, but this one will be found both helpful and stimulating.

THE LIFE OF SIR GEORGE WILLIAMS. By J. E. Hodder Williams. Pages 357. Price $1.25, net. A. C. Armstrong and Son.

It was the pleasure of the reviewer to have known personally both the subject of the biography and his biographer. Sir George Williams is known the world round as the founder of the Young Men's Christian Association. It is hardly worth while to dispute the historicity of this claim for him though, as a matter of fact, something can be said against it. But there is no question that Mr. Williams, if he was not actually the first in the field with the idea, was one who carried it to successful fruition. His life is very well worth reading. He was a good man, simple in his devotion, which was as much manifested when he was the merchant prince, knighted by the Queen of England, as when he was a young man from the country, who because he was a healthy young fellow and persistent, was given a trial to work behind the counter in the business house of which he afterwards became the head. The book is thoroughly inspirational and its perusal will add much both in the way of incentive and knowledge of religious life, especially of London.

CHRIST'S SERVICE OF LOVE. By Hugh Black, M. A. Pages, 324. Price $1.25, net. Fleming H. Revell Company.

Were it for the introduction alone, we would welcome this book. Mr. Black is a Presbyterian and a professor. He has been one of the most popular young preachers in Scotland. He has a hearing, and it is refreshing to us to find him emphasizing the need of a deeper comprehension of the meaning of the Lord's Supper, and a more careful observance of it than obtains in perhaps the majority of the churches of the Presbyterian body. The book avoids, however, controversial questions. It is of the nature of meditations, but in the introduction the author argues for the full restoration of the Supper to the central place in the worship.

THE HEART OF THE WEST. By O. Henry. Pages 334. Price $1.50. The McClure Company, New York.

O. Henry we can find, though the heart of the West is not easily located. He is a master of his art and his picture is straight from the life, although we doubt whether there was a real basis for any story in this collection. There are nineteen of the red blood kind of stories within the covers of this book. They are as entertaining as they are much out of the ordinary. The writer has great gifts, and the reader who shares any of the spirit of the West will get from him great pleasure.

FRIENDS AND COUSINS. By Abbey Farwell Brown. Pages 122. Price $1.00. Houghton, Mifflin and Company, Boston.

This sequel to "Brothers and Sisters" tells of the doings of Kenneth and Rose during one summer. It will interest the young people.

THE IDYLLS OF THE AGES. By John F. Genung. Pages, 88. Price 75 cents. net. T. Y. Crowell and Company, New York.

The primary aim of this valuation of Tennyson's "Idylls of the Kings" is, as Professor Genung says, neither eulogy nor criticism, but what Walter Pater has taught us to call appreciation. That is, it is a disinterested endeavor to answer the question as to the value of a great poem which has been seasoned and mellowed by time. Professor Genung takes advantage of the fact that in 1902 the "Idylls" reached their majority and that after twenty-one years, in which period, from 1858 to 1885, they appeared haphazardly, they may now be estimated a single poem. He makes use of Browning as a standard by which to measure Tennyson, though dealing chiefly with the philosophy of the poets. The book is attractive and the study illuminating.

THE MOUNTAIN PEOPLE OF KENTUCKY. By William H. Haney. Pages, 190. Price $1.50, postpaid. Robert Clark Company, Cincinnati, O., or Christian Publishing Company.

Here is a simple, unvarnished presentation of the present conditions of a most interesting people and their attitude toward improvement. Mr. Haney is a Kentucky mountain man and this is the first account of this people, we believe, by one of themselves. Lying in the heart of the great Cumberland mountain region we find a people of primitive customs and peculiar characteristics. It is a land of saddle bags and has been a land of moonshine whisky. Our author is himself the son of a moonshiner, and was brought up near Jackson, Ky., the center of the feud district. This book will help us to a real understanding of the conditions that account for the retarded development of the mountaineers and those that make their future most hopeful.

Our Budget

—"It is a good thing to give thanks unto Jehovah."

—"Bless Jehovah, O my soul,
And all that is within me, bless his holy name."

—"Bless Jehovah, O my soul,
And forget not all his benefits."

—"Who forgiveth all thine iniquities;
Who healeth all thy diseases."

—"Who redeemeth thy life from destruction;
Who crowneth hee with loving kindness and tender mercies."

—"Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle."

—Help those women!

—"Desirability of Union between Baptists and Disciples" which we print on another page is the address of F. D. Power before the Baptist Congress. It was received with great favor. We hope to give some report of this interesting session. We have in hand another paper, by a Baptist minister, read before a gathering of preachers of the Christian Church, which will also be found of great interest. This will appear as soon as we can find space for it.

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—M. M. Davis, of Dallas, Tex., has been quite ill.

—The new church at Luther, Ia., is nearing completion.

—Edwin D. Hamner goes from Davis, Okla., to Bay City, Texas.

—B. S. Denny dedicated a church at Wadena, Ia., November 10.

—C. C. Spencer is well pleased with the prospects of the dedication of the church at Knoxville, Pa.

—On November 10 the tenth anniversary of the dedication of the church at Keokuk, Ia., was held.

—Our missionary forces at Monterey have been through an epidemic of sickness, but all are now able to go on with their work.

—P. J. Pond, one of the students at Drake University, has accepted the call at Grimes, Ia., for full time.

—A. L. Clinkenbeard has taken up his work at Ladonia, Tex. His successor had, at last advice, not been secured.

—The church at Ames, Ia., will celebrate the opening of their house of worship the first Lord's day in December.

—The Texas Christian Lectureship has just been in session at Abilene. President Lockhart was the chief lecturer.

—At Cantrill, Ia., the church property is being improved and a meeting is to be held later. George W. Maxwell is the minister.

—The church at Augusta, Kan., has just begun a meeting with Andrew P. Johnson, their minister, doing the preaching.

—S. E. Hendrickson is to close his work at Weaubleau, Mo., the last of December. He recently preached at Sharon, Kan., and may locate there.

—J. A. L. Romig, our superintendent of missions in western Canada, has just started into a union meeting at Red Deer, Alta, with fine prospects. We shall expect a report later.

—J. R. Blunt reports the church at Marionville, Mo., laying plans to meet a note and interest due the first of the year. He reports, in our evangelistic columns, a number of additions.

—J. M. Weddle reports a doubling in church and Sunday-school attendance at Hanover, Ky., as a result of a meeting just held. He can be engaged for other meetings, and can furnish a singer.

—At the Christian church, Mexico, Mo., some forty young men and boys are members of the two clubs just organized. Gymnasium fixtures have been installed in the basement of the church.

—During his meeting at Pittsburg, Mo., F. E. Butterfield dedicated the new house of worship free of debt. It seats between 400 and 500 people and will be a great help to our work there. He is now at home at Halfway, Mo. He will hold a short meeting at Pleasant Hope, going thence to Hermitage, in Hickory county, where those wanting meetings may correspond with him.

—Missionary offerings during the past year were larger at Corydon, Ia., than in any previous year. Every department of the church has grown. R. W. Lilley has just entered upon his fourth year in the pastorate there.

—Ernest Reed has resigned at Mulkeytown, Ill. He is now helping Evangelist J. Bennett in a meeting where 148 have been added. Brother Reed may be addressed at Mulkeytown by those wanting his services as pastor.

—Frank Waller Allen, of Odessa, Mo., has accepted a call from the church at Paris, to begin January 1. Brother Allen is one of our literary young preachers, and is the author of two successful books—"Back to Arcady" and "The Maker of Joy."

—Percy M. Kendall carried a camera with him to the convention and on his return to Des Moines prepared a stereopticon lecture which he has given at several churches. Brother Kendall has traveled extensively and can show you many interesting things on the screen. He has resigned as assistant pastor of the Central Church, Des Moines, Ia., and will go back into the evangelistic work.

—W. G. Loucks has resigned at Lockland, near Cincinnati, to take the work at Akron. Brother Loucks has been a faithful worker and has done good service at Lockland. He has also served the readers of THE CHRISTIAN-EVANGELIST in the capacity of a news correspondent from Cincinnati and vicinity. We trust that he will not cease to be interested in our readers by reason of his change of residence.

—"The Wall Street earthquake did not shake the earth around here." So writes I. H. Fuller in announcing a collection of $96 just taken by the congregation at Fremont, Neb., of which he has been minister for some weeks. He seems to be very much pleased with the people, and is arranging for a meeting to be held later. The Bible-school is much larger than for months past.

President and Governor on Thanksgiving

"Much has been given us from on high and much will rightly be expected of us in return. Into our care the ten talents have been entrusted, and we are to be pardoned neither if we squander and waste them, nor yet if we hide them in a napkin; for they must be fruitful in our hands. Ever throughout the ages, at all times and among all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of all things that we may not fall into love of ease and luxury; that we may not lose our sense of moral responsiblity; that we may not forget our duty to God and to our neighbor.

"A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice. We should earnestly pray that this spirit of righteousness and justice may grow ever greater in the hearts of all of us, and that our souls may be inclined evermore both toward the virtues that tell for gentleness and tenderness, for loving kindness and forbearance one with another, and toward those no less necessary virtues that make for manliness and rugged hardihood, for without these qualities neither nation nor individual can rise to the level of greatness.—*President Roosevelt.*

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"Each of us, whether in public office or private station, has duties and responsibilities. It is just as essential for the private citizen to discharge the responsibilities resting upon him as it is for the faithful carrying out of political obligations in the public service. That character of the average individual on which free government rests is strong in proportion as it draws its inspiration from divine sources, which gives strength to meet courageously the duties of life and fulfill each obligation with fidelity.

"Not only have our people prospered in things material, but moral prosperity is everywhere apparent. The age of conscience is before us, not buried in the past, and it will come about when there is more of the golden rule and less of the rule of gold in our daily lives; when the doctrine of brotherhood and equal rights becomes the standard for governmental action and private conduct.

"In the dawn of this better day let us take care in charging wrongdoing lest, by charging where it does not exist, injustice be done, but once sure of the evil, let us be certain in its extermination.

"Let us encourage industry and attack not wealth, but the abuses of wealth. Let us fight not men, but the evil men do. Let us love not money, but manhood. Let us preserve inviolate the principle of popular self-government and recognize the largest liberty of the individual citizen, consistent with law and order; unite in enforcing the laws and counteracting any attempt to defy them.

"Let us realize that liberty to make laws does not mean license to break laws; that the liberty guaranteed us is liberty under the law, not liberty against the law. Let us not array class against class, but preserve the rights of all by causing each to respect the rights of the other. Let us appeal not to cunning, but to conscience, and remember that by making the public conscience clean the public life is made clean."—*Governor Folk.*

—Elmer Williams is now located at Decatur, Mich.

—R. B. Dean has taken the work at Clinton, Ia.

—The work at Baton Rouge, La., moves along slowly but surely.

—A young people's society has been organized at Footville, Wis.

—J. Cottrell, of Kalkaska, Mich., has returned to Hiram College.

—T. D. Secrest, of Marfa, Texas, is now able to be around again.

—Joseph Keevil is in a meeting with State Evangelist D. C. Tremaine.

—The brethren at Delphos, Ia., are considering calling a resident minister.

—J. W. Johnson has accepted the work at Rockwell City, Ia., to begin at once.

—C. L. Thurgood and the Central Church at Pittsburg are holding a meeting.

—C. L. Dean, late of Woodward, Ia., has commenced his work at Loveland, Colo.

—J. I. Nicholson has changed his address from Fort Pierre, S. D., to Defiance, Ia.

—Two of our churches in Iowa have been threatened with sale becuse of unpaid taxes.

—C. H. Mattox, of Albany, Mo., is to hold a meeting for the Davis Street Church, Ottumwa, Ia.

—H. H. Jenner has just entered upon his second year with good prospects at New Bedford, Ill.

—At Moran, Kan., the church is still without a minister. They can pay $600 towards the support of one.

—Claude L. Jones assisted in the dedication ceremonies at Mansfield, La., Otis Hawkins preaching the sermon.

—The Bible school at Observatory Hill, Pittsburg, is to be graded. There is a fine teachers' training class.

—John G. Slater's men's class has an enrollment of 115. The aim is to have 200 by the end of the year.

—A church of twenty-four members has been organized at Spencer, Mich., and is under the care of Elder Peter O'Neal.

—C. A. Reynolds has been holding a meeting near Ruston, La., at Union Grove, and hopes to organize a church.

—C. B. Knight has closed his work with the church at Ennis, Texas. Write to T. T. Blakely with regard to this pastorate.

—A. F. Roadhouse, a ministerial student in the Bible College at Columbia, Mo., recently came to us from the Presbyterians.

—The Bible school of the First Church, Washington, Pa., and the First Church, Wheeling, W. Va., are in a contest.

—A. L. McKim reports the C. W. B. M. and Junior societies recently organized at Oelwein, Ia., are growing in numbers and interest.

—We regret to learn that three of the preachers in Louisiana are leaving that state—Brothers Bradford, Polsgrove and McCarthy.

—S. F. Fowler, of Madisonville, Ky., has taken the work at Jennings, La. He has been in his last field of labor for ten years.

—The twelfth anniversary of the Bible school will be celebrated at Herron Hill, Pittsburg, December 8. It is hoped to have 300 present.

—The elders of the Christian church at Wheeler, Ill., commend T. L. Read, of Eureka, who has just been leading their church in a meeting.

—Brother and Sister Snellings travel twenty miles every Lord's day to attend the communion service with the brethren at Alexandria, La.

—At a recent rally of the First Church, Allegheny, Pa., the eldest person present was ninety-three years of age and the youngest seven weeks.

—L. H. Otto, of Ottumwa, Ia., was recently elected president of the pastors' association of that city, and will preach the union Thanksgiving sermon.

—B. F. Creason, pastor of the church at Lathrop, Mo., where J. L. Thompson has just closed a meeting, commends the pastor-evangelist most heartily.

—The congregation at Stanhope, Ia., needs a minister. They are planning to hold a meeting in January with J. L. Wilkinson and his singer, J. H. Davis.

—Hiram has been asked for twelve missionary volunteers to go out by next fall. Thirty-five Hiram girls and boys have already gone to the foreign field.

THANKSGIVING

By Mena Kemp Ogan

I thank Thee, Lord, for the glad year
Thy most abundant mercy willed—
But more I thank Thee for the hopes
That never were fulfilled.

In all that Thou hast given to me
Of earthly happiness or gain
I can discern, still gratefully,
The chastening of pain.

And I have prayed when others prayed
For gifts commensurate with theirs—
I thank Thee now with throbbing heart
For my unanswered prayers.

But most of all I thank Thee, Lord,
That the bright crown I hope to wear
Can only be my own through this,
This weighty cross I bear.

And so, as autumn's sunset light
Breaks through the murkiest clouds at last,
My best, my gladdest year dispels
The shadows of the past.

—The brethren at Calvary, Allegheny, expect to have a great Thanksgiving victory in the payment of their mortgage. Grant E. Pike is the minister.

—J. F. Findley and the church at Fort Collins., express their appreciation of E. M. Johnson, of Geneva, Neb., who has just held a successful meeting for them.

—O. L. Olney reports a good meeting at Rockville, a village church near Rutland, O. Church and evangelist worked together to make the glad tidings acceptable.

—The Sunday-school at Kansas, Ill., is in a contest with that at Flora. A rally in the Endeavor Society at the former place, has resulted in forty-four new members.

—C. E. Pomeroy has entered upon his second year as pastor of the church at Chetopa, Kan. A good meeting has just been held there and the work goes forward.

—F. P. Arthur hopes to have a good man located in Muskegon, Mich., by the new year. Arrangements are now under way to erect a chapel on the site recently secured.

—O. L. Adams, the living link evangelist, is now in a meeting at Nortonville, Kan. At Mina he secured pledges for the support of a preacher part time.

—Improvements to the amount of $1,400 have been put upon the church building at Grangeville, Idaho, and H. H. Hubbell, the pastor, announces its rededication.

—The church at Ashtabula, O., has sustained a serious loss in the death of Elder P. R. Williams. The Bible-school of this church is able to report 302 in attendance.

—A teacher training class with twenty enrolled, has opened at Horton, Kan., where John D. Zimmerman is the minister. The state missionary offering there was almost three times the apportionment.

—F. Douglas Wharton has been at Nacona, Tex., for a month. New seats have been purchased for the church, a ladies' aid organized and a special meeting just entered upon.

—Seventy members are now enrolled in a teacher training class at Manhattan, Kan., where also a mission study class of twenty members in the C. W. B. M. auxiliary has been organized. W. T. McLain is the pastor.

—The building at Clayton, Ill., has just been remodeled. The work is brighter than ever before. A meeting is to be begun November 15, with W. A. Haynes, of Mount Sterling, leading for B. S. M. Edwards.

—Drake University, Des Moines, Ia., reports an enrollment of 120 men in mission study, beginning the first of the year. They will study "The Uplift of China," or one of the other mission study text books.

—T. T. Holton is now permanently settled in Bloomington, Ill., and is ready for any calls that may come for sermons, addresses, regular preaching and pastoral work. 1011 North McLean will reach him.

—J. Y. B. Wood, passing through St. Louis, paid THE CHRISTIAN-EVANGELIST a pleasant call, together with his father. Brother Wood's home is at Walnut Park, this city. He is now singing in a meeting at Buckley, Ill.

—Clarence W. Wagner recently took charge of the church at Palmyra, Mo., and reports the work there in excellent condition. The Church Extension offering exceeded $50, the largest for that cause ever made by this church.

—We regret to record the death of James E. Payne, minister of the Christian Church, Glascow, Ky. Brother Payne was much loved by his congregation and many friends. Further particulars will appear in our columns.

—Alfred W. Place has relinquished his pastorate at Bellevue, Pa., in order to work for the Foreign Society, in China. The church there is looking for his successor. Brother and Sister Place expect to sail December 10.

—E. W. Pease, of the Foreign Society, at Flekkefjord, writes of men who walked all night and woke him up at three o'clock in the morning to be baptized. He says that the prospects for his work are quite promising.

—Miss Catherine M. Blackburn left New York, November 27, for Southampton, England. She sails from England on December 6 for Bolengi, Africa, where she will serve as one of the missionaries of the Foreign Society.

—Additions are reported to the Hillside Christian Church, Indianapolis, on both Sundays since Charles M. Fillmore took up the work. Towards a building fund, $2,600 has been reported. The idea is to have something of an institutional nature.

—One class of men in the Bible school at Ukiah, Cal., gave $700, the rest of the school raising $300 in a contest with the school at Healdsburg. The Ukiah school is one of the best in Northern California. Otho Wilkinson is the beloved minister.

—Harrison, O., will soon have a church free from indebtedness. M. G. Long reports the money raised and all departments in good condition. There is a teachers' training class with an enrollment of fifty, which is doing excellent work.

—A dispatch from Carlisle, Ky., announces that I. J. Cahill of Dayton, O., is "engaged in a big revival at the Carlisle Christian Church and is preaching masterly sermons to large audiences each evening. Great interest is being manifested."

—Just what the "white elephant" plan is, we do not know, but by this means $500 was raised for the repairing of the church building at Lawrenceburg, Ky., where a ladies' aid has been organized and W. C. Gibbs will preach for half the time next year.

—Frederick F. Grimm has resigned his work at Texico, N. M., having been elected corresponding secretary of the state work newly organized. He may be addressed at East Las Vegas. During his ministry at Texico there were some twenty-nine additions.

—Mart Gary Smith has had a good time at Clinton, Okla., where there were eight confessions and an organization with fifty members effected. Money was raised for three-fourths time preaching. To the superintendent of the Sunday-school, Bert Gardner, much praise is given.

—At Belmar, Pa., during the past year there were fifty-eight additions. The foreign missionary offering multiplied itself by four and the home by five. J. A. Jayne, the pastor, has a week of evangelization at Sheridanville, besides some special lecture work.

—There was a net gain of 117 in the membership at Dallas City, Ill., last year. The additions at the regular services amount to seventeen and at the revival 112. The total money raised was nearly $2,200. All departments are making growth. S. W. Elam is the minister.

—F. E. Blanchard is to hold a meeting in Phillipsburg, Kan., about December 1. His meeting at Smith Center, Kan., was somewhat interfered with by the preparation for a union meeting. He commends Miss Park who helped him with the singing there. She is now at Greenville, Ill.

—W. F. Hamann has resigned the pastorate of the Broadway church, Sedalia, Mo., and will take the work at Tuxedo, St. Louis, December 1. We welcome Brother Hamann to our city. He is to enter upon a suburban field, which, in the building up, is not an easy work.

—James S. Beem reports progress at Kensington, Kan. Ninety additions in eight months, including two meetings held by Brother Beem, are some of the figures. Seventy of the number was the net gain to the town membership. The church edifice is being remodeled.

—A $3,500 church building is fast approaching completion at Mayfield, Ky. It is hoped to have the Sunday-school room ready for use by January 1. This is to be one of our finest churches in West Kentucky, and its work, under S. B. Moore, late of St. Louis, is prospering.

—James A. Challener will remain with the church at Bryan, Texas, where he has made himself felt in the community as a power for good. He has done much towards strengthening the ties of fellowship between the churches of the city and of the adjacent country, so says the local paper.

—Morgan E. Genge, of Rochester, Ind., visited the Christian Publishing Company's plant, on his return from Blytheville, Ark., where he held a good meeting. He reports that this little flock has had a struggle to gain a foothold, but now they have a comfortable building and want to call a minister.

—L. D. Crandall, formerly an Episcopal minister, has been called to the pastorate of the church at Rushville, Ill. He and his wife were baptized last summer by W. E. Spicer, and the church at Pittsfield recently ordained him. The good wishes of this congregation go with him to his new work.

—The brethren at Midland, Tex., are worshipping in the courthouse while their $12,000 church building is being erected. The Bible-school is now the largest in its history, and the church's contributions to Texas missions, on state mission day, was $200. A. C. Parker is the minister.

—Richard W. Wallace who leads the First Christian Church at Valdosta, Ga., spoke for the Church Extension Board at the Mississippi convention and the South Carolina convention. Stephen J. Corey is to spend Thanksgiving with Brother Wallace and hold a missionary rally on the following day.

—M. M. Gillmore and the church at Marion, Kan., are to begin their meeting January 5, with Helen Shoecraft, of Emporia, in charge of the music. The outlook is quite encouraging for a good meeting. All departments of the work here are on the upgrade. The Sunday evening congregations are filling the house.

—The school at Jefferson street, New York, is steadily growing. Miss Eva Lemert is to conduct a rousing campaign in January. A mortgage burning to take place at the annual meeting of the church, in January, is to be the greatest event in its history. B. S. Ferrall is, no doubt, feeling very good.

—J. E. Holly, pastor of the church at Everest, Kan., will enter the evangelistic field next January. He has preached for our churches at Highland, Kan., and Springfield, Mo., and lately has traveled extensively in the old world. J. V. Coombs writes that he asks no salary, but will use his splendid stereopticon in some lectures.

—J. P. Lichtenberger has just given a very instructive and entertaining stereopticon lecture to his former church at Jefferson street, Buffalo, N. Y. Brother Lichtenberger spent last Easter in St. Peter's and on a recent Sunday told his own congregation in New York about the eternal city, illustrating his talk with the stereopticon.

—Bishop M. Hopkins reports the work at Windom, Kan., growing in interest. The state Bible school superintendent, Myron C. Settle, has just paid a visit there and put new life into the Bible school. A teacher training class of about twenty has been organized. Improvements will soon be put on the church building and new pews are to be installed.

—C. S. Medbury has been holding a series of meetings for his church with a special view of reaching those who are members of the church, but have not placed their membership with the congregation. He will follow this with special services to reach the Sunday-school scholars, and later a week's meeting for the students of the University.

—W. H. Newlin has closed his work at Jamestown, and is now on the field at Thorntown, Ind., where E. T. Lane, during a two years' ministry had won the esteem of the congregation and community. The people have received Brother Newlin with great cordiality, and at the public reception the pastor and his wife were presented with things of value and service.

—W. J. Dodge reports a heroic band of Disciples at Claremore. For over a year they have kept up a good Bible school and not failed each Lord's day to observe the communion, though they have, for a year, had no regular preacher. They have one of the largest concrete buildings in that part of the country. There should be a good preacher located, and those interested may write R. A. Atkisson.

—Rufus A. Finnell is holding a meeting for the church at Sandoval, Ill., with Rome G. Jones. The latter is one of Brother Scoville's Anderson converts who took the work at Sandoval after some preparation at Harriman. He deserves much credit, having given up the life of a miner, upon his conversion, to prepare himself for the ministry. Brother Finnell has just had his salary raised by his church at El Paso.

—The West Street Christian Church of Tipton, Ind., was dedicated on November 17. A debt of $1,500 encumbered the property. F. M. Rains was on hand, and put the congregation in right relations with the opportunity, privilege and responsibility. The response was $16,476. In the afternoon there was a communion service at which the Baptist minister cordially participated. L. H. Stine is the pastor of the church.

—At Lynchburg, Va., there is a general revival in the First Church. A two-months campaign, for an enrollment of not less than 500 in the Bible school, is on and at the last service reported, 285 were present. Prof. W. D. Willoughby has organized a teacher training class. F. F. Bullard reports the October audiences good, and says that after the sweet Christian fellowship of the Norfolk convention he has returned to his work with new zeal.

—Several weeks ago we received a letter from J. P. Myers, pastor of the Christian church at Portsmouth, O., bringing us the sad intelligence not only of the death of his eldest son, John Horace, a bright little lad six years of age, but also of his mother. And so a beautiful bud of promise and an aged saint have been transplanted from the earthly garden to bloom in the Paradise of God. Our sincere sympathy is extended to Brother and Sister Myers.

—C. R. Neel reports a bright outlook for the congregation at Helena, Mont. He is glad to go back into the pastorate again, after two years of state evangelistic work in Minnesota. The Assistant Editor would very much enjoy accepting Brother Neel's warm invitation to take a trip with him through Yellowstone Park. Many a Sunday have we spent with Brother Neel in the big city of Chicago, and we know him to be pure gold.

—A ministerial association has been formed for Syracuse, N. Y., and vicinity, the purpose being to cultivate a closer fellowship and to stimulate study and discussion of subjects that are of vital interest to

(Continued on Page 1543.)

Information Wanted.

The Central Christian Church, Shreveport, La., has appointed a commission to investigate and report on the matter of building. The first problem to be solved is to find a plan providing ample room for church and Sunday-school purposes, and which can be erected on a lot of 50 by 120 feet. The church auditorium and Sunday-school assembly room, when thrown together, should have a seating capacity of 1,000. The Sunday-school portion of the building should have as many as ten class rooms. The building should also embrace a library, study, parlor, dining-room, kitchen and robing rooms; the entire building not to cost over $20,000.

Brethren who have solved this problem will confer a great favor by furnishing information to the committee.

Address C. C. Hardman, corner Spring and Crockett streets, Shreveport, La.

Eighty Years Old and Wins Medal for Sunday-school Attendance.

The First Christian Church at Leavenworth, Kan., celebrated the fiftieth anniversary of the organization of the local congregation in an enthusiastic jubilee service last Sunday in October. T. P. Haley, of Kansas City, preached for us in a preparatory rally way the week preceding and the anniversary sermon on Lord's day morning. His ministrations were exceedingly helpful. During the week three made the good confession and two were added by letter. One hundred and ten dollars, in addition to the $100 already pledged, was quickly raised for the expenses of the January meeting. The church is now in fine shape for a revival and we are very hopeful. Wilhite and Adams are under contract to begin here first Lord's day in January. Twenty-two gold medals were awarded as many scholars for attending Sunday-school every session, except when ill, for one year. C. H. Deweese, over 80 years of age, won a medal. This is Prof. B. C. Deweese's father. We have an enthusiastic teacher-training class of twenty-five members. W. J. Dodge, minister.

A Comparison of Ten Years.

A comparison of the financial record of the Foreign Society for 1907 with that of 1897, or ten years ago, is an interesting study.

1. Ten years ago the society passed the $100,000 mark for the first time; this year it passed the $300,000 mark for the first time. Then the receipts reached $106,222; this year $305,534, a gain of nearly $200,000, or an average gain of about $20,000 per year, or over 187 per cent.

2. In 1897 the churches as churches gave $39,586; this year $123,468, a gain of $83,900 or 212 per cent. That year 2,586 churches gave to the work, this year 3,419, a gain of 933, or 36 per cent. That year the churches averaged $15.30 each, this year $36.13.

3. In 1897 the Sunday-schools gave $30,027; in 1907 $77,158, a gain of 156 per cent. That year 2,810 schools observed children's day, this year 3,785, a gain of 975 or 34 per cent. The gain in the number of contributing schools is only 42 more than the gain in the number of contributing churches. That year the school averaged $10.68, this year $20.38, or about double.

4. In 1887 the individual offerings amounted to $14,293; in 1907 $32,145, a gain of $17,852 or 124 per cent. That year the personal offerings averaged $15.06; this year $33.73.

5. In 1897 the Endeavor societies gave $3,358; in 1907 $12,789, a gain of $9,431 or 280 per cent. That year 528 contributed; this year 997, a gain of 469 or 88 per cent. That year the societies averaged $6.36; this year $12.84.

6. In 1897 the Foreign Society started the annuity plan, the first organization among our people to adopt this plan. The receipts to the annuity fund amounted to $6,800; this year the annuity receipts reached $36,250. The total amount received to this fund in ten years is $284,198.

7. Ten years ago the society had 87 missionaries and 76 native helpers, a total force of 564. This is an increase of 68 missionaries or 78 per cent.; 334 native helpers or 439 per cent, and an increase of 401 in the total force or 246 per cent.

The above figures are worthy of the careful and prayerful and sympathetic study of every friend of foreign missions. Has not God blessed the work beyond our poor faith? Under God we can do even better in the next ten years, if we will. To this end let us make the present year one of great growth. We ask the co-operation of the preachers, the church officers, the Sunday-school superintendents and the missionaries on the fields and all who love our Lord and glory in the extension of his kingdom.

F. M. Rains, S. J. Corey, Secretaries.

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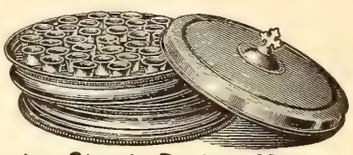
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Elder Alfred Flower.

Brief mention was made in a recent issue of the decease, on October 6, of our aged and beloved Brother Alfred Flower, in his 85th year. On account of his close association with the Editor of this paper, during the latter's residence in Boston, we feel that we must lay at least a brief tribute upon the grave of this lovable and beloved minister of Christ. He was one of the saints of God. In him Christianity had ripened some of its most blessed fruits. Intimately associated with him in church work, we found him to be wise in counsel, humble, unselfish, pure in heart and in life, seeking to do good wherever opportunity offered, and carrying with him everywhere into the homes of want and of sickness, or of the happy and prosperous, the sweet fragrance of his Christian life. He was patient under suffering and cheerful under burdens of personal sorrow that would have crushed one of less faith. His beloved wife, like himself, saintly in character, preceded him many years ago to the land beyond; also his son, George E. Flower, so widely known and loved as a minister of the gospel. Five of his children survive him, we believe, the best known of whom are B. O. Flower, editor of "The Arena," and Mrs. Elizabeth Flower Willis. Our sympathies are extended to the bereaved family. But for him, as for Paul, it is "far better to depart and to be with Christ." Sweeter than incense is the fragrance of such a saintly life.

The Alabama Convention.

The twenty-third annual convention of the Disciples of Christ in Alabama was with the church at Jasper, Ala., November 11-14. L. O. Herrold is the efficient minister there. Including the brethren of Jasper and vicinity there were about 150 delegates in attendance, several of whom attended one of our annual meetings for the first time.

Among those prominent in our state work who were present may be mentioned A. R. Moore, of Birmingham, president of the state executive committee; Dr. E. G. Anderson, of Anniston; E. W. Elliott, of Selina; D. P. Taylor, of Bessemer; A. A. Oden, of Hartselle, J. M. Crawford, of Jasper; H. G. Braxton, of Birmingham, and J. W. Henry, of Mobile—all members of the state executive committee. Besides these, Belt White, of Anniston; J. A. Branch, of Camp Hill; Mrs. A. P. McClellan, of Athens; P. H. Duncan, of Ensley; Mrs. T. L. Woodruff, of Birmingham; A. R. Miller, of West Point, Ga.; J. H. Hill, of Hartselle; C. A. Donaldson, of Woodlawn; R. V. Hope, of Birmingham; Milligan Earnest, of Roanoke; J. M. Joiner, of Wedowee; Dr. Ira C. Ballard, of Gadsden; Brother Dickinson, of Talladega, were present and took active parts in the work of the convention. Many others had words of faith, of cheer and encouragement.

S. P. Spiegel, our efficient state evangelist, led the song service and his report was loudly applauded. He was re-elected state evangelist without opposition.

Claude E. Hill, the only one in the state, and in the country for that matter, made the money raising speech, and $1,700 in round figures was raised for our state work another year, which, with the home board's appropriations in this field, will run our state funds for another year into the neighborhood of $3,500, nearly double the amount of any previous year.

Much work was mapped out for the coming year, the most important of which is the establishment of a congregation of Disciples of Christ in Montgomery, the state capital, who are in sympathy with vigorous co-operative mission work.

Definite steps were taken toward founding a Christian college in Alabama, and the board of trustees were elected with power to proceed with the work on a basis of $50,000 capital stock, and such bonus as may be secured from the most desirable location. This directorate is composed of some of the best business men in Alabama, and they will doubtless have things in shape and ready for business in a very short time. The presence and participation of J. A. Lord, of the "Christian Standard," was appreciated and thoroughly enjoyed by all. He made several practical talks on different phases of our work, but his address on Christian Union was his great deliverance.

Secretaries J. H. Mohorter, W. J. Wright, G. W. Muckley and Mrs. M. E. Harlan, were present and delivered great addresses upon their respective lines of work.

Our congregation is rather small in Jasper, but they are zealous people, and wide awake. They have a beautiful new church building, which will be dedicated next Lord's day by Brothers Moore and Herrold. They think they have the most consecrated Gideon in the state to lead them, in the person

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Famous "GLORY SONG."
"Sinner Made Whole."
(Gipsy Smith's Favorite.)
"A Clean Heart."
"He Knows It All."
"Crown Jesus King."
(Imitated by Others).
"The King's Business."
"Let Us Alone"
"Get Right With God"
"Grace Enough for Me."
"The Fight Is On."
"The Lord Knows Why."
"Scatter the Sunbeams."
"No Room for Jesus."
"The Mother's Good-bye."
"Jesus Is All the World to Me."

of Brother Herrold, and since the convention many of the Disciples throughout the state are ready to say, "Amen." The various ministers and church members of the hospitable little city threw open their hearts and homes to our visitors.

The spiritual devotion of the convention throughout was the finest I have ever witnessed and I have witnessed many in which it was of a very high order.

Alabama is going to the general convention at New Orleans next October with a delegation, and a harvest of sheaves of which the entire brotherhood may well be proud. H.

Foreign Society December Rallies.

The following rallies will be conducted by A. McLean, of Cincinnati; Royal J. Dye, of Africa, and C. S. Weaver, of Japan: December 2, Paulding, O., W. D. Trumbull; December 3, Findlay, O., John Mullen; December 4, Toledo, O., Grant K. Spear; December 5, Owosso, Mich., C. M. Keene; December 6, Ionia, Mich., G. Webster Moore; December 9, Kalamazoo, Mich., W. H. Hedges; December 10, South Bend, Ind., George Hemry; December 11, Valparaiso, Ind., Bruce Brown; December 12, Fort Wayne, Ind., Ray O. Miller; December 13, Logansport, Ind., J. H. Craig; December 16, Kokomo, Ind., E. Richard Edwards; December 17, Lafayette, Ind., A. W. Conner; December 18, Elwood, Ind., Robert Sellers; December 19, Muncie, Ind., W. H. Allen; December 20, Richmond, Ind., S. W. Traum.

The following rallies will be conducted by Stephen J. Corey, of Cincinnati; F. E. Hagin, of Japan, and C. J. Archer, under appointment to India: December 1, Nashville, Tenn., W. J. Shelburne; December 2, Paris, Tenn., A. B. Reeves; December 3, Memphis, Tenn., L. D. Ridell; December 4, Jackson, Tenn., E. S. Baker; December 5, Paducah, Ky., S. B. Moore; December 6, Princeton, Ky., W. G. Eldred; December 10, Hopkinsville, Ky., H. D. Smith; December 11, Evansville, Ind., L. E. Drash; December 12, Lawrenceville, Ill., H. A. McDonald; December 13, Terre Haute, Ind., L. E. Sellers; December 16, Greencastle, Ind., C. W. Cauble; December 17, Bloomington, Ind., T. J. Clark; December 18, Jeffersonville, Ind., J. M. Vawter; December 19, Shelbyville, Ind., H. D. C. Maclachan; December 20, Richmond, Ky., Hugh McClelland.

Committee on Publication House.

The following are the brethren selected to consider the question of the advisability of a brotherhood publication house: C. S. Medbury, Des Moines, Ia.; I. J. Spencer, Lexington, Ky.; E. L. Powell, Louisville, Ky.; A. B. Philputt, Indianapolis, Ind.; A. R. Teachout, Cleveland, O.; R. A. Long, Kansas City, Mo.; F. D. Power, Washington, D. C.; H. C. Rash, Salina, Kan.; C. J. Tanner, Detroit, Mich.; S. M. Cooper, Cincinnati, O.; W. F. Richardson, Kansas City, Mo.; F. E. Udell, St. Louis, Mo.; Palmer Clarkson, St. Louis, Mo.; J. H. Fillmore, Cincinnati, O.; S. C. Toof, Memphis, Tenn.; C. C. Chapman, Los Angeles, Cal.; A. C. Smither, Los Angeles, Cal.; R. M. Denholme, New Orleans, La.; J. H. Gilliland, Bloomington, Ill.; W. T. Moore, Columbia, Mo.; Samuel Hardin Church, Pittsburg, Pa.; Hilton U. Brown, Indianapolis, Ind.; Bayard Craig, Denver, Colo.; E. M. Bowman, Chicago, Ill.; B. R. Davidson, Fayetteville, Ark.

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Desirability of Union Between Baptists and Disciples.

(Continued from Page 1523.)

Saw the Heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, drooping down with costly bales;
Heard the Heavens fill with shouting and there rained a ghastly dew
From the nations' airy navies, grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
Were the standards of the peoples plunging through the thunder storm,
Till the war drum throbbed no longer and the battle flags were furled,
In the parliament of man, the federation of the world."

This is Christian faith. The picture is not overdrawn. Every day its realization becomes more certain. Surely we, who look off with this vaster vision, should see the nearer possible glories that cluster at our feet.

Christian Union

Books written by J. H. Garrison have always been our best sellers because of their chaste diction, entertaining style, and solid learning. None of these books has received such tributes of admiration from discriminating students as Christian Union, only $1.00. It tells of tireless efforts to reunite the Church of Christ from the first apostacy.

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NEWS FROM MANY FIELDS

Millersburg (O.) Meeting.

The purpose of the meeting was to create sentiment to secure for our plea a hearing in the center of this county, to open new doors of opportunity in a community already pretty well exploited. Ten months ago the Bible school was gleaned rather effectively, thirty-two additions being secured from that source largely in a short meeting with home forces. Since that time the work of the church has been along the lines of organization. The Bible school has been graded throughout, mission study and teacher-training have been put on a thorough-going basis and the church debt practically lifted. We had a perfect working machine confronted with a dearth of material upon which to operate. It was up to us to get our plea before new people, to carry the war into the enemy's country, to develop new material for exploitation, and it was for that task that we called Nichols and Conrad to come into a community of 1,200 people supporting seven active churches. Incidentally forty-two of the finest kind of additions were made to our church. These results were on conviction, not sentiment, and our church is to-day the most compact and close-knit company of believers to be found anywhere. The pastor faces abundance of work, full of possibilities where three weeks ago there was scarce an opening.

H. Eldon Mansfield, pastor.

Bakersfield Notes.

After making arrangements to re-enter the evangelistic field, the church would not listen to my leaving, so I am to remain for an indefinite time at Bakersfield. I am now in a meeting with the Dinuba church, and John C. Hay, so well and favorably known, is supplying the pulpit for me while I am away. It is the purpose to have some of our strong evangelists assist in a meeting in Bakersfield as soon as they can be secured. We are planning to hold the meeting in one of the opera houses as the church is too small.——J. J. Limerick, who came to Dinuba last May, is doing a good work. Before the meeting there had been 34 additions, and 15 the first week of the meeting. Sister Pew, the wife of our lamented brother, W. W. Pew, came over from Fowler yesterday and will assist in the meeting with her excellent singing.——It is the understanding that Victor Dorris will assist I. H. Teel in a meeting at Visalia, and E. W. Darst will begin a meeting at Hanford, where, until recently, Brother Vallandingham ministered to the church.——C. S. Needham, who has been the faithful minister at Sanger for five years, has tendered his resignation. He will remain with the church to assist in a meeting to be held by Brother Shropshire.——Brother Perkins has begun his work at Fresno under very favorable conditions. The daily papers speak in high praise of both preacher and congregation. We welcome Brother Perkins to his new field of labor, and to this great state.——Writing the last sentence reminds me that there is an ideal opportunity to purchase some of the best land in California at the very low price of $45 per acre, including an abundant supply of water for irrigation.——G. T. Meeker, who ministered so acceptably to the Hollister church for four years, recently resigned to take up anti-saloon leage work, but was taken very ill with pneumonia at the home of Brother Colvin in Santa Rosa. At last report he was improving. It is hoped he will soon be restored to health again. Cal. Ogburn.

Bakersfield, Cal.

Good Meeting at Joplin, Mo.

The Boen-Parnell meeting at the South Joplin Christian Church closed Tuesday night, November 20, with a total of 153 added to the church. The meeting lacked one day of continuing four weeks. Brethren Boen and Parnell are earnest Christian men. Brother Boen preaches God's message with earnest fidelity. In exhortation he is a Barnabus, a son of consolation. Brother Parnell is an exceptionally efficient chorus leader. Both are splendid personal workers. They leave the church stronger than when they came and many well wishes follow them to their Texas home. Geo. L. Peters.

Nebraska.

H. L. Denton is living near Morrill and will give some time to the ministry as occasion offers. We hope that he may be kept busy.——The church at Gering is still in its meeting. D. A. Youtsey is growing in the love of the brethren there.——The work at Scotts Bluff has closed down. The lack of a preacher and perhaps leadership has discouraged them. Another family has moved there and we hope that arrangements may be made to start the Bible school again.——At Alliance the brethren have rented an unused house for six months and hope to be able to buy it. A small congregation gathered on Tuesday evening to hear the secretary. An offering for the state work was made. The Bible school was reorganized with Brother Leavitt as superintendent. We hope that this work may be kept moving.——At Broken Bow the secretary made a short stop to get acquainted with the preacher, L. N. Early, and enjoy a brief visit with Brother and Sister Currie, who now live there. The new house just dedicated is a credit to the brotherhood and to the city. It hast cost, including the lot, over $6,000 and all has been provided for. Brother Early proved himself a master builder and his conduct of the business affairs commends itself to the business world. He ought to be kept busy building houses.——Evon Forell's meeting at Miller is counted a great success. J. W. Walker is the pastor there. P. S. Wickham will hold a meeting in Brother Walker's other point. Brother Forell is now at North Platte in a promising meeting. L. C. Swan is the pastor.——The Peru church raised all its apportionment. This is a mission field, too.——The Geneva church is in a revival meeting with J. F. Findley, of Fort Collins, Colo., as preacher, and J. G. Olmstead, of Bethany, as singer.——V. E. Shirley was called to Oklahoma on account of the death of a brother-in-law.——E. L. Kechley was called to Ulysses to preach the funeral of A. M. Day, one of the older members of the church at that place.——Samuel Gregg is now at work in the Nemaha meeting, having begun on November 7. O. A. Adams closer at Gibbon on November 10 with nine added. He would have begun at once at Mason City but for the death of his mother.——D. G. Wagner has gone to Ansley and may locate there. We are glad to have Brother Wagner with us again and we have no doubt but that he is glad to get back. He closed his work at Mount Morris, Ill., with four baptisms.——The great Scoville meeting at Lincoln has closed with 1,435 people who declared for the service of God. This meeting will have a larger notice than is possible in the limits of this letter. But this much should be said now: It has been a source of great blessing to the whole state of Nebraska. Hundreds heard him from over the state and already the news comes of its influence on the work in some places. It is still the subject of much conversation.——F. T. Ray, of Downs, Kan., has been tendered a call to the South Omaha work. Brother Ray comes well recommended as a worker and we hope that this may be the solution of the great problem in this field. It will be a mission of the state board and the expectation is that within the year we will have the new church completed, at least ready for use.——Brother Brokaw, a studen at Cotner, whose parents live near Seward, has volunteered to undertake the building up of a Bible school in that place. No work has been done there for some time, and the board has extended a helping hand with the intention of pushing the work forward.——The evangelistic committee was called to meet, but owing to Brother Shirley's being called to Oklahoma the meeting was not held. Some matters that were up for decision are therefore still unsettled.——Remember state missions this month.

W. A. Baldwin.

Pittsburg, Pa.

We have been conducting revivals held interchangeably by the pastor of one church helping the pastor of another church. The additions reported to our ministerial meeting was 70.——W. C. Crerie has taken charge of the work of the Fourth Church and is getting things well in hand.——F. M. Gordon, pastor of the Knoxville Church, seems to be having a constant revival; though he has not begun his special meeting he reports from one to three additions every week. That is the best kind of a revival.——Lawson Campbell, pastor of the Squirrel Hill Church, is helping C. L. Thurgood in revival services at the Central Church. E. A. Cole is helping Brother Knepper at Wilkensburg Church and their efforts are being crowned with marked success. They make an excellent team.— The united and social auxiliary meeting for November was held with the Beechview Church, of which Frank Longdon is pastor. It is to these meetings that much credit is due for the success attained in this district. The Beechview brethren have



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GOSPEL SEED.—Tracts that bring results. Sow them broadcast and reap a harvest of souls; 35 cents per 100. C. F. Ladd, Rock Falls, Ill.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Shelby, O., Nov. 23,—Greatest meeting in the history of Church here. In three and a half weeks 102 additions, full grown people and heads of families. Miss Berry is the singing evangelist. The church is crowded at every service.—T. Alfred Fleming and Chas. C. Wilson.

Special to THE CHRISTIAN EVANGELIST.

Columbus, O., Nov. 25.—One hundred and eighty accessions in first seven days at Broad street church. All of churches went together in a union service at Memorial hall, the city auditorium seating 3500, and we had to close the doors; at 7:30 all possible space was taken. Because the auditorium was previously engaged, we returned to the church for Tuesday, Wednesday and Thursday nights, then go to Auditorium Friday for a ten days union meeting with our six churches and missions. Fifty-three accessions yesterday.—Scoville, Ullom & Smith.

Special to THE CHRISTIAN-EVANGELIST.

Mulkeytown, Ill., Nov. 25.—One hundred and seventy-four added at Christopher, and pastor called for full time.—J. A. Bennett.

Special to THE CHRISTIAN-EVANGELIST.

Mitchell, Ind., Nov. 25.—Sunday, third day, house crowded, people turned away; thirty additions. Konkle pastor.—H. H. Clarke, Evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Akron, Ohio. Nov. 24.—Closed with Brother Combs at Kansas City, with 201 additions. He now has two thousand members. Began Wednesday with Geo. Darsie, Jr., at this place.—Brooks Brothers.

Special to THE CHRISTIAN-EVANGELIST.

Atlanta, Ga., Nov. 24.—Sunday school almost doubled, 603 present to-day, 100 men in one class, 135 women in another; greatest morning audience; 299 added so far, 30 to-night, greatest meeting ever held in Atlanta, greatest in whole South by Christian church. Close Tuesday night with lecture. Valdosta, Ga., next. Wilson, Pendleton and Linnt.

Special to THE CHRISTIAN-EVANGELIST.

Bellville, Kas., Nov. 24.—Closed to-night with 130 additions, 100 baptisms. Current expenses raised for the year and pastor Harding's salary increased two hundred dollars. Thank offering of seventy eight dollars presented to pastor and wife. Our permanent address is 3950 McGee Street, Kansas City, Missouri.—Fife and Son.

Special to THE CHRISTIAN EVANGELIST.

Beatrice, Nebraska, Nov. 24.—Great dedication. Eight hundred and forty-seven in Bible school. Property cost sixty thousand dollars, debt twenty thousand dollars, raised thirty thousand dollars. Church becomes living link in Foreign Society. F. M. Rains preached the sermon and it was great.—J. E. Davis.

COMMUNION WAFERS

That do give satisfaction. Keep indefinitely in air and are always ready for use. In one pound packages, but we advise at least four boxes in an order, as the express to you will be as cheap on four as one. The wafers are very brittle, so that we do not guarant their safe arrival, but mark them "Handle with Care," and do our utmost to get them to you in good condition. Per pound package, not prepaid, 25 cents.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo

the plans drawn up for a beautiful new building on a lot on Broad street, which will give them advantages over their old location in many ways.——The old First Church, Allegheny, has taken on new life in the Bible school work and at their annual rally had 800 in attendance and $156 in offering.——At McKeesport the new church is climbing up. Their mission at the East End will soon be self-supporting. And the foreign work there is expecting to try social settlement work soon. Brother Cramblet has just reasons to be proud of his Bible school class at whose banquet there were 120 in attendance.——Brother Emanuel, pastor of the Homestead Church, reports 16 confessions since September. This is an excellent showing for his field. He is the right man in the right place.——The Bellevue Church regrets very much giving up A. W. Place, who goes to take charge of the college in Japan. We realize this will be a loss to Western Pennsylvania, but are satisfied the Foreign Society's board could have selected no one better for this work.——Erret Gates, of Chicago, Ill., delighted our Ministerial Association with his "What is the next step in the Union of Disciples and Baptists?" He was on his way to the Baptist convention at Baltimore. His message met the approval of the association and he received a unanimous vote to stimulate him in his commission.

Illinois County Reorganizes.

The churches of Hancock county, Illinois, met in Denver for the purpose of reorganizing the county work. The last attempt had ended in 1896. Although good work had been done, for some cause the movement had died. Through the efforts of the Denver congregation and their minister, B. H. Cleaver, of Christian University, this attempt was made at reorganization. An enthusiastic convention was the result, 39 delegate from the various churches being present. About $125 was raised for county work for the coming year. L. G. Huff, of La Harpe, was elected president and H. G. Waggoner, of Hamilton, was elected secretary of the next convention, which will be held in Carthage. There are 21 churches, which have 2,200 active members, in the county.

Canton. Edward T. Cornelius.

Appetizing Cereals.

The vast difference in cereal preparations is quickly apparent when one becomes acquainted with the superior quality of the "Crisscross" cereals—those noted health products of Farwell & Rhines, Watertown, N. Y.—called "Crisscross" from the lines across labels and trademarks.

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Ministerial Exchange.

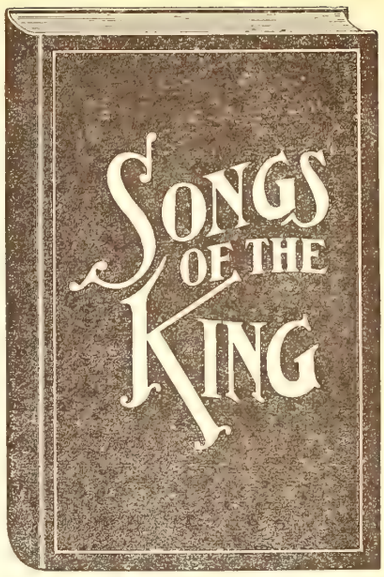
M. L. Anthony, of Greenville, Mo., has time to hold two meetings this winter.

Miss Helen C. Schoecraft, Emporia, Kan., who has been assisting one of the state evangelists the past year, is at liberty to make engagements for February and March, as singing evangelist and helper, with any church.

The church at Tarkio, Mo., will want a pastor after January 1. Write H. W. Hurst, clerk.

H. A. Morgan, Seneca, Mo., can put a young minister, alive and up-to-date, in communication with a church able to pay from $600 to $700 per year.

Dr. William Thomson, of Waco, Texas, will be open to engage with churches to hold evangelistic services after the first of the year. Address him at Arapahoe, Neb.



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F. H. Cappa, singing evangelist, can be secured for a short meeting before Christmas. Address him at Plattsburg, Mo.

The Rock Island (Ill.) Memorial Church desires to secure a singing evangelist for January. A man preferred. State terms and references. Write W. B. Clemmer, pastor.

Bunceton, Mo., wants a preacher for half time at $400. Can be placed for the remaining time elsewhere. Write W. R. Wilson.

Children's Day Report.

Children's day for home missions was more generally observed this year than in any previous year. The churches at Louisville, Ky., held a union rally and H. A. Denton, centennial secretary, was the principal speaker. The campaign for children's day in Kentucky was under the generalship of Robert M. Hopkins, state Sunday-school evangelist, and through his leadership Kentucky has attained to premiership in this work.

It is highly important that the offerings should be sent in at as early a day as possible, payable to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Blytheville.—The church here has just closed a campaign for Christ, led by Morgan E. George, of Rochester, Ind., which resulted in fifteen additions and the spiritual uplift of the church.

California.

Ukiah, Nov. 11.—We are just beginning a meeting with Otho Wilkinson and the church here. Great crowd at first service.—Vawter and Wood, evangelists.

District of Columbia.

Washington, Nov. 19.—Additions reported at preachers' meeting: Vermont Avenue (F. D. Power), three by confession and baptism; Ninth Street (George A. Miller, pastor and evangelist; Mrs. J. E. Powell, singer), 13 confessions and six by letter. This makes a total of 46 additions at Ninth Street during the four weeks. F. D. Power and Errett Gates, of Chicago, reported the Baptist congress held in Baltimore. They found the union sentiment strong.—Claude C. Jones, secretary.

Georgia.

Valdosta, Nov. 18.—Two additions recently,—one by confession and baptism, one from another church.—Richard W. Wallace.

Illinois.

Bushnell, Nov. 21.—One addition last Lord's day.—Lew D. Hill, general evangelist.

Armington, Nov. 20.—Two sermons preached by Evangelist Sword with six additions. John C. Lappin is the pastor. The music is good, the large platform being crowded with singers.—Charles E. McVay, song evangelist.

Farmer City, Nov. 22.—We recently closed a meeting with N. L. Sims at Carthage, Mo. There were 34 additions, all but four adults. C. H. Altheide and Miss Pollock had charge of the music. We are in a meeting here with Henry Genders, pastor, and C. H. Altheide leading the music.—Harold E. Monser.

La Harpe, Nov. 22.—A very promising meeting has just opened here. L. G. Huff, the pastor, has prepared the field well. Frank M. Charlton, of Bloomington, is leading the singing, the writer doing the preaching.—J. R. Golden.

Palmyra, Nov. 21.—Closed a meeting last night with the Blooming Grove church, four miles east of here, resulting in nine additions.—W. H. Kern.

Waggoner, Nov. 19.—Meeting 12 days old with ten additions.—C. G. Cantrell.

Armington, Nov. 15.—We are just beginning a promising meeting here under the leadership of B. A. Sword, of Polo, Ill. John C. Lappin is minister. We have a good chorus.—Charles E. McVay, song evangelist.

Taylorville, Nov. 14.—I have been here two months and have had ten additions—seven by letter, one by statement, two by baptism.—M. L. Pontius.

Liberty, Nov. 18.—Fine meeting begun here. Five accessions—all baptisms. Great audiences. L. D. McLean is the minister and A. R. Spicer is the evangelist.

Timewell, Nov. 18.—Three added yesterday—two from other churches and one by statement.—B. S. M. Edwards, pastor.

Fairfield, Nov. 16.—Richard Martin is here in a fine meeting. Twenty-five to date—18 baptisms. People turned away constantly.—Allen T. Shaw, pastor.

Kansas, Nov. 18.—A great day yesterday. Fine audiences. One addition recently.—F. B. Thomas, pastor.

Latonia, Nov. 16.—The church here closed a most successful meeting October 31 with T. L. Read, of Eureka, Ill. The visible results were 13 confessions and two by relation.—J. V. Foster, S. N. Ward, elders.

Waggoner, Nov. 23.—Our meeting is 14 days old with 16 additions—14 by baptism.—C. G. Cantrell.

Indiana.

Thornton, Nov. 18.—Two added by letter.—W. H. Newlin.

Iowa.

Albia, Nov. 22.—Our meeting closed with 40 accessions.—S. M. Perkins.

New Sharon, Nov. 18.—Thirty-six added here to date—31 by confession and baptism.—C. L. Organ, state evangelist.

Des Moines, Nov. 18.—Chesterfield (Finkle), one confession; Ninth and Shaw (Mingus), three confessions, one by letter; University (Medbury), four confessions, nine by letter; Central (Idleman), one confession, one by statement, two by letter.—John McD. Horne.

Ottumwa, Nov. 19.—The First Christian Church has closed a short meeting, conducted by the pastor, L. H. Otto, which resulted in 12 additions and the church spiritually built up. Mrs. J. M. Van Kirk assisted as chorus leader and personal worker.

Terre Haute, Nov. 20.—Closed at Stillwater, Okla., with 81 added. Virtes Williams is the faithful minister. Began with L. E. Sellers last evening. House packed at first service. Everything ready for a great meeting.—John T. Brown.

Kansas.

Helper, Nov. 18.—Yesterday was a good day here. Excellent services. One confession and baptism.—J. P. Childs, pastor.

Randall, Nov. 18.—Greatest interest ever shown in a meeting at this place. Many turned away last night that could not find room. Twenty-six added to date. Continue.—G. C. Aydelott, evangelist.

Manhattan, Nov. 18.—Six added yesterday—four by baptism and two by statement.—W. T. McLain.

Wichita, Nov. 18.—The South Lawrence Church closed a five weeks' meeting last night. Andrew P. Johnson, of Augusta, Kan., did the preaching. Bert I. Bentley conducted the singing. This is the second meeting in which Brother Bentley has conducted the singing for this church. The meetings were well attended throughout. The auditorium was sometimes too small for the crowds. There were 50 additions.—Oliver N. Roth, minister.

Nickerson, Nov. 16.—W. L. Harris, of Lyons, Kan., preached here November 14. There were five additions, making 82 in his meeting at this place in four weeks—all adults except two.

Great Bend, Nov. 13.—We find the work in good shape here. One added by letter November 3.—H. W. Nicholson, pastor.

Smith Center.—Our meeting closed with eight additions—three by confession and five by statement. As a union meeting was to begin a week later, we closed to make preparation for that. Miss Lucile May Park, song evangelist, assisted us.—F. E. Blanchard.

Council Grove, Nov. 21.—A very successful meeting held at this place by J. T. Bays, resulted in 34 additions to the church, 19 of which were by confession and baptism. The good to come from this meeting can not be calculated, and encouragement and general good feeling prevail. We hope to have Brother Bay with us next year.—W. J. Pirtle.

Columbus, Nov. 19.—Levi S. Ridnour, of Osawatomie, Kan., closed a successful three-weeks' meeting at Center, a country church, with 23 accessions—20 by baptism. The church is greatly strengthened and in a hopeful condition.—L. E. Larson, pastor.

Columbus, Nov. 20.—We have recently closed a good meeting here. Wilhite and Tuckerman held the first eight days, then the meeting closed on account of dates overlapping. After five weeks Wilhite and Adams came to us for ten days. The first time 63 came forward, and the last time 50. About 100 will take membership with us. We reached many young people and heads of families.—Oliver Cook.

Kentucky.

Owensboro, Nov. 23.—Brandt meeting closed last night with 175 additions.—R. H. Crossfield.

Winchester, Nov. 22.—We are in a great meeting here. Seventy-seven additions in eleven days; 37 baptisms. P. Y. Pendleton preaches. J. Walter Wilson sings. The church works. God gives the increase.—J. H. MacNeill.

Covington, Nov. 22.—Recently closed a 24 days' meeting with home forces, at the First Church. Twenty-four were added—18 confessions, three letters and three from other churches. All departments of the work prosperous.—Milo Atkinson.

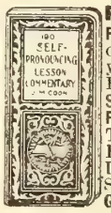
Missouri.

Milford.—Our two-weeks' meeting here closed with 17 additions. Singing Evangelist Frank McVey was with me.—E. W. Yocum.

Jadwin, Nov. 11.—We have just closed a three-weeks' meeting with 34 additions—27 confessions, two reclaimed and five by statement. It was the grandest victory for Christ this part of the country has ever witnessed. W. T. Walker, pastor at Salem, Mo., did the preaching.—M. L. Pace.

Bolivar, Nov. 16.—I have just closed a meeting of twelve days at Pleasant Valley Church, in St. Clair county, with 32 additions—27 by confession, three from other religious bodies and two by statement. A. Calhoun is the pastor and D. B. Warren assisted in the singing. There have been seven additions here since the Wilhite-Tuckerman meeting.—J. H. Jones.

St. Joseph.—We are in a meeting here with M. M. Goode at the Wyatt Park Church. I am sure we will have a good meeting. Two added



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last night. We had 113 at Columbus in 16 days. —H. E. Wilhite.

Mount Washington, Nov. 15.—Just closed a meeting at Farley with nine additions—three by confession and baptism, six by letter and statement. Five added the last day. Brother Hunter did the preaching.—George A. E. Troutman.

Canton, Nov. 6.—Two confessions at the Mount Pleasant Church.—Edwin T. Cornelius.

Ash Grove, Nov. 18.—We closed a three-weeks' meeting here November 15, with David Millar, of Bellflower, as evangelist. Nineteen were added by confession and nine by statement and letter.—B. F. Norris, pastor.

Fordland, Nov. 11.—Closed a good meeting of two weeks with the brethren at Koshkonong, Gregon county, with eight accessions—six by confession, one by statement and one from another church.—J. D. Pontius.

Marionville, Nov. 20.—There were eight accessions to the church at regular services during September and October. We held a short meeting the latter part of October, John B. Dickson, of Belton, Mo., doing the preaching. Fifteen came forward in response to the invitation—seven baptisms, three from other churches, four by letter and one reclaimed. One by baptism and one by statement since the meeting.—J. R. Blunt, pastor.

Pittsburg.—Our meeting here closed November 8, after continuing 18 days. The interest was all that could be desired. From the first the building was crowded with attentive hearers, many attending from other churches. Seven were added by statement, two from another church and 24 by confession and baptism. Four were added at the Elkton meeting, making 35 additions since our last report.—F. E. Butterfield and wife.

Clinton, Nov. 15.—Five additions here recently. Twenty-one confessions at Freedom—all adults. I preached there a few week nights.—A. N. Lindsey.

Webb City, Nov. 20.—We have just closed a short meeting here with eight additions—five by letter and three by baptism. Miss Hallie Lee McCarty, of Little Rock, Ark., conducted the music.—H. M. Barnett.

Crane, Nov. 21.—Began a promising meeting here last Sunday with T. H. Harland, pastor.—I. T. LeBaron, evangelist.

Duenweg, Nov. 20.—Closed a month's meeting here last night with 114 accessions—73 by confession, 41 by statement and from the denominations. Sam I. Smith, the minister, had been preparing for the meeting for eight months. We had profound interest from the start.—Joseph Gaylor.

Grant City, Nov. 19.—Closed meeting Sunday night. Forty-three added. H. E. Van Horn a prince of preachers. Church in fine shape.—W. A. Shullenberger.

Nebraska.

Omaha, Nov. 14.—Five added to the First Church last Sunday.—S. D. Dutcher.

Watertown, Nov. 18.—S. B. Culp has just closed a meeting, assisted by local forces. There were 20 accessions to the church. Seven of these were heads of families and some of them are among the best people in the vicinity.

North Bend, Nov. 17.—Our meeting of three weeks closed to-night with 22 additions. Others are sure to follow. The church is greatly strengthened. J. M. Hoffman preached the gospel with great power and V. E. Ridenour delighted all with his chorus and solo work. The church unanimously recalled them for another meeting next year. The town is stirred with the "Plea of the Disciples."—J. E. Chase, pastor.

Fremont, Nov. 18.—Two added yesterday at the evening service. Counting the pastor and his wife, five have been added since we came and four have been dismissed by letter.—I. H. Fuller.

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Ohio.

Cleveland, Nov. 18.—Additions reported at preachers' meeting: Mentor (Sever), one confession; West Fiftieth Street (Griffith), four by letter, one confession; Bedford (Freer), one by letter; Vermillion (Brown), two confessions; Crawford Road (Tisdall), six confessions; Hodson (Stivers), one confession, one statement; West Madison (Ford), one by statement; Franklin Circle (Bagby), four by letter; Euclid (Goldner), seven by letter, one confession; Glenville (D. E. Miller), two by letter.—C. A. Freer.

Lorain, Nov. 20.—Closed a three-weeks' meeting here November 10 with 21 additions—ten confessions and baptisms. Miss Ida Mae Hanna, of Cincinnati, assisted as soloist. All lines of the work are growing. The Bible school passed the 200 mark last Lord's day.—Garry L. Cook, minister.

Millersburg, Nov. 11.—Forty-two additions in a three-weeks' meeting here.—Roland A. Nichols

Oklahoma.

Woodward, Nov. 18.—Four additions yesterday. One from another church and three by statement.—Ed S. McKinney.

Tulsa.—Had a good meeting with 15 additions—8 baptisms and seven by statement.—M. S. Dunning.

Mutual, Nov. 16.—I closed a ten days' meeting under the direction of the Oklahoma board at Kiowa, last Sunday night, with seven accessions. The object of the meeting was a closer organization of the church. This was accomplished by the election of a board of elders and deacons. I am now in a meeting here with C. M. Ashmore.—J. Crockett Mullins.

Claremore, Nov. 13.—The meeting here is ten days old and there have been 15 additions. I will continue to November 24, when the fine, new church building will be dedicated.—W. J. Dodge.

Waukomis, Nov. 21.—The Clark family began their second meeting at this place last evening. We anticipate a good meeting.—W. S. Rehorn, pastor.

Ontario.

Kilsyth, Nov. 11.—One confession and baptism yesterday.—George F. C. Welsman.

Washington.

Seattle, Nov. 14.—Twenty-two added to the Queen Anne Church since last report, at regular services, making 31 since July 21. Scarcely a Lord's day passes that we do not have one or more additions. We are planning for a meeting in the early spring with one of our leading evangelists. The work in the city generally moves forward satisfactorily.—J. L. Greenwell, minister.

West Virginia.

Fairview, Nov. 20.—Meeting nine days old. Great crowds. Big interest for small town. Five confessions last night, four of them men. Eleven confessions in past three days. More to come. Evangelist Homer E. Sala is a forceful and convincing spaker. Much Bible study is being done. —Clarence M. Small.

Wheeling, Nov. 16.—Pastor W. H. Fields began a meeting at the First Christian Church November 14. Five additions to date. Homer W. Cole, of Rushville, Ind., is in charge of the music. Prospects are favorable for a good meeting.

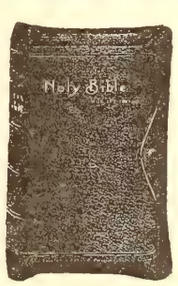
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Much has been said of recent years about the literary value of the Bible. Professor Phelps, of Yale, says he would favor the plan of substituting a thorough study of the Bible for all other college-preparatory work in English. The Bible has other values which are greater than its literary value, but the book of Ruth is one of the parts in which the literary value may well have much emphasis.

Note the simplicity of the style. The quietness of the pastoral scene in which the story has its setting is mirrored in the tranquility of the style. It is as peaceful as a Virgilian Eclogue, or one of Wordsworth's simplest lyrics.

Observe how each character in the story gets enough, and only enough, detailed description to put it and keep it in its proper place in the narrative. The three husbands form the shadowy background of calamity which is needed to give the element of pathos to the story of the three women. We know nothing of the men except that their very names signified various kinds and degrees of woe, and that they died in Moab.

They are not characters in the story but only part of the background against which the characters of the story stand. Orpah is shown a little more clearly. One could write a little character-sketch of Orpah on the basis of verses 10 and 14. Orpah was affectionate, dutiful, but too cool by temperament to run into any follies of self-sacrifice. She protested and wept and kissed, but stayed in Moab. But after all it is only a vague sketch that we have of Orpah. There is a fairly complete picture of Naomi, an old woman who through much misfortune has achieved a ripeness of wisdom and a richness of character that come in no other way. Boaz is an important but rather vague character. Like the hero of many another story, his importance in the story is due rather to his position than to his personality. So we have a clear drawing of his state as a land-owner and as Ruth's next of kin (*goel, i. e.,* average or redeemer), and several interesting incidents are introduced to show these more clearly,—e. g., the gleaning in the fields, the feast at the threshing-floor, the scene at the city gate. He is like the groom at a wedding,—indispensable but inconspicuous. By keeping all of these other characters in various degrees of obscurity, the light is focussed on Ruth. Here is real art, literary chiaroscuro as forceful and effective as the light and shade of a Rembrandt. The figure of Ruth stands out from the canvas as vitally and vigorously as "The night watch" rushes out from the environing shadows.

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to be found among other peoples, and that the nation was even indebted to its neighbors for some of its best blood, since David himself was the great-grandson of Boaz and Ruth.

Christian Endeavor

December 8, 1907.

Lessons from Ruth.—Ruth 2:10-20.

DAILY READINGS.

M. A Mother's Misfortune.	Ruth 1:1-5.
T. A Mother's Sacrifice.	Ruth 1:6-13.
W. A Daughter's Unselfishness.	Ruth 1:14-22.
T. A Daughter's Toil.	Ruth 2:1-9.
F. Grandmother of David.	Ruth 4:16-22.
S. An Ancestor of Christ.	Matt. 1:1-16.
S. Topic.	

The book of Ruth is a rare gem. Why not arrange to have the whole book read at the Christian Endeavor meeting? The time for such a reading would be long and the exercise would be more than worth while. The first chapter may be named the Clearing Chapter. The second, Gleaning. The third, Claiming. The fourth, Resting.

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The story of Ruth is the annals of a little community of Israel resting under the shadow of Jehovah's protecting wings, a story of simple quiet faith.

The book teaches a lesson of humble submission to Jehovah in grief. There is much sorrow in the first chapter. There is a famine in the first verse, widowhood in the third and fifth verses, and by intimation in the eighth verse also. Orpah and Ruth are urged to return unto their mother's house. We may infer that to each of their mothers as to Naomi and to them widowhood had come. A famine and five widows in the first chapter.

The book teaches a lesson of human kindness. The devotion of Ruth to her husband and to her mother-in-law Naomi was so marked as to become a matter of common conversation when the two returned to Bethlehem. Because of the kindness which Ruth had shown to the dead and to her husband's mother Boaz was attracted to her and ordered his young men to show her unusual kindness.

The book teaches a lesson of unselfish love. Orpah returned home to her people. But Ruth cleaves to Naomi because of her love. No more beautiful passage is found in all literature than Ruth's reply to Naomi's suggestion that she return to her people as had Orpah.

The book teaches a lesson of the power of influence. Ruth was led to her choice by the example of her mother. The faithfulness of Naomi and of Ruth's husband to Jehovah their God, though they were in a strange country, influenced Ruth to wish to serve the same God. "Thy God shall be my God." What a lesson on faithfulness to one's convictions when away from home!

There is also in the book a lesson in the providence of God. God's good care provided for Naomi. Her husband was dead, her son was dead, but God gave her Ruth and friends, and a new home, and a champion of her rights in Boaz.

There is also a lesson of the recompense of faith. Ruth becomes one of the chosen line from whom our Lord was born. Thus her name is in the line of his ancestors.

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Troubles a Means of Revelation.

Topic December 4.—2 Kings 6:8-23; Psalm 27:1-5.

This story of the young man and the prophet, Elisha, in the midst of the host of the Syrian horsemen, has a spiritual meaning for us, in the midst of our troubled lives. How often we come to our Dothan and find ourselves in the midst of doubts and perplexities and are ready to cry: "Alas, my Master, how shall we do?" Dear Lord, grant unto us the assurance that "they that be with us are more than they that be with them." Open thou our eyes, also, that we may see, as that young man saw: "And behold the mountain was full of horses and chariots of fire round about Elisha."

So often revelations of the Lord's presence and power come to us when we are sore troubled, discouraged and distressed, as the Lord stood by Paul in the midst of his enemies, in shipwreck, in prison. Thus the angel of the Lord stood by Peter and bade him rise up quickly, cast his cloak about him and follow him until they came to the street, and there the angel left him alone. (Acts 12:6-10). And, as with Peter, ofttimes we "wist not that it is true," so wonderful does the revelation of God's grace and mercy seem.

But we must not expect the Lord to do for us what we can do for ourselves. The angel of the Lord left Peter to find his own way to his "own company," after leading him on to the familiar street, where Peter came to himself. Thus the Lord leaves us to come to ourselves. He left the prodigal son to come to himself. God does not force his blessings upon us, even when we are deeply perplexed. He lets us struggle away in our own way, if we choose, till in our perplexity we turn unto him and find a welcome, with plenty and to spare in our Father's house. It is our privilege to come to him at all times and in all places. Revelations of his grace and goodness await us and find us, as springs of water in the desert greet the weary traveler across the waste of sands. The pathetic thing about it is that we often faint and famish when we might have springs of living water in our own heart, springing up into everlasting life—fullness of life forevermore.

It is a good thing to have the sweet old promises in our hearts, singing in the silences:

Trust in the Lord and do good;
So, shalt thou dwell in the land
And verily thou shalt be fed.
Delight thyself also in the Lord,
And he shall give thee the desire of thine heart.
Commit thy ways unto the Lord;
Trust also in him, and he shall bring it to pass.
And he shall bring forth, thy righteousness as the light,
And thy judgment as the noonday.
Rest in the Lord and wait patiently for him.

There is something suggestive and stilling in the promise: "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." It is said there was a hiding place in the tabernacle or sanctuary for those who were accused, and for those who fled to the cities of refuge for safety. So God hides his own in his secret places.

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A Thanksgiving.

BY LUCY LARCOM.

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
Heaven's inner mystery:
For the molten bars of twilight
Where my thought leans, glad, yet awed;
For the glory of the sunsets,
I thank thee, O my God!

For the earth and all its beauty,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For the hidden scroll, o'erwritten
With one dear name adored;
For the heavenly in the human,
The spirit in the word:
For the tokens of thy presence
Within, above, abroad;
For thine own gift of being,
I thank thee, O my God!

Thanksgiving at the Edsons

BY JAMES BARNES

Early in the summer Franklin Edson, the city missionary, had accepted a call to leave New York and take charge of a little church in Eastern Virginia.

His long work in the city had begun to tell on him, but what he hated most was to see his dear wife's face becoming thinner. She never could get out of the habit of working for other people, and taking their sorrows home with her at night.

The little Edsons were as bright as ever, but they had begun to have that kept-in look that most town children have; and it was so far from where they lived to the park and sunshine, they had been hemmed in by busy, narrow streets and tall crowded tenements, with stuffy, little back yards filled with rubbish and clotheslines.

So Mr. Edson had left the great work that will never end as long as people huddle together in great cities, and had gone down to take charge of the little white church at Lonely Pines.

Here they lived in a little house that stood a few hundred yards from the white church itself. From the rickety front gate they could see four and one-half other houses; for one had been burned, all but one wing, and the ruined walls had never been torn down. That is about all there was to see, except a long tobacco-shed at the end of a great wide field, and a negro cabin with a few tall sunflowers ruling it over a patch of garden. There was a good deal of sameness at Lonely Pines.

The little Edsons had never ceased to talk of the times they had had "at grandpa's," up in New England, and the people up there had never ceased to talk of the wondrous change that had come over old "Flint" Edson since Frank, his only son, had first brought the little Edsons to the farm for New Year's week. This change was as astonishing as if a withered apple had turned into a great big rose, and Grandma Edson had actually grown young again—she had found once more the pretty little laugh and the sparkle in her eyes that she had when she was a girl.

It was a year now since Flint Edson's heart had softened towards the world one night, as if an angel had smoothed it with a touch; one year since he had forgiven his only son Frank for becoming a missionary and marrying a city school-teacher, instead of coming back to the farm.

The little Edsons, who wondered why they had never seen "dear grandpa" before, had chirruped their way into the old man's affections, and had touched chords of tenderness and love that had long been hidden under the hard, strong-willed exterior. Late in the spring—just before they had moved South—the children had visited the old place again for a few short happy days. It was haying-time; bumble-bees were climbing in and out of honeysuckle., crows were cawing, and thrushes singing in the woods; the air was full of scents; and in all this world there is no such ride to be had as that on top of a soft, swaying load of hay.

When they had to go back to town, old Flint, who, as I once said, had earned that name because he had been so "hard," stood on the station platform waving a good-by with his hat, two big tears rolling down to his coarse grizzly beard.

They were all well and not at all unhappy at Lonely Pines. The air was fine, the sky was blue, and the wind used to sigh and whisper through the trees as it came up from the sea at night. But there were no mountains, no joyful brook that swept under the shadows of old gray bridges and danced out into the meadows, no long stone walls that climbed up the pasture hills, along the tops of which the sheep used to walk against the sky. There was no view down the alley to where the river spread out, narrowed again, and roared over the dam at the busy singing sawmill. There was nothing to do but the same things over and over again. Nothing to see but skimpy pines, and sand, and old fields, and polite people who were poor, and who drove to church from all directions in their worn-out carriages and their best clothes on Sundays. There were the colored people, of course, who were poorer and quite as polite, who sang and worked slowly in the sun all day long. Thus, it was no wonder that the little Edsons used to talk of the times "at grandpa's."

The fall had come upon Virginia, the wild geese could be heard honking up in the sky, and, joy of joys! the Edsons, one and all, were going to make the long trip up to New England to spend Thanksgiving day.

Tired from the excitement of a long journey in the cars, perhaps it would have been better had they rested on their way and spent the night in New York. But this is what they did not do. Mr. Edson had left the children and their mother to continue the rest of the trip in the sleeping-car that left on the night express, while he stayed in the city to attend to some important business, meaning to follow on the next day, and join them later on at Milford Centre for the Thanksgiving feast at Burr Oak farm.

Little did poor Mrs. Edson think, as she bade good-by to her husband at the Grand Central Station, that she was going to have an experience the memory of which would never leave her.

The little Edsons had never been in a sleeping-car before. They looked with wonder at the white-coated porter as he pulled down the ceiling into big shelves, and turned the shelves into neat little beds with red blankets and very small pillows; they almost forgot they were sleepy as they watched a fat old gentleman climb into an upper berth. Their own section was made up last, and Grace and little Lola and the dolls said their prayers and were soon tucked in the lower half, and their mother was smiling at them reassuringly over the edge of the upper one.

Harry, the eldest, who had spent most of his early evening talking to the brake-

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man in the back part of the car, slept with his mother.

The train roared angrily under bridges, and shot along through towns and forests out into the open moonlit country; it swung about curves and past sleeping villages, with the wheels always keeping up one tune—now faster, now slower, but always the same old tune. The whistle blew every now and then, and it seemed to say, "Hurrah! hurrah! we're all right!" And at last the little Edsons fell asleep.

Two or three times during the early part of the night, Mrs. Edson had looked down at the little girls as they lay there sharing one of the small pillows between them. At last, lulled by the song of the wheels, she, too, fell fast aslep, and did not wake up again for four long hours. When she did, it was very early morning; little Harry was wide-awake beside her. He had raised an edge of the window-shade and was looking out at the fast fleeting fences and telegraph-poles, and at the great red sun climbing up out of the clouds in the east.

"We'll soon be at grandpa's, mamma," he said.

It was almost time to begin to dress, and Mrs. Edson looked over the edge of the berth. Only one of the little figures and one doll was there. Mrs. Edson's heart almost stopped with horror. Just as she was, she slipped down into the aisle of the car, and just as they were, the other passengers slipped down, too, for her scream had aroused even the sleepy porter dozing on his campstool.

"Lola! Lola!" shouted the poor distracted woman. "Where is Gracie? Where is Gracie?'

The poor baby, awakened so suddenly, began to cry. "Gracie! Gracie!" she wept, repeating her mother's words.

Mrs. Edson felt as if she were dreaming—she must be dreaming some horrible, horrible dream. "Gone! gone!" she said, in a hoarse voice, pointing at the berth. "She isn't there—my little girl—she isn't there!"

A kind old lady, with her hair in curl-papers and a shawl thrown over her shoulders ,put her arm about Mrs. Edson's waist. "She must be in the car," she whispered. "Don't take on so—don't take on so, dearie." She forced her down, and sat beside her on the berth. Men were hurrying on their clothes and stamping into their boots, and the trainmen came rushing up.

Just then the train, which had been slowing gradually, stopped suddenly at a small station, and a man came running down the car. "For Mrs. Edson, Train 34," he said.

A young man opened the telegram with a quick motion of his fingers and read out loud:

"Miss Grace will meet you at Milford Station. Don't worry; she is all right.

"JOHN DOOLEY,
"Brakeman, Train 23."

"That's on the other road," said the conductor. "She's safe."

"She's safe," whispered the old lady. Then Mrs. Edson seemed to awake and understand.

Of course, all this that brought Mr. Dooley into the story requires some explanation, which can best be made by telling what some people saw and what some people did, or, in fact, exactly what happened.

Two night-watchmen standing on a station platform on this eventful night were talking quietly together when train "No. 34" came crashing by. When it had gone, one of them grasped the other by the arm.

"Did you see it?" he said, hoarsely.

The other did not answer for a moment: his eyes were following the fast-receding lights.

"Yes," he said at last, "I saw it plain. I wonder what's its meaning?" His face was full of horror.

What they had seen was this: A little white figure in the moonlight standing on the swaying platform between the last two cars; one of its arms was outstretched as if pointing, and the other was grasping something close to its breast. It was only a glimpse they had, but it was before them now as strongly as if it had been photographed and they could look at it again.

"I never saw one before, Bill," said the second speaker.

"Nor I, either," responded the other: "don't let's say anything about it."

But that evening Bill had said something about having seen a ghost, at which Mrs. Bill had sniffed suspiciously.

Just beyond the station where the two watchmen stood was Langford Junction, and here the train made what is known as a "flying switch"—that is, the last car of the train, which was a day or passenger coach, was detached from the rest while the train was in motion, and creeping along the track in the wake of the express, was switched off to the branch road which ran parallel to the main line for many miles, separated from it by a line of hills and a distance not over ten or twelve miles.

Brakeman John Dooley, who let loose the coupling between the cars and managed the end brake on the front platform, turned to go back into the car after it had safely run some distance on the branch road—in a few minutes more it would be coupled to the other train that was waiting to take it. As Mr. Dooley looked down the aisle he saw there were only one or two occupants, huddled up in the uncomfortable seats, and fast asleep. But what was that? Just to his right, on one of the worn red cushions lay a little figure with one bare little foot thrust out from beneath the soft white night-gown. Close to its breast it hugged a doll that was dressed also for a night's repose. To say that Mr. Dooley was astonished would not express it. How did she get there? Where did she come from? He leaned over and touched the little shape gently on the shoulder.

"Hello, young one!" he said. "What are you doing here?"

Gracie looked up. For a minute she was frightened, and her little mouth quivered as she looked at the strange surroundings.

"I don't know," she said, her face trembling. "I dess I belongs in the other car with mamma and Lola.

"Well, how did you get here, then?" inquired the brakeman, kindly. "And what's your mamma's name? And where are you going?"

"We're going to grandpa's at Milford," was the reply. "We're going to spend Thanksgiving, and my mamma's and papa's name is Edson. I went to bed last night in a funny little place dess like a bureau drawer, and I don't know"—here the little mouth began to quiver—"how I came here or where I is at all. I want mamma." Then the floodgates were broken, and the poor little girl could not keep back the choking sobs.

The brakeman was touched, and sat down beside her in the seat. He put one arm about her shoulders, and his great big voice sounded just as softly as a woman's. "Never mind, little one,'" he said; "we'll get you home all right." And again he asked her name.

"Edson?" he said to himself; "and you're going to Milford? You must be some relation to old Mr. Edson on the hill, aren't you, little one?" he asked at last.

"Yes—grandpa," sobbed the voice. "But I wants mamma."

Then it crossed the brakeman's mind how the poor mother would worry when she awoke and found the little one was gone. He took off his thick coat and threw it about Gracie's trembling shoulders, and darted out at the station, where they were making up the train.

"I can catch her at Colburn," he said

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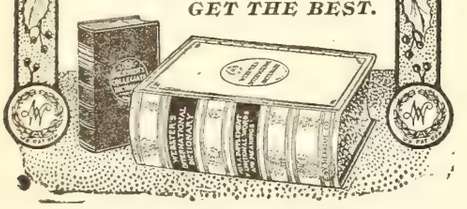
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to himself. "That's the next station before Milford, and they will get there just about daybreak, I reckon."

With that he ran in, explained the situation in a few words to the operator behind the ticking instruments, and the result was the reassuring telegram that told Mrs. Edson her darling was safe; but where or how it did not say.

Back to the car came John Dooley, and with him came two or three other kind men with mufflers around their throats and brass buttons down their blue coats. Gracie had gotten over being frightened by this time, and she answered all the questions from the crowd about her quite composedly.

"I dess I walked in my sleep here," she said.

The men looked at one another in astonishment; the idea of this frail little thing crossing that platform with the wind blowing half a gale, and opening the heavy door of the last car, as she must have done, they could not understand.

"Ever done it before, little miss?" one inquired.

"Once I waked up down the road almost at Uncle Peter's," she said; "the dogs waked me up; but I's not afraid of dogs."

"Well, I swum!" said one of the men. "I reckon she's not afraid of anything."

"I'll tell you what I can do," said John Dooley, addressing the group. "We get to West Milford before the other train gets to Milford Center, and I can hire a team and drive her over to old Flint's in time to catch them at the station. My wife will tog her up, I reckon. Ye aren't afraid to come with me, miss?" he said, turning to Grace again, and addressing her as if she were a grown young lady. "I'll take you to your grandpa's."

"I want mamma," said the wee voice again.

"You'll see her too," said the brakeman.

Then, for the first time, Gracie seemed to be conscious of her bare little feet that were sticking out into the aisle, and that her doll and herself were not dressed for traveling in day coaches. She crouched under the thick overcoat and hid the doll under the wide sleeve. One of the men brought her some candy, and in a few moments she forgot that it was strange, and even laughed when one of the men said something about lending her his rubber boots. She even went to sleep again, and awakened in the arms of Mr. Dooley, as he carried her up to the front door of a little house, where a kind, red-cheeked woman received her, and kissed her over and over again, while she tearfully listened to John's story of how she must have crossed that dreadful platform.

In a few minutes she was "togged up," and wondrously indeed, and was speeding across the hard frozen road behind two fast horses, with John clucking at them every now and then, and tucking her and the doll in the seat beside him. Very soon they crossed the old gray bridge, just as the sun showed himself above the hills, and the gray morning light grew wider and brighter as they drew up before the old red barns, turned the short corner at the lane, and arrived at grandpa's.

Great were the astonishment, the exclamations and tremendous joy!

"I reckon the best place for her is down at the station at the Center to meet her mother" said the old man. "I was just harnessing up to go and fetch them; the train will be along in half an hour."

And thus it happened that as poor Mrs. Edson, still pale and trembling, was helped down the steps to the platform, the first thing she saw was little Gracie, "togged out," as Mr. Dooley expressed it, in two or three flaring petticoats and several heavy shawls, and wrapped up besides that in a great fur robe, waving a very cold-looking doll over her head, and shouting just what the whistle had been blowing all night, and what Mr. Dooley's telegram had proclaimed:

"I's all right, mamma; I's all right!"

So it happened that Thanksgiving day at the Edson farm had a double meaning to all of those who sat about the long table and watched grandpa deftly carve the fat brown turkey. Outside, it had begun to snow, and as the children went to bed, through the frosty window they could see down the white valley and hear the river water thundering over the dam.

"There'll be coasting tomorrow," said Harry, "and grandpa's got a sled for me."

And little Gracie said that night, as her mother held her close in her arms: "I dess I won't walk in my sleep any more, mamma, dolly and I. We's tired of waking up and not knowing where we is."

And strange to say, Gracie never walked from that day to this, unless she knew exactly where she was going and was very wide-awake, indeed.

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IN HIS NAME

BY JOSIE BALLOU SHERMAN

"I want to make a big Thanksgiving dinner this year," said Mrs. Hamlin, "one that we will long remember, and one that our friends will keep as a bright spot in their memories."

"But, wife, we are invited to the elegant home of the Creightons. You certainly realize what that means to us in many ways—social distinction, a splendid dinner, stylish people and a lovely time."

"Yes, I know all that, too; but you know why we have been invited there. We have lived in this town for five years and it's only the last six months that Mrs. Creighton and her set have offered to make my acquaintance. You have made a 'hit', as they would say, have proved to be a successful practitioner, and will soon have a fine new residence that will enable us to reciprocate social favors. No, dear, while I appreciate the opportunity, I would much prefer to send our regrets and issue some invitations myself. There'll be enough left that I may invite to make a nice, congenial company."

"All right," said the doctor, "I am willing. We are a little crowded for room, but you don't need very much room to make things go. Do just as you like; invite whom you please; only let me know in time to change my office suit for my Sunday best."

With a parting kiss and a smile, the doctor left the house for an hour's work at his office.

Doctor and Mrs. Hamlin were comparative newcomers in the little city of Ogdon. They did not represent the old set—the set who were the "fust families", nor were they aliens, for they had lived in the place for five years,—long enough for the to see the downfall of several in the old set, due to fast living, profligacy and downright criminality.

In their early married life they had started at the foot of the ladder and had worked their way upward a step at a time, by strict economy and modest living, instead of beginning where their parents left off, or living beyond their means. They had bought the oldest house in Ogdon, a building surrounded by a nice plot of ground, and were occupying it until such time as they were able to build a new home. It was a roomy old brick structure, with open grates and deep windows.

Many friends had been made in the old town that were "true blue" and many pleasant hours had been spent in the old house by its new occupants. Time had demonstrated that the new doctor was a success, and many who had at first ignored the physician and his wife, now gladly welcomed them to their acquaintance and friendship. This was sweet; but for those dear ones who gave love and trust, who recognized in the newcomers kindred spirits, treating them as strangers in a strange land, far from the dear home ties, and opened their hearts and homes to them in sweet accord and true western style—for all those there was a warmer corner in the hearts of Dr. and Mrs. Hamlin than for all the rest.

It was two weeks before Thanksgiving. After the doctor left, Mrs. Hamlin sat before the blazing grate and thought out her plans. With her three children tucked away for the night, she had ample time to perfect them.

As she gazed into the glowing coals before her, a far-away look in her eyes, they suddenly grew soft and luminous as she murmured softly, "It shall be in His name."

So society, which is ever ready to worship success, was sent the regrets of Dr. and Mrs. Hamlin.

Dr. Hamlin thought he knew his wife but like many another man he found himself often mistaken. However, to please her fancy, everything good, wholesome and luxurious was provided for the Thanksgiving feast. The rooms of the old house were made to look like a chrysanthemum show. The table was resplendent in its best china and snowy cloth. Mrs. Hamlin was charmingly dressed in a new bright, but inexpensive gown, which she thought befitting the occasion.

The hour had arrived for the coming of the guests. The hostler had received his orders, on the sly, from Mrs. Hamlin, and had started forth, with the family carriage, to bring the guests to the feast. The doctor came into the room, dressed for the occasion, and looked with a critical eye around and seemed satisfied, until his eyes rested upon his wife. "Why are you not dressed in your filmy silk for this, our first fashionable dinner?", he asked. "Did you need a new gown?"

"No," said Mrs. Hamlin. "I had this bright, cheery-looking dress made, and liked it so well that I concluded to wear it. Don't you think it becoming?"

"Indeed it is; but it doesn't carry out the idea of your fashionable friends. 'When in Rome you must do as the Romans do.' I confess it suits me much better than their kind. I must go to the office for a half hour, but I'll be on hand to carve the turkey."

"Oh, how glad I am for once in my life, that he is gone!" said Mrs. Hamlin as the door closed behind the man, whom never a wife loved more dearly. A moment later a woman accompanied by a young, timid girl was ushered in by the door maid.

"Mrs. Sheldon, how good of you to come early. I know of no one who could assist me today so well as you. I certainly thank you."

"No thanks are necessary. I am only too glad to lend myself to such work."

Mrs. Sheldon was a preacher's widow, one of God's noblewomen—a woman whose life had been lived for the Master, and whose lot had been cast among the poor and lowly as well as with the rich and arrogant. Her heart's training had been along sympathetic lines and her mind's training qualified her to grasp the mental heights of the most learned. Her daughter was one of God's earthly creatures that, like a tender plant blighted by frost, had been impaired by the blight of disease, until the mind that remained was that of a child in a woman's body. She was bright and cheery in her way, with a trustful love which only angels know, and was the one great comfort of her mother's lonely life.

The carriage drove up and two people were assisted to the door, for the door maid, hostler and cook almost carried one of them. She was an old woman with white hair and a face which had a look of bitterness in it—a face that had not grown old gracefully, which was not softened by suffering, and which aroused pity. She was richly dressed, as was also her daughter, who was an imbecile. They were rich in this world's goods, but poor in their stock of love and friends and kindness. Dr. Hamlin had once said to his wife, "My dear, go visit Mrs. Tilson and her daughter, for while they are wealthy, they are poor in all that goes to make life bright and sunny," and she often went.

The next arrival was an old lady, who had a face as bright as the noonday sun. Her step was quick and firm, for one as old as she, and her hair was black at sixty-five. Her face had a sweet expression, as though something within was at work manufacturing sunshine. Her eyes—sad as it is to say it—were sightless. She had windows, but the shutters were drawn. It was a light that came from above that made this aged face so bright and attractive. For years this Christian woman had lived in darkness; but the light of the sun of righteousness yet illumined her life.

Mrs. Hamlin led the blind woman to a place by Mrs. Sheldon and said. "Mrs. Winton, here is one who will anticipate your every wish, and you will find in her kindred thoughts and feelings, Mrs. Sheldon, I place this guest in your care."

Many others came, some rich, and some poor, but all were of the "alone" class. There was a music teacher who kept bachelor's hall, and a young carpenter who was far away from home and friends. The last arrival was an old soldier, who came in an invalid's chair, attended by his daughter, a sweet and faithful slave for her adoring father.

Then the doctor came in, his face aglow in anticipation of coming festivities. As he looked, he thought some mistake had been made—then he knew all. A hearty welcome was given to each by a warm handshake. They knew that this man was their best friend and wise counsellor. The gladsome looks, the bright faces and the loving exclamation of blind Mrs. Tilson made the doctor's eyes moist with suppressed feeling. He looked for his wife, and when their eyes met, she was made the happiest woman in the world.

Dr. Hamlin, half carrying the cripple, led the way to the dining-room, followed by Mrs. Sheldon with the blind woman, the others following, Mrs. Hamlin herself wheeling the soldier's chair. Such a dinner was never served before. When all were filled and merriment reigned supreme the doctor proposed a toast to "The chief of entertainers—my wife". All agreed to this and the doctor himself responded in a manner becoming the time and place.

Then they returned to the parlor to hear the musician play the sweet songs of old. The tongue of the old soldier was loosened and tales of war and heroism delighted the listeners.

The time of parting came and one by one the guests were helped into the carriage by loving hands. The joy of the occasion was reflected in the face of the young hostess, who realized she had not only given pleasure to a few of the unfortunate of earth, but she knew she had the approval of her heavenly Father, who says something in his book about the "cup of cold water" given in his name.

Keosauqua, Iowa.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Two weeks ago there was a mistake in this page. I was made to say that one Advance Society rule was, to read five pages of history you were studying at school. The sentence should have been, "five pages every week of a history not studied at school." However, I have told you so often we don't count the history which you study at school, that I trust you saw the knothole in the sentence. (Ha! pretty good, eh? I think so.)

I have been sent a post card picturing the Palacio de Cobierno of Buenos Aires. It is a broad street, with handsome houses looking upon it, each of which, according to the card, has yellow awnings and a blue roof. The Advance Society is pleased to be noticed from South America.

"E. S. D." sends a picture of the public library of Grand Island, Neb; and M. L. Davis, an illustratio of the First Christian Church, Vinita, which used to be in the Indian Territory, but is now in the state of Oklahoma. The church is a brown building, rather high from the ground, though there are not nearly so many steps as that Kansas City church on Independence Boulevard has. However, those steps lead up to pretty high things, for I find that the Kansas City church gave $1,264.75 at the time of the special offering for California.

I am rather proud of Bentonville, just now, for of all the Arkansas churches, my town is one of the five which reached its full apportionment for home missions. The churches which did so are at Bentonville, Russellville, Stuttgart, Texarkana and Van Buren. Look at that list, and give it honorable respect! Oh, we have other things about Bentonville besides big red apples; there's a little religion here, too.

I told you recently that one of our Av. S. rules is to memorize a quotation each week from a good author; and, to show you that it doesn't consist in finding the easiest and shortest line in print, I copy this quotation from the eighth quarterly report of Sadie Evelyn Pugsley, Woodbine, Ia. (it is from Longfellow):

"As a fond mother when the day is o'er
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor
Still gazing at them thro' the open door,
Nor wholly reassured and comforted
By promises of others in their stead
Which, tho' more splendid may not please him more;
So nature deals with us, and taeks away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far th' unknown transcends the what we know."

Ruby Lacy Taylor, Pierce City, Mo.: "I have kept all the rules of the Av S. this quarter except once, as we were coming down from Rushville, Indiana; I was on the train all day, and I forgot to read my Scripture."

I have published in our department, letters from those who said that they had really disliked poetry and history until they had kept the Av. S. rules for two or three quarters, and that now they like both. Such evidences of the good done by the Av. S. always make me feel proud. Recently I received a letter from a girl stating that she had kept the Av. S. rules for several years, and was pleased with the effect of systematic work upon her habits; that she had decided to take up the Chautauqua course, to carry on a more definite course of study. The Av. S. is not an end in view, but a means to an end; if it leads any one to take up Chautauqua, or any kind of university work, we shall be proud, indeed, of having furnished the stepping-stone. I am a Chautauqua graduate, and I wish all my readers were, or would become graduates.

I have decided not to try to get up a Christmas tree for our missionary this year. A Christmas ree like the one we had last December, calls for a good deal of urging, and suggesting, and hinting for money, and, following upon the heels, or perhaps I should say, the freshly dried

The Turkey's Plaint.

I am an unassuming turkey,
And I am not to blame
If by any primogenesis
Upon the earth I came.
They never said a word to me
And if I'd had my way
I should have gone some otherwhere
To spend Thanksgiving Day.

dishes) of the orphan's ice cream social, it gives an impression of one continual yearly cry for pennies. So if anybody wants to do anything in the way of brightening our missionary's Christmas by sending something to help her do more good in China, that is with them.

In this connection, the following little note from Edith Slightam, of Spokane, Wash., sounds jolly: "I enclose herewith P. O M. O. for $5 as a Christmas present for our little missionary Drusie. With regards to the Av. S. and Felix."

In the meantime, Shelbyville, Mo., remembers orphan Charlie: "My husband

Rev. C. R. Blackall, D.D.

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and I would like to add our mite to Charlie's Educational Fund; 25 cents; wish they were dollars instead of cents! God bless the orphan and the Av. S. Never mind who from!"

Glasgow, Mo., is alive, too: "One dollar for Charlie and Drusie."

"The Advance" is the name of the C. W. B. M. state paper of Missouri. Did they borrow the name from us. If so, they are welcome. If not, we beg to remind them that we came first, and they are still welcome.

The dollar which the Av. S. send the School of Evangelists, Kimberlin Heights, Tenn., will buy the material to furnish the students with bread for one meal. That meal as I find from the printed list sent me by President Johnson, is, or I should say, was supper, November 16. That school is very deserving, since it rests largely upon faith and works. The Av. S. has tried to help the school from time to time, for several years. It seems to me that the school ought, in a measure, to reciprocate our interest. I wonder if any of its pupils knows that there is such a thing in existence as the Av. S.? I wonder if any of the young men who ate supper on November 16, knew who furnished the bread? I trust so; and since there are so many of them, does it seem unreasonable to hope that at least one of them will write us a line of thanks?

We do not do good for the thanks we may receive, or for the praise we hope to hear. But it makes us feel our efforts are rather more worth while, when we know that the one we seek to benefit, is conscious of our good intentions.

It has occasionally flitted through my mind that the various departments of religious business are not as sympathetic with each other as they should be. The idea that the Sunday-school work, or Endeavor work, or home, or foreign missions, or the C. W. B. M. or our benevolences, could have antagonistic purposes is preposterous, and such a contention (of course, there is no contention, but I am supposing a case) might show good business, perhaps, but mighty poor religion.

The Av. S. is a literary society for young and old. Still, we think it is doing good, since it encourages not only good reading, but missions and orphan work. And yet, strange as it may appear, very, very few of the men who are always sending me printed suggestions as to how I might invest a little to help our cause, have ever suggested by tone or word, that they knew there was an Advance Society. It is not best to be so swallowed up in one's own work, that he is blind to the fact that the man living in the next yard, is working for the very thing he is working for.

As for me, I am delighted when our Av. S. friends show interest in other good things. I give this from a personal letter from a lady writing in Kentucky on her eighty-sixth birthday; a lady who has helped with the Av. S. missionary and orphan from the first; I do not give her name, as she had no thought of this being printed:

"I feel that THE CHRSTIAN-EVANGELIST has made me a better Christian than I was before I began to read it. I am very fond of the Editor, and I wish I could take his hand in mine, and tell him how much he has done for me." Does that make me jealous of Dr. Garrison? Why, children, there isn't the least speck of jealousy on this place, unless it's in Felix. Sometimes he acts as if he might be jealous, but he's a cat.

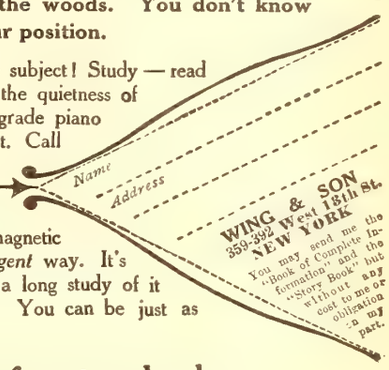
Drusie Malott, North China: "Thank you for another kind message, and accompanying $5." (Since this was written, September 19, I've sent Drusie two ten-dollar drafts.) "Cordial greetings to orphan Charlie. I wonder if his name is among those whose addresses I have?" (This illustrated the point I was hammering at; our missionary is naturally interested in our orphan. Now, if Charlie has the right stuff in him, he'll write to Drusie and send his address.) "Also cordial greetings to esteemed friends whose

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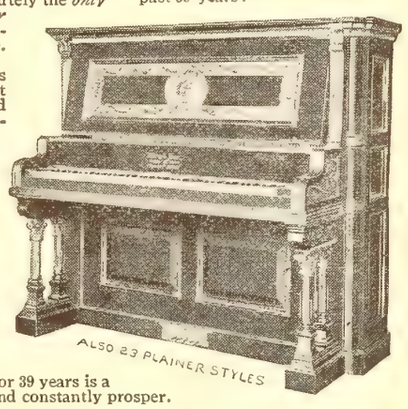
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kind words, as printed in the Av. S. page, have brought cheer to dark South Chih-li. All goes well with me, by His grace. I am brim full now of 'big meeting,' and I want to write you about it. On the first day, the wife of our beloved Chang, took a public stand for Jesus, and her sins were forgiven. We do praise God, for now she is a real helpmate for her faithful, zealous husband who is now on fire for souls. I do wish you could see these two. I never saw any one more filled with the joy of the Lord than teacher Chang; and his wife is such a strong, intelligent, fine-looking woman. They have two precious little boys, the image of their father. I have just been fanning the smaller one, as he slept on the floor by my chair. The Chinese can sleep anywhere. They often lie on the ground with nothing under them—just the one suit that they wear, day and night. . . Well, my heart was just overflowing—you see I have wandered a little—when they sang "All Hail the Power of Jesus' Name"; overflowing with praise to God for the way he has blessed some. But I was full of pain when I saw the face of one of our former teachers, who drifted away to become a victim of the terrible opium grip. For some time he has been keeping an opium den, but he had to close it several weeks ago, thanks to a petition signed by many missionaries, which led the Emperor to issue an edict against the opium traffic. Well this wandering soul was presented and another who has been having a hard fight against opium and self. They have many fine qualities if they could only free themselves from this evil. We have two elders to ordain; our beloved teacher, Chang, and Brother Li, our Kuang Ping hoien gate keeper and choir master."

Sorry I can't give more of this letter just now. I don't know what a hoien gate gate keeper is, but I fancy I'm pretty well up on choirs

Thanksgiving greetings to everybody.

Elizabeth Cochrane's Thanksgiving

BY SERINA CLARKE.

It was the morning of Thanksgiving Day, and the sort of a day which usually has the effect of making one glad to live; when sunshine and frost happily unite and blend their force, strength and vigor to produce the perfection of early winter.

But Elizabeth Cochrane was not exactly in harmony with the nature nor the perfection of this Thanksgiving Day, for her sweet, serious face was clouded, and there was a suspicion of dimness in her blue eyes as she overheard little Dorothy confidentially declare to her doll that "sister is cross; cross as 'most anythin'."

Sister did not mean to be cross, however; yet she was in a retrospective mood this morning, and instead of "counting blessings," as befitted the day, I am afraid she was busily enumerating her grievances. And her thoughts had traveled back to her college days, which had been so brief, when she was so happy in all the associations connected with her school life.

The cause of her disappointment is an old story: Elizabeth's father had met with business reverses, and her frail mother was no longer able to bear the strain of the varied household duties nor give the necessary care required by the younger children. So with the termination of Elizabeth's sophomore year her college days came to an end, at least for a few years. And her dreams and hopes for the future had been so bright and alluring.

While she dearly loved the home folks, and performed her duties cheerfully and uncomplainingly, yet to-day she had allowed her mind to wander away to the scenes of those short, happy years at college. And in fancy she saw the girls walking briskly arm in arm across the campus, and could hear their merry chatter and gay laughter. She saw them on Sunday evenings around the open fireplace in Bradley Hall, and while watching the great logs blaze and sputter they softly sang in the dim light. Later, on graduation day, she saw them in their caps and gowns claim the reward of their four years' work, and she—Elizabeth Cochrane—could not be of their number.

Life of late had seemed very commonplace and unpresentful to Elizabeth, and in this mood she almost questioned if after all she had very much for which to be thankful.

There was Mary B., for instance—there were so many Marys among Elizabeth's friends that Mary Burtis's name had been shortened to Mary B., and Mary Grant was known as Mary G., and so on down the alphabet wherever there chanced to be a Mary.

"Mary B. has everything, absolutely everything that can possibly make a girl happy," Elizabeth thought; "she certainly can celebrate Thanksgiving Day properly."

And yet Elizabeth did not know about Mary's wayward brother, whose wrongdoing was breaking the hearts of his family.

But the postman's whistle brought Elizabeth to her feet, and she smiled as she recognized the handwriting of her roommate in the days which now seemed so far away. And she was a Mary too.—Mary L.

Elizabeth opened the letter eagerly, for she loved her friend, and she liked to keep in touch with college life.

"I am sending you a story to read, Elizabeth," wrote Mary L., "written by Margaret Barbour, an alumna of our own dear college, which fact adds greatly to its interest to you and me. I am sending it to you because I think it is so beautiful, and I know that you will get a new inspiration for your work in the beauty and sweetness of this little story. And I am sure, dear Elizabeth, you will glean a thought or two, as I did, to help you along in this practical old world of ours."

Elizabeth read the story with interest. It was short, but most tender and sweet in the telling:

In accordance with the will of an eccentric relative, a very beautiful and valuable picture had been left to a young woman with the proviso that when she met anyone to whom it would bring greater pleasure and happiness she must then part with it. The young woman, Lois by name, thought that the picture would always be hers, for surely nobody could ever appreciate its wonderful beauty as she did.

But one day, after the picture had been in her possession a long time, a friend came to her in great need and distress, and Lois could not help her. That night in a dream an angel appeared to Lois, bearing aloft a shield on which was engraved in shining letters, "Happy are they who make happiness for others." The shield and the words thereon faded away, but the angel remained, and gradually in place of the shield Lois recognized with joy her own beautiful picture. The subject and the marvellous coloring seemed to appeal to her as never before, and she wondered why the real charm and beauty of it had been hidden from her so long. Then across the middle of the picture appeared again the shining words: "Happy are they who make happiness for others."

The next day, and for many succeeding days, Lois' dream seemed constantly recurring to her mind; and the needy condition of her friend disturbed her, also. Still the two seemed not to be associated together, until one evening

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the thought came, "Why, the value of my picture, my beautiful picture, would relieve my friend of all her trouble and anxiety."

And by the sale of the picture Lois fulfilled the condition imposed upon her when it became hers. It cost her a long and bitter struggle, for nobody knew how much it meant to her to part with it. But she learned the beauty of loving sacrifice.

Elizabeth Cochrane read the story through, and then sat back in her chair and thought it over. After a time she picked up the letter and the story, which had slipped to the floor, and again read them both; and as she did so a new light came into her face, and new resolves took form in her heart.

So Elizabeth spent a happy Thanksgiving Day after all, for she had begun to learn one of life's greatest lessons, that it is by making happiness for others we obtain content.—*Epworth Herald.*

Our Budget

(Continued from Page 1527.)

the Disciples of Christ to-day. Joseph A. Serena was elected president; Thomas Wood, of Tully, vice-president; and C. R. Stauffer, secretary and treasurer. Among the other pastors participating will be those at Pompey, South Butler, Throopville, Brewerton and Richland.

—F. F. Ray, of Downs, Kan., after preaching one Lord's day for the South Omaha church, was extended a unanimous call to enter upon the pastorate there, January 1. Our brethren have a fine lot and stone to erect a $10,000 building. The church at Downs will want a minister to succeed Brother Ray.

—A. W. Kokendoffer visited Poplar Bluff on his way from the Christian Endeavor convention, recently, and reports the work on the new Christian church there progressing rapidly. The tile roof is on and lends a most pleasing appearance. The building will cost about $18,000, and will be much superior to anything we have in Southeast Missouri. E. F. Fenstermacher is the minister.

—The men of the church are most cordially invited to attend the Foreign Missionary Rallies. The King's business needs the aid of the King's men. Women attend as a matter of course, and are welcome. But the men are needed also. Most men can attend if they will. They will attend if they think the Rally worth while. Men attend political meetings of their party. They can attend a Missionary Rally. They are urged to be present and to assist.

—J. Crockett Mullins has closed his work with the church at McAlester, Okla., and is to give his full time to evangelizing. He had seventy-three additions to the membership at McAlester during the past year, besides which he held a short meeting at Porum, organizing a church with twenty-five members. His congregation contributed $450 to missions. Those desiring his services for evangelistic work may address him either at Mutual or Hartshorne.

—F. F. Walters has entered upon his second year's work with the Central Church, Springfield, M.., and never in its history, according to one of its officers, was the church so prosperous, the work so united and the spirit so good. With 500 added, all debts paid, the building repaired at large expense, the outlook certainly is bright. Brother Walters has been asked to remain indefinitely, his salary increased $300, and he and his wife presented with special tokens of appreciation.

—Several times in the past we have had inquires from brethern who have come in contact with our Dunkard brethren, as to whether Mr. Campbell did not, at one time, advocate, or at least claim apostlic authority for, trine immersion, and we have as often explained that such was not the case. There was a typographical error in one of the editions of his debate with Mr. Rice, we believe, which contained the word "trine" before "immersion". But this mistake was afterwards corrected and explained by Mr. Campbell himself.

—J. C. Howell will close his work at Weston, Mo., January 1, after which time he can be had either for pastoral or evengelistic work. Brother Howell has been twenty-five years in the ministry, and during his present pastorate has received 203 new members, held seven protracted meetings, completed a new parsonage and rebuilt the church, while nearly $12,000 was the amount of money raised by his congregation. His successor will find things in good condition, but no one need apply who will not move to Weston.

—It is a small band of workers we have at Wynne, Ark. There are only seven of them, but six of the members at Paragould will increase the number on Thanksgiving day. A lot has been purchased at a cost of $1,000, and the brethren and sisters are striving to make it possible to build in the spring. They are to give a public dinner on Thanksgiving day, and will be glad to receive the price—thirty-five cents—from any one who feels enough interest in the work but is not able to attend. Mr. Osborne or L. D. Rolfe may be addressed.

—The Foreign Society is holding Missionary Rallies in different parts of the country. Stephen J. Corey and F. E. Hagin and J. C. Archer are in the South. A. McLean and C. S. Weaver and Dr. R. J. Dye are in the North. A Rally is a national convention in miniature. Those who attend all day get more information and more inspiration out of a Rally than out of a convention. The maps, charts and literature are worth going a long way to see. The exhibit is one of the most instructive features of the service.

—Why is it that dates are made for state and other meetings that conflict with the date of the national convention? A minister who may wish to attend his own state's convention, as well as our national convention, can not get across half of our big country in one or two days' time. If there be any real reason for this conflict of dates we do not know it. We had to call attention to similar conflicts in important meetings at the time of our national congress. While no one has a higher regard for the work of state conventions and many other of our meetings, we think it is a serious mistake that any dates shall be selected that would conflict with the largest possible attendance at meetings which may be called national.

—F. E. Meigs, who had expected to visit St. Louis before his return to China, writes us that on account of the urgency of the work in China in connection with the Union Christian College of which he is the president, he has decided to return to China at once, and will sail from San Francisco, on December 10. He says: "I have been exceedingly fortunate in securing J. P. Lichtenberger, pastor of Lenox Avenue Union Church, New York City, to take up the work of raising funds for the Kuling School. The work is well begun and with Brother Lichtenberger's special adaptability in such a work, and the sympathy and co-operation of the brethern, I am sure success will yet crown the effort to establish, on a permanent basis, a school in China for the children of foreign missionaries." Brother Lichtenberger's address is 2372 Seventh Avenue, New York City.

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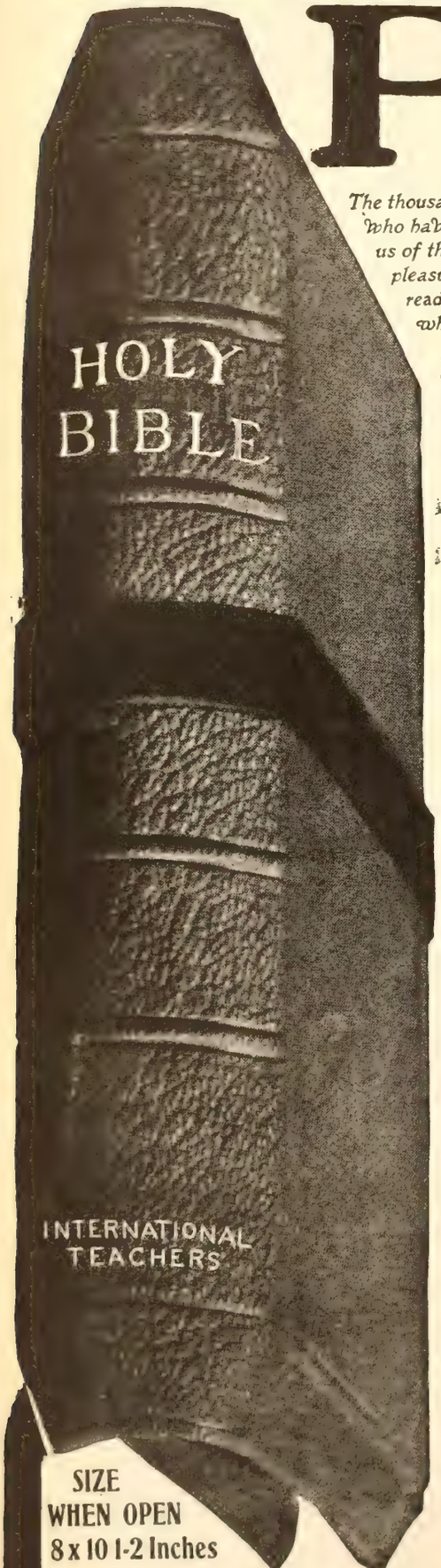
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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, DECEMBER 5, 1907.

MY TRUST

PSALM XXIII

The Lord is my Shepherd,
No want shall I know,
When thru the green pastures
With Him I may go.
Beside the still waters
He guideth my feet.

No harm can befall me, the pleasure is sweet.
Tho faint be my spirit, my strength He'll restore
And e'en death's dark valley affrights me no more.
His rod and His staff are my comfort and stay;
While I follow their guidance I never can stray.

The feast of His table
Before me is spread,
No fear of the enemy
Fills me with dread.
The cup of His blessings
With healing o'erflows,
The oil of His love
Is a balm for all woes.
His goodness and mercy
Shall fail never more.
In the house of the Lord
I will rest ever more.

Columbus, Kansas. *Florence Smith Cowley.*

The Christian-Evangelist.

J. H. GARRISON, Editor
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For the truth which makes men free,
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Which makes God's children one.

For the love which shines in deeds
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For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Current Events

The Third Douma.

The Third Douma, or Russian Parliament, is now in session. The first was radical and futile. The second, more radical and more futile, ended in a burst of denunciation against the existing order of things and an answering out-pour of vengeance and repression from the supporters and beneficiaries of the existing order. The third Douma is much more conservative. The edict which summoned it greatly restricted the suffrage, and thus eliminated the most fractious and troublesome element of the assembly by cutting off the representation of the corresponding element of the population. The history of the present Douma will in large measure determine whether or not that body shall in the future occupy the position of a legislative assembly or sink to the level of a mere advisory body. There is still a strong representation of those who hold to the former view of the Douma's function. The Douma's address to the czar was a very respectful and loyal document, and announced the determination to uphold the present form of government; but the "present form of government" may reasonably be interpreted as including the legislative function of the Douma itself. At any rate it is no time to despair of Russia and her parliament. It took England many centuries to develop the institutions of representative government, and even in the present year of grace, after more than a thousand years of representative government in one form or another, it is still possible for a hereditary House of Lords to thwart the will of the whole people as expressed through their elected representatives. Give Russia time.



The Pope's Encyclical.

The Pope's recent encyclical on "Modernism" is an attack on almost every phase of modern religious thought. For one things, it settles offhand the whole class of problems which the higher criticism has raised. It waves aside scholarship with all its processes, data and results and settles the whole question by sheer authority. Such a procedure can scarcely be gratifying even to those who, on grounds of scholarship, believe in the truth of the conservative theor which the Pope seeks to establish by authority. The encyclical deals in the same spirit with the growing spirit of liberty and democracy which has been making itself felt in recent years even in the Catholic church. It means a restoration of mediaevalism so far as that lies within the power of a Pope. It means a new crusade, or a renewal of the old crusade, against free thinking (in the proper sense) and free reading. It means a renewed vigilance of the ecclesiastical censorship, a revision and enlargement of the *index expurgatorius* and an increased rigidity in the enforcement of its prohibitions. We thoroughly agree with the Pope in the wisdom of all these steps—from his point of view. A church ruled by a hierarchy depends for its very life upon the implicit obedience of the laity in thought, word and deed. The "modernists" in the Catholic church are working for the spiritual welfare of the people through knowledge of the truth. The Pope is interested in the preservation of the church through the repression of all variations of opinion.



The Church and the Marriage Law.

After more than fifty years of agitation and effort, the British parliament a few months ago made it lawful for a man to marry his deceased wife's sister. The established church was against the new law and the bishops in the House of Lords were especially determined in their opposition. Since the bill became a law, various bishops have taken various attitudes to it, ranging from compliance to virtual excommunication for those who avail themselves of the privilege which the law confers. The Archbishop of Canterbury says that, in adopting a marriage law which is in conflict with the doctrine of the church, Parliament has so far effected a separation between church and state. If so, Parliament has done a real service to both. But marriage is a matter over which the church can not exercise exclusive control. While marriage is a divine institution, the regulation and legal control of marriage and divorce are the business of the state. The divorce question, for example, is a matter of sociology quite as much as of religion and there is justification for saying that, in the working out of it, more assistance is to be expected from the scientific study of sociology than from exegesis and theology. One may believe and practice according to the dictates of conscience, but even bishops should beware of organized efforts to annul the provisions of civil law.

The Paper Trust.

There is one item on the present tariff schedule which even the stoutest Republican newspapers are in favor of revising without delay. That is the duty on news-print paper and paper-pulp. For some years the price of paper has been constantly advancing and the supply of timber available for making paper-pulp has been rapidly decreasing. It has long been perfectly obvious that our supply of the sort of timber used for making paper-pulp is wholly inadequate to meet the demands of our multitudnous and voluminous newspapers and magazines. It is not a question of excluding foreign competitors to give home producers a chance, but of getting foreign aid to eke out our own inadequate supply and give the consumers a chance. The problem of timber exhaustion is causing alarm to the government. That is the one of the national resources which is most seriously threatened and for the preservation of which the President has called the conference of governors and others, as noted on this page last week. The paper-pulp industry eats up timber faster than a forest fire, and this destruction contributes only to the enrichment of a trust which, protected by a tariff, is anxious only to make a maximum of profit before the supply of raw material is completely exhausted. It is reported that the paper manufacturers have agreed to raise the price of news-print paper $12 a ton in the near future and $10 more during the coming year. The removal of the tariff on paper and paper-pulp would deprive the paper-making industry of no legitimate profit, would afford relief to the much more important publishing industry, would give a monopoly the competition which it ought to have and would draw upon Canadian forests to the preservation of our own timber.



Imports and Exports.

It is only within the last few years that the balance of trade between the United States and Europe has been in our favor. That fact constitutes one of the encouraging differences between the present situation and that which existed in 1893. At that time our imports excelled our exports. Consequently there was a constant flow of gold to Europe to meet the balance. During the twelve months ending with October of the present year our exports exceeded our imports by $111,000,000. For the single month of October, for example, imports were $111,000,000, while exports amounted to $180,0000,000. All this means that there must be an inflow of gold to even the account. It is hard to get up a real panic, or even a money stringency of long duration while the export trade is in such flourishing condition.

Editorial

"The Heart of the Gospel."* II.

The author makes it very clear that the atonement is a thing of personal relations. "In the reconciliation of man to God, there are three living factors—the Heavenly Father, his erring child, and the divine Son by whom they are brought together. Around these three personalities moves the circle of redemption." The parable of the prodigal son shows that the Fatherhood of God is the source of all remedial efforts. The original relationship which man sustains to God as his child has never been and can never be dissolved. The prodigal son, even in his rags and riotous living, was "my son". The response which man makes to God is the response of the child to the father. "The saddest thing about man", our author tells us, "is that he has lost the sense of his divine sonship". "To restore to man the consciousnes of his high lineage, to get him to acknowledge it and to live up to it is the end of God's redemptive effort." It is not a matter of a king seeking to establish his government, primarily, but a father seeking to save his lost children.

What man needs is forgiveness of sin, and the barrier to forgiveness, as our author tells us, is "on man's side; not on God's. It consists not in God's unwillingness, but in man's unreadiness; not in God's offended justice, but in man's incorrigibleness" When man [illegible] God can forgive him, and the object of Christ's death was to bring man to repentance. Dr. Marcus Dods is quoted with approval as saying: "The death of Christ has made forgiveness possible, because it enables man to repent with an adequate repentance and because it magnifies righteousness and binds man to God." In harmony with his view, our author states, truly, that "the point toward which Christian effort is to be devoted in seeking the reconciliation between God and man, is to change man toward God, and not to change God toward man". Hence the preaching of the cross is to break down the only barrier between the soul and the Heavenly Father, namely, impenitence.

Some of the other admirable points made by the author may be briefly mentioned. In the matter of man's salvation God takes the initiative. This was a necessity of the divine nature. "Christ did not die to soften the heart of the judge, but to lay bare the heart of the Father, that all men might see what there is going on within it so long as they continue in sin" Love always takes the initiative in seeking reconciliation. "Seldom does the one who breaks the bond of fellowship take the first step toward reunion. His very sense of guilt keeps him separate and apart." Love always bears the burden of suffering. Dr. A. M. Fairbairn is quoted as saying: "Theology has no falser idea than that of the impassibility of God. If He is capable of sorrow, He is capable of suffering, and were He without the capacity of either, he would be without any feeling of the evil of sin or the misery of man."

The subject of justification is treated under the more modern term of "adjustment", and Dr. Torrey's cards, bearing the printed words, "Get right with God", express the real idea of justification. The word "attunement" was used as a synonym for atonement in the Elizabethan period of English literature, and happily expresses the idea, as it is now illustrated by wireless telegraphy. Just as the transmitter and the receiver must be attuned to the same number of vibrations for the one to receive the message from the other, so it is only when God and man are attuned that correspondence is opened up between them. To secure this attunement is the object of Christ's mission and of the atonement.

It was because of Christ's complete identification with humanity that he was able to accomplish man's redemption. His sufferings were not arbitrarily inflicted, but were the result of the relation in which he stood with the sinning race. He suffered for man in a peculiar sense as one who voluntarily came into union with them for the purpose of securing their salvation. The redemptive value of the atonement lies in this voluntary and chosen relation of Christ to the human race as an integral part of it. "The humanity that has Christ in it is potentially a saved humanity. Nothing can ever separate it from the benefits of Christ's redemption."

In a chapter on "Attempted Explanations" he states the various theories of the atonement which have prevailed in the past, such as the penal or satisfaction theory of Anselm, the rebound from that in the "moral influence" theory of Abelard, and the "governmental" theory by Grotius, which is intended to be a sort of middle ground between the other two theories mentioned. The inadequacy of these theories is pointed out, although each has a kernel of truth in it. The works of Dr. Dale and Dr. Denny are both passed briefly under review. The statement of the latter that "Christ took on Him the consequence of our sins; He made our responsibilities as He found them, His own", is rejected as wholly untenable by our author, who says: "Now whatever the death of Christ does for us, it certainly does not remove from us the responsibility of sin. Contrariwise, it heightens and deepens the sense of personal responsibility for sin".

Coming to the "Marrow of Christ's Mediation", Dr. Campbell says that Christ's death "occupies an essential place in the harmony of redemption. It was not a mere incident—a mere human tragedy—but an event of moral significance; yea, the grandest, the profoundest event that ever took place in the moral life of mankind." He disagrees with Dr. Bushnell who said "Christ was not here to die, but He died because He was here." On the contrary our author holds that "Nothing can be clearer than that He came here to die. It was His death that gave to His sacrificial life its saving efficacy." The extreme view which once regarded Christ's death apart from his life, has, in some cases, led to an opposite extreme of making the life everything and the death nothing The truth lies between these two extremes.

*By Rev. James M. Campbell, D. D., Fleming H. Revell Co., Chicago and New York.

A Debt of Gratitude.

It is a good thing just following our national Thanksgiving, when we have been giving thanks to God for all his benefits to us, to remember our debt of gratitude to those faithful servants of God who gave the strength of their manhood to the preaching of the gospel of the grace of God, with no thought of earthly recompense. "Blessed is he that considereth the poor" says that best of all books—the Bible. If this be true of the poor in general, it is especially true of those through whose poverty we have been spiritually enriched. We cannot doubt that God's special blessing will rest upon those who consider and tenderly care for our aged and dependent ministers whose lives have been worn out in the service of Christ and from whom we have received a spiritual legacy far more valuable to us than any of our material possessions.

While our own hearts, therefore, have been made grateful for blessings we have received, let us see to it that these aged, infirm servants of God and their dependent families shall have occasion to thank God for his tender mercies and loving kindness toward them, not the least of which is that they have a place in the thoughts and affectionate care of their brethren. Perhaps no other blessing can bring greater joy and peace to the hearts of these worn-out preachers than to feel that they are remembered for the work they have done, and for the sacrifices they have made in the strength of their younger manhood, for the cause we love. Let us, by all means, give them this evidence that they are remembered, and that their work is appreciated, in the substantial gifts that we make to redeem the closing years of their lives from want and anxiety. We bespeak a generous offering on the third Lord's day in December, for the Ministerial Relief Fund, as an expression of our gratitude to the men through whose poverty our whole brotherhood has been enriched.

Notes and Comments.

The Laymen's Missionary Movement, which is now a little more than a year old, and which is doing so much to deepen interest in foreign missions, gave a banquet at the Planters Hotel, in St. Louis, recently, at which great addresses were made by Mr. William T. Ellis, of Philadelphia, the newspaper correspondent who has been writing extensively in relation to foreign missions from personal observation on the field, by Mr. Brockman, for ten years the Y. M. C. A. secretary in China, and by Mr J. Campbell White, who is the general secretary of the movement. On the following evening, there was a massmeeting at the Third Baptist Church, at which addresses were delivered by the same gentlemen, and at the close a resolution was adopted, pledging those present to use their efforts to raise, through our various churches, the sum of $250,000 the coming year for foreign missions, which would more than quadruple the amount heretofore raised. Mr. White, although a "layman", is a powerful speaker in behalf of missions, and has a very forceful way of laying the matter upon the consciences of the business men whom he addresses. The movement will doubtless accomplish great good for the cause of missions.

In all the religious bodies there is a movement for the organization of men. The Presbyterians, Methodists, Baptists, under one name or another, are mobilizing their men for aggressive action. There is "The Presbyterian Brotherhood", "The Brotherhood of Methodist Men" and other similar organizations such as "The Wesley Brotherhood", The Brotherhood of St. Paul", etc. Is it not time that we were having a revival of interest in our men's organization, both local and national? Surely these are times when our strong men need to get together to meet the great demands that are upon the church today. We were first in agitating this matter of men's organization; shall we be last in perfecting it?

Commenting upon "The Brotherhood of Methodist Men", "The Central Christian Advocate" quotes from a layman, Mr. William B. Patterson, executive of "The Wesley Brotherhood", as follows:

"Never before in the history of Christianity has the church been called upon to handle larger propositions or to solve greater problems than those presented to-day. And the only reasonable question that could possibly arise is whether the brotherhood idea is adapted to the development of the latent force which it proposes to unloose and utilize for the everlasting betterment of men, the upbuilding of the church with material essentially vigorous, virile and masculine, and the eternal glory of our Lord and Saviour, Jesus Christ. In apostolic days the growth of the church depended largely upon the efforts of laymen. To-day not only the growth of the church, but the influence that she shall wield in the affairs of the kingdom, depends largely upon the active loyalty of men."

Speaker Cannon, in a speech delivered at a banquet held in the Auditorium Annex, Chicago, on November 14, if he be correctly reported, made some amazing utterances coming from a man of his high official position. He not only favored the restoration of the army canteen, but he denounced as "demagogues" all those who demand the abolition of the army and navy canteen. Mr. Cannon has a right to differ from the sentiment expressed by the great religious bodies of this country in condemning the army and navy canteen, but he has no right to deliberately insult the moral sentiment of the nation by his offensive remarks, as reported in "The Record-Herald" of that city. We should be glad to learn that Mr. Cannon has been misrepresented. Otherwise, he has used the influence of his high position to insult the churches and to antagonize the present wave of anti-whiskey sentiment that is sweeping over the country.

Make more of your prayer-meetings. Use the splendid line of topics we are printing each week in THE CHRISTIAN-EVANGELIST, with comment. Try the plan of having each member of the official board lead the meeting in turn for awhile. Dr. Philputt, of the Union Avenue Christian Church, of St. Louis, has adopted that method and the various leaders are vying with each other in securing large attendance and excellent metings. Never has the attendance been so large nor the interest in the prayer-meeting so deep. Make a special effort to enlist those to take an active part who are not accustomed to do so. People like to hear new voices in prayer-meeting. Announce the prayer-meeting topic and leader a week ahead, and give the leader time not only to prepare himself but to enlist helpers who can prepare themselves to take part.

The St. Louis branch of the Bible League of North America held its first conference in this city recently, lasting three days. This league represents the most conservative school in Biblical criticism. Among the speakers was Dr. McPheeters, who gave an address on "The Changes of View on Religion and the Bible, Necessitated by Radical Criticism." He explained, in the beginning, that he did not mean by "radical criticism" the "higher criticism", in the legitimacy of which many of the most devout and reverent scholars believe. He called that radical criticism which strikes at the very roots of the Bible and religion. In that view all of us would certainly agree. We were glad to hear Dr. McPheeters make this obvious distinction, which many less thoughtful writers fail to do. No doubt Dr. McPheeters would class under "radical criticism" some things which other scholars would regard as legitimate criticism; but it is something gained to have the perfect legitimacy of the historical criticism of the Bible recognized by this school of conservative critics. This has been the head and front of our offending.

It does not pay to despise the little things of life. Dr. Edward A. Ayers estimates that the mosquito causes more than a quarter of a million deaths each year. If bears were thus destroying the lives of our people, how we would rise up in arms against them! Wonder how many souls are being destroyed each year by little sins, which poison the soul, deaden its moral sensibilities and lead on to spiritual suicide. Beware of the little foxes that destroy the grapes.

The St. Louis Breweries have announced their purpose to put out of business all disorderly saloons which are under their control, and which offend the moral sense of the people. When the devil became seriously indisposed, it will be remembered, he thought he would like to be a monk; but as soon as convalescence set in, his satanic majesty decided to remain a devil. This spasm of virtue on the part of the breweries—whence comes it? It is the result of the tidal wave of anti-saloon sentiment sweeping over the country. This dike of respectable and orderly saloons will not suffice to stay this tidal wave. It is a case of death-bed repentance, with the mental reservation that it doesn't count if death does not ensue!

Claris Yeuell, referring to our recent editorial on "Things Which Make for Unity", in which we urged the importance of a better understanding between the opponents of missionary societies and instrumental music in the worship, and our suggestion of a conference with some of the representatives of these brethren, sends us a copy of "The Christian Courier" of July 26, 1900, containing a report by O. P. Spiegel of such a conference held in Montgomery, Ala., in May of that year. The report gives the points which were unanimously endorsed, covering all the essential features of our missionary co-operation. Brother Spiegel says of that conference: "I have never attended a more harmonious or sweeter spirited convention than this was. Not an unkind word, or 'red' face during the entire proceedings. We now know each other better and love each other more. For three days we tried to look through each others' glasses, and we succeeded to a great extent." The conference planned to have other meetings, but we have no knowledge as to what has been the ultimate result. We can see nothing but good, however, to result from

such a conference conducted in the spirit which seems to have prevailed in this one at Montgomery, Ala.

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We regret exceedingly that through some miscount or underestimate of new subscribers and extra copies, there was a shortage in our last week's issue, and that the edition was exhausted before the Georgia list had been mailed. We can only offer this explanation and apology and promise our readers that this shall not occur again. Our readers ought to know, too, that we are passing through the tribulations incident to a "strike" among printers and pressmen. Bear with us patiently a little while, when we hope everything will move on as usual.

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The following document has been sent to us by Alexander McMillan, of Winnipeg, Manitoba, with the request that we comment on same:

BASIS OF UNION

Between Baptists and Disciples of Portage La Prairie, Agreed to by Revs. P. H. Green and M. A. MacLean, and Ratified by Both Congregations.

The members of the two congregations constituting the Baptist Church and the Church of Christ, Portage La Prairie, Manitoba, Canada, hereby agree to unite and hereafter be one congregation, and forever and ever to keep the unity of the Spirit in the bond of peace.

We agree in all particulars to seek the unity presented by the church in the New Testament.

In particulars we agree to the following:

1. The Name.—"United Church of Christ (Baptists and Disciples)," pending final action as to name when union has been effected throughout Canada.

2. Doctrinal Basis.—(1) The local church is a company of baptized believers who, in any given community, voluntarily band themselves together in accordance with New Testament teachings for the establishment of Christ's kingdom in their lives and in the world. (2) As above defined, the local church is independent of all human organization beyond its bounds, and is answerable to Jesus Christ alone in all matters pertaining to faith and moral practice. (3) Jesus Christ our Lord is the one foundation of the Christian's hope, in his life, in his death and in his eternal mediation. (4) Man has spiritual life only as he is joined to Jesus Christ, his living head. (5) We accept the Scripture teaching as to the place of faith, repentance, and baptism, in the divine plan of redemption and as set forth in such scriptures as the following: Mark 16:15, 16; John 3:5, 7, 14, 16, 36; Acts 2:38; 3:19; 10:43, 47; 16:33; Romans 6:3, 5, 23; Col. 2:12, 13; 1 Pet. 3:20, 21; Tit. 3:4, 7; 1 John 5:10-12, etc. (6) That we understand from these and other scriptures that spiritual life begins in the soul, not in baptism, but before baptism in saving faith or truth in the Lord Jesus Christ—that saving faith becomes an active principle of obedience, which obedience rightly begins in baptism, and continues throughout the whole Christian life. (7) That the ordinance of the supper commemorating our Lord's death be observed, as in the New Testament church, on the first day of the week. (8) That we recognize, and from time to time send delegates and reports to the representative gatherings of Baptists and Disciples in Manitoba, Saskatchewan, Alberta and British Columbia. (9) That the missionary and other benevolent work of both bodies be regularly presented and stated offerings therefor taken. (10) That the question of church property be placed in the hands of a joint board of trustees, to be appointed by both churches, and equally representative of each church, the decision of said board of trustees to be subject to ratification by both congregations. (11) That candidates for church fellowship be received on the mutual responsibility of the candidate, the pastor and the church.

It is a matter for profound gratitude that the brethren in Western Canada, representing the Baptists and Disciples of Christ, are working together so harmoniously and in a number of cases, as that at Portage La Prairie, have united their local congregations. Referring to the above 'Basis of Union" we have a single suggestion to make with a view of avoiding any misunderstanding of what is intended by the "Doctrinal Basis" as given above. We would add to the words, "In particulars we agree to the following:" a statement to this effect: "But this basis of doctrine is not to be understood as a creed that is binding on the conscience of any one, but is a brief summary of the things upon which we agree given for information." This would guard against the mistake which some might make, of interpreting this doctrinal basis as a new creed, whose precise statements must be agreed to in order to fellowship in this United Church of Christ. As we understand, the statement is educational, and as such it may be highly useful in promoting a better understanding as to the things in which the brethren are already agreed. We have no doubt this is the real intent and meaning of this doctrinal basis, but to guard against any misconception or misuse of it by others, it might be well to insert some such statement as that suggested above.

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—Ministerial Relief.

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—Every preacher knows the need.

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—The churches need information.

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—We all know that what the Hon. Champ Clark says on another page is true.

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—If the situation is deplorable today in the matter of salaries, how can we expect many of the "old guard" to have saved for the "rainy day"?

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—For some good stories about our brother, D. R. Lucas, lately departed from us, read "As Seen from the Dome."

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—Of F. D. Power's address published in our last week's issue, a Baptist minister writes: "It is fine and should be put in tract form for campaign purposes. That alone to me was worth a year's subscription to THE CHRISTIAN-EVANGELIST. Strange, is it not, that upon these matters our Baptist papers are almost silent. If we want to know what is being done along the lines of union we have to come to you. Keep it up, and soon prejudice and ignorance will give place to knowledge and fraternity." Our brother's criticism on Baptist papers is, on the whole, just. Few of them have given the attention to this question that it deserves. But this particular congress several of them have reported, though as yet we have noticed no editorial comment. We hope to let our readers see how some of the Baptists present regarded this subject. Brother Power gives a report in "As Seen from the Dome" this week.

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—John T. Christian has published a new book on "The Form of Baptism in Scripture and Art," which is illustrated by over one hundred pictures on baptism. He has collated his facts very carefully, and gathered his testimony from many sources, including many living authorities. The book contains 170 pages, and the price is $1.00, postage paid. Address the author at Little Rock, Ark.

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—An English subscriber writes: "The CHRISTIAN-EVANGELIST is certainly better than ever before. It is more 'English' than anything I receive from across the waters." Many of our American readers may not regard this as much of a compliment, but we can assure them that they publish some first-class religious journals in England.

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—We have received a pamphlet entitled "Our Earnest Contention", being a sermon by our well-known brother, J. Mad Williams, of Des Moines, Iowa, prepared, as he tells us, for use at the Minneapolis convention, before an audience of people who knew nothing or little of our position. It is based on the familiar text in which we are exhorted to "contend earnestly for the faith once for all delivered unto the saints". It is a clear, scholarly, discriminating, and convincing presentation of the chief things for which we contend. Its wide circulation would be a blessing to the cause of Christ. A copy of this pamphlet of 61 pages may be had by addressing "The Christian Union", Des Moines, Ia. The price of a single copy is 25 cents.

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—A business man who has been traveling for eight years "between the two oceans", accompanied by his wife, writes that in one of the cities where our Brother James Small was holding a meeting, he and his wife became interested and regular attendants, becoming strongly attached to the evangelist. He says: "We were members of the Congregational church, nevertheless, Brother Small led us down into full baptism; and O the joy it has been to us!" Some one gave his wife a copy of "Alone With God", of which she became very fond and often wished to use it in their evening devotion, but the husband objected. A year and a half ago his good wife went home to God. In going through her trunk the husband found a copy of the book, the pages of which were marked with her words of appreciation. The brother adds, "I have read it every evening. If I should attempt to write of the comfort and help it has been to me, it would take a long letter. It has taught me the lesson not to allow narrow prejudice to separate me from the teaching of other churches. Oh how I wish "Alone With God" could be placed into the hands of all Christians, both old and young!" This brother writes that he is a constant traveler, remaining a month and sometimes longer in the large cities, and that he takes great pleasure in giving short addresses to business men, on Christianity. We invite special attention to this statement: "I wish I could say to all Christians who talk but little of any religion between Monday and Saturday, that it is popular among all classes of people." If all Christian business men were to follow this example, what a mighty impetus it would give to Christianity!

Editor's Easy Chair.

Now enters on the stage gruff, burly December, coming down from the North with a flurry of snow on his head, to serve notice upon us that the end of the year approaches. These are days of grace that remain, in which we are to gather up the raveled edges of our year's work, and add a few good deeds more, if possible, to the record of 1907. As the sun seems to move faster as it nears the horizon at the close of day, so the year glides swiftly to its close when December has arrived. As one often puts fresh energy into his work that he may finish a given task before the setting of the sun, so the feeling comes to us that there are certain unfinished tasks that we would like to complete before the year has finished its course. As the lengthening shadows of age come on, we realize that what we do must be done quickly and we feel that we must conserve our energies and concentrate them upon things worth while. Alas, how many there are which engage the time and attention and consume the life and energies of men, which are not worth while! In this category may be placed the mad chase for wealth, the purely selfish aims of personal ambition, the vain pursuit of pleasure for pleasure's sake, bitter personal controversies, and all attempted short cuts to knowledge, virtue or heaven. If these things were eliminated from our human lives, how much more time we should have for honest, faithful work in the place which God's providence has assigned us, for the development of our higher nature and for reaching out the helping hand to those who are in need of a friendly lift. After all, it is not so much more time that we need as a wiser use of the time God has given us.

There is one lesson growing out of the current monetary stringency that ought not to be lost. The churches may well learn a lesson from the banks. When the crisis came in New York and it was realized that some of the weaker and more heavily involved banks would have to go to the wall, the leading financiers got together, it is reported, and put J. Pierpont Morgan in charge of the situation, and it is said that he told the leading bankers and capitalists of New York to bring their securities to his office, and place them at his disposal, so that he could use them where they would be most needed, just as a general holds his reserves ready to reinforce that part of his line of battle that is most hardly pressed. In this way he saved the day for the New York banks. In all the other cities it is known how the banks have stood together, all of them realizing that the failure of one would be the injury of all, and so they have helped each other through the financial crisis. Is there not a suggestion here for the churches of a given city or community or state? When one church fails for the lack of proper care, or a little timely financial support, do not all the churches suffer loss, inasmuch as the cause which they all represent is so much the weaker for that failure? Why should not the churches help one another in times of need, the strong bearing the infirmities of the weak? Would not this be an exemplification of the real Christian spirit that would attract the attention and win the admiration of the world? Our city, district, state, and national organization of churches into groups for missionary purposes, ought to have this as one of their chief aims: that no church should be permitted to languish and die for lack of proper support. If banks help one another through financial crises, why should not the churches of Jesus Christ do the same, and from even higher motives than those which prompt these financial institutions?



Is not the time coming, in the golden age that is yet to be, when society will be organized and conducted on this principle of mutual helpfulness? Is not this the goal toward which the world is moving? This little panic which we have been having has helped us to understand how closely society is knit together and by how many bonds we are united. A bank failure in New York City is felt the next day, if not the same day, in all the country banks of the nation. We are no longer so many isolated units each independent of his fellow, but we are bound together in a community of interests so that when one member suffers all suffer. This is the very lesson we need to learn, and if the panic shall serve to impress this truth properly upon our hearts and minds, it will more than compensate us for the vast shrinkage in the value of securities which has occurred. As soon as we come to understand that society is a unit, and that we must stand or fall together, how foolish will appear all ruinous competition, all warfare between different kinds of business, all oppression of labor by capital or capital by labor! How mean and un-American, to say nothing of its being un-Christian, will the crushing of the weaker by the stronger appear! What we mean to say is that a true and enlightened understanding of our mutual relationships in society, and of our interdependence upon each other for the realization of our high aims and ideals, would render impossible the present fratricidal methods of business and all that over-reaching of greed and avarice which ignores the rights of others. The fact that Christianity has this form of human society for its goal in the kingdom of God, which it is seeking to establish in the earth, shows what complete harmony exists between the ideals of Christianity and of the most enlightened aims of social science.



This brings to the front the old problem of "Individualism or Socialism—Which?" So the old question is often put, but the very putting of it in that way implies what is not true—that there is antagonism between the two. We must believe in the individual, and in giving him opportunity for the highest possible development of his character and of all his powers. We must also believe that any number of individuals thus developed must seek to extend to others the benefits which they themselves have enjoyed, and to have incorporated in laws, customs, institutions, and constitutions, those principles which their wisdom and experience have taught them to be best for human beings in general. The regeneration of society begins with the individual. Society is regenerated only as its individual members come into newness of life, and embody that life in social forms. When a man gets right with God, he is likely to make an effort to get right with his fellowmen; and in this way society is reformed and government is made purer and better. The individual cannot reach his highest development except in a society where others share with him the benefits of mental and moral culture. So the welfare of the individual and that of society are bound up together. "No man liveth unto himself, and no man dieth unto himself." Because Christianity recognizes this fact, and seeks to realize through regenerated and developed individuals a new social organism in which the principles of Christ shall prevail, it is the most regnant and only adequate force for building here on earth the City of God, and of bringing mankind to its highest and best development.



Let us gather another lesson from our financial flurry. Everybody recognizes the fact that it is lack of confidence more even than lack of currency that has brought about the tightness in the money market. Men have lost confidence, to some extent, in the stability and integrity of great industrial corporations and financial institutions. In many cases, perhaps in most cases, this is undeserved. But a few instances of corrupt practices and dishonest methods have served to undermine the confidence in the many that are honest and stable. So we have another striking illustration that faith or trust is not only a condition of eternal salvation, but of business prosperity. We must believe in each other and trust each other, or our commercial life is, at an end. This principle lies at the foundation of our industrial, social and political life. In the matter of our relations with each other as human beings, we must trust each other; in the matter of our relations with God, we must trust God. In human affairs, men and institutions must show themselves to be worthy of trust. The man whose record does not inspire confidence, must not expect to be trusted. The same is equally true of any institution. In order that God might show himself worthy of our trust and confidence, he sent his Son into the world to reveal his true character and relationship to men. When all our business life is conducted on such principles as will inspire confidence, we shall have no more panics. Being saved by faith in God, and in one another, we shall have peace not only with God, but with all mankind.

The New Day in Ministerial Relief

The Norfolk Convention marks the beginning of a new era in the history of Ministerial Relief. The report of the Board showed a loss in special gifts, but a gain in the general receipts. The address of A. B. Philputt on "The Dignity and the Scope of Ministerial Relief" sounded the note for enlargement, which was most heartily approved by the convention, and the address ordered published in the minutes. We are coming to realize that somewhere and somehow more emphasis must be laid upon the importance, the dignity, and the sacredness of the Christian ministry. The inadequate salaries paid many of our ministers, the undignified way in which some of this support is secured, and our indifference toward our retired ministers, have all had a tendency to discourage young men from entering the ministry. Say what you will of their need of conviction or of their indifference to higher things, you hold out to them a calling insured an inadequate support, to be followed by an old age of pinched poverty, and only those born with the martyr's spirit will be likely to accept.

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The King's Embassadors, Not the Church's Paupers.

By W. F. Richardson.

The most shamefully neglected work among the people who call themselves "Disciples of Christ" is that of Ministerial Relief. Yet it is of all the most deserving. For our obligation to the aged and needy preacher of the gospel is not alone that of plenty to want, nor of brother to brother, but of recipient to benefactor. These men of God have brought to us the message of the King, the divine proclamation of pardon. Through their earnest ministry were we brought into the fellowship of the redeemed of earth and heaven, and made to become heirs of eternal life.

Our obligation to them, therefore, is that of debt, and we may not without sin allow them to suffer in the time of their need. They have toiled for a pittance in many instances, and have seldom, if ever, been remunerated by the church in proportion to their labors. It has been impossible for them to save up a competence for their old age, even if they could have spared the time and thought necessary for the exercise of such a precaution. They were on business for the King, and could not tarry to calculate profit to themselves. "This one thing I do" was their motto, and faithfully did they adhere to it.

How shall we treat these embassadors of our Lord? Thus far we have aided a few of them, giving to no one more than the pitiful amount of one hundred dollars a year. Most of them we have been unable to aid at all. To the cry of numbers of these saints, and even the appeal of their widows, we have been compelled to reply, "No funds." And yet our hands are full of the money that belongs to our King. What will he say as to our stewardship, if we longer neglect his faithful messengers who have spent their strength in carrying his message to dying men?

We ought to place in the treasury of our Ministerial Relief Fund sufficient means to allow of a pension of not less than three hundred dollars a year to every disabled minister of the gospel. This would



"One of the Old Guard."

be but a meager supply for their wants, but would in many cases seem a generous provision to these humble servants of Christ, and would perhaps be nearly as large an income as many of them were accustomed to receive during the years of their active ministry. Let us ask the pardon of our dear Lord for our long neglect of his faithful servants, and bring such offerings this year for their relief as will gladden their hearts and please him to whom we owe our redemption.

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Our Christianity on Trial in Ministerial Relief.

By E. L. Powell.

It seems hardly necessary to press upon the attention of our brotherhood the great need for enthusiastic and whole-hearted interest in the work of the Board of Ministerial Relief. Certainly it would be difficult to think of any appeal having a stronger claim upon the heart and purse of the churches. All of us recognize that faithful service should be remembered and honored; and when we consider the splendid self-sacrifices and work done by those who are under the care of the Ministerial Relief and others who are seeking this ministry, it seems as if there should be but one answer from all of the churches of our brotherhood. I sincerely trust that greater things may be done for this work. The work is so practical that it comes necessarily within the realm of practical Christianity. If our Christianity does not stand this test, it will hardly be able to stand other tests of life and conduct.

I can only add my voice to that of others in urging that the Board of Ministerial Relief be lifted to its proper eminence and given the support which it so imperatively demands.

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What Are We Going to Do?

As the Disciples of Christ we are going to place more emphasis upon the dignity and sacredness of the Christian ministry than we have been doing. We are going to give to the world a better expression of our love for our Lord in the way we shall provide for his worthy needy saints. We are going to make glad the hearts and fill with joy the closing years of those noble men and women whose strength and vigor have been consumed in a service of unselfish devotion to truth and duty. We are going to redeem ourselves from the shame of indifference that has caused many a faithful old minister of the word to suffer the pains of a pinching poverty. We are going to sound the note of a great joy in the conscious awakening of the brotherhood to the importance and the privilege of this work of Ministerial Relief. We are going to demonstrate by the support we give this work the unity of the plea for which the Disciples have stood the able exponents for almost a century. We are going to put Ministerial Relief, one of the essential features of this great plea in its proper place for consideration on the catalog of our regular annual offerings. We are going to follow our Saviour's direction in this as in other important matters.

These statements are made in the utmost confidence that our brethren will do that which God gives them to see is right; that this matter is now coming so clearly before us that only the ungrateful, if any such there be, will longer neglect its divine claims. Then, too, there is a joy in this ministry known only to those who have been its regular supporters, the joy of making others happy. And this is not a mere sentimentalism, it is the King's business; something to do; something definite for each one to do. The third Lord's day in December is the occasion. All are to have part. An offering for the work of this ministry means a contribution to the care and support of "The Old Guard," to the blessedness that comes through giving, to the dignity of the ministry, to the honor of the church, and to a proper setting of our Christianity before the world. Certainly you see its importance. Now for your offering.

Make your exchange payable to BOARD OF MINISTERIAL RELIEF and address same to Room 34 Union Trust Building, Indianapolis, Ind.

As Seen From the Dome By F. D. Power

The Baptist Congress, held in the Eutaw Place Church, Baltimore, November 12-14, was in some respects notable. The brethren wrestled with four questions: The Virgin Birth, Ethics of Present Day Fiction, Fear in Religion and Organic Union of Baptists, Free Baptists and Disciples of Christ. Two sessions were given to the last theme. Desirability, present status and next steps to be taken were the three heads under discussion. The spirit of the meeting was most irenic. Dr. W. G. Partridge, of Pittsburg, spoke strongly in favor of union. He declared Alexander Campbell was for many years the great champion of the Baptist brotherhood, and saw no ground for present division. Dr. A. S. Hobart dealt with the desire of Free Baptists for union as a denomination, while the Baptist National Societies can do no more than co-operate in missions, leaving the question of local consolidation to the churches. Prof. A. W. Anthony proclaimed the wish of Free Baptists to overcome all obstacles to union and evidently felt the situation more favorable for union between Free Baptists and Baptists than between Free Baptists and Disciples. Dr. Wayland Hoyt thought a trend was a great thing, and we should do all in our power to advance the trend. Dr. A. G. Lawson spoke of the happy fellowship he had always enjoyed with Free Baptists and Disciples. Peter Ainslie greatly impressed the Congress. He thought it positively immoral to resist the influences in favor of union and was ready to give up anything necessary to that end, save that essential in the written word. Denominational names and traditions were nothing in the presence of a lost world. J. W. Mauck, President of Hillsdale College, Michigan, speaking of the next steps toward union, thought a vigorous campaign against pride in denominational names first needful. Matters of communion and mixed membership should be left to the local church. Doctrinal statement might be made to satisfy some, but greater diversity exists within each denomination than between any two of them, and each places individual liberty above community of statement. Consolidation of weak churches and cooperation in foreign missions were other steps. Dr. F. M. Goodchild vigorously arraigned denominationalism and quoted John 17, as did all the speakers. Our ancestors sacrificed liberty to preserve unity; our fathers sacrificed unity to win liberty; ours it is to show liberty and unity inseparable. Pastors should preach unity and pray that all hindrances may be removed.

Errett Gates stood for a larger union that might embrace all believers, and suggested steps toward closer fellowship between the three bodies: willingness of the churches to accept members from each other on equal footing, refusal to establish new churches in communities where sister churches exist that are sufficient to meet the demands; closer fellowship in social unions, ministerial associations, educational institutions; exchange of pulpits, etc. Dr. G. E. Horr favored a platform or statement of principles, a campaign of education, a union of equals, and felt the place to begin was the local churches. Change in denominational names might be necessary and the name Baptist was not descriptive of the principles for which the church stands. Regenerated membership rather than a distinct form of baptism was the position. Dr. H. E. Fosdick, Montclair, N. J., felt that unity was an accomplished fact in his church, which had in it Free Baptists and Disiples, among the latter being a granddaughter and a great-granddaughter of Alexander Compbell. Altogether there was a very frank and fraternal interchange of views by the brethren, all around, and, as the proceedings in published form have wide circulation, we may hope for results.

The death of D. R. Lucas touches many of us. At the Norfolk Convention he was a sick man and had to hasten away. My first acquaintance with him dates way back to a visit at the capital. He agreed to preach for me. I asked his theme. "The Great Conflict of Romanism, Protestantism and Infidelity," was the answer. "Gracious, man," I exclaimed, that will take a week!" The sermon lasted half an hour, and was a most satisfactory one. You will find it in the "Iowa Pulpit." Two of his stories were specially good. When Chaplain of the 99th Indiana, 1861-64, there was much rivalry between his regiment and the 70th Ohio. Lucas was baptizing forty men one day in the Black river, in Mississippi. Col. Cockerill, and Ohio regiment, hearing of the good work, turned to his adjutant and said: "Detail fifty men of the 70th Ohio and have them baptized at once. It will never do to let that Indiana regiment get ahead of us." Another time preaching at Camp Sherman on the text: "If God be for us who can be against us?" he repeated it several times with great emphasis, when an Irish soldier spoke up and asekd; "Chaplain, would yez like to know?" "Certainly" said Lucas. "Jeff Davis and the divil thin, I yez wan to know," replied Pat. A grim smile passed around. "You are right," said the Chaplain, "and we will fight Davis and his post till we conquer and the devil the rest of our lives; all in favor of that say 'Amen!'" And the response was fervent and emphatic.

Our brother was a most lovable man, and did splendid service, for the Master. He was strong and yet gentle; patriotic, devout, industricus, fearless, true to Christ and untering in his labors for the upbuilding of the kingdom. God be blessed for him.

George A. Miller has just closed a fine meeting with our Ninth Street Church. Forty-six were added, Mrs. J. E. Powell was the singer, and her beautiful voice was a great help in the work of saving people. It was a delightful season of refreshing from the presence of the Lord. Our churches here are generally prosperous. The recent Y. M. C. A. Convention brought a number of our people to the city and was a wonderful meeting in many ways. Over 300 conversions are reported, and thousands heard with profound interest the messages of earnest men.

This week our C. E. Convention is on, and Dr. Clark and Mr. Shaw and others are with us. Robert P. Anderson, the Superintendent of C. E. builders union, is a Disciple and formerly missionary in Denmark and Norway. He is making good in his new office. He is our first secretary in the offices of the United Society.

The devoted wife of our beloved B. A Abbott, of Baltimore, entered into her rest Nov. 21. Four years she has been a sufferer, and bore with great patience and heroism and Christian cheerfulness her trial. Her husband is a great preacher, but she was greater. Blessed indeed are the dead that die in the Lord. Immediately they do rest from their labors and their works do follow them.

PUT AWAY PICKLES

Mathematician Figures Out the Food Question.

If anyone requires a clear head it is the teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming

An Ohio man writes:

"I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responded promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach accompanied by sick headaches nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten roy or with milk Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs.

Some Bible Lookings

By Judge Durham

The American people are the greatest "lookers" on the earth. During every vacation, whether it be a recreation of months or years, every habitable spot on our planet is peopled with American "lookers," and if they could devise some plan they would be climbing the mountains on the moon or wandering along the canals of old Mars. It was probably in Greece that I had a conversation with an intelligent citizen on the large per cent of American visitors in those foreign lands. He claimed it was because they had so much more money than any other people, for he could see nothing but the money question. I replied, "No, sir, not so much that, as that we are a 'want-to-know' and 'want-to-see' people; for an American will give his last dollar to see something new."

But when we turn to the "lookings" of Scripture we have the most interesting and instructive lessons, and beginning with that great historic incident when Lot and his family were fleeing from old Sodom, and they were told so explicitly not to look behind them, yet, Lot's wife thought to run the risk of a violation of God's command. She is the only woman our Savior told us to "remember" and that was because she "looked" in the wrong direction. There are too many even good people who look in the wrong direction. "Abraham looked for a city that hath foundations," and Moses had no easy time in trying to get the people to look at the brazen serpent that they might be healed. They looked for health and life; we "look to Jesus, the Author and finisher of our Christian faith," for salvation. Besides, we would be those who "having put our hands to the plow will not look back" lest we might be declared as unfit for the Kingdom.

It is surely well that we turn round in the observation car, changing the position of our glasses and take a look into our own hearts. We will be very apt to see some things that had been magnified too much by far. Some philosophers came along and questioned the blind man about his "lookings" and "seeings." His answer was very definite that "whereas I was blind, now I see." And it would be well to often diagnose our own case, look to self to see if we do not need a real spiritual treatment, and then look to the Great Physician, and call upon him for help. We will be sure of the effect of the healing balm. It is also very certain that if we "look into the perfect law, the law of liberty, and so continue, being not a hearer that forgetteth, but a doer that worketh, we will be greatly blessed in the doing."

When gliding over the Sea of Galilee one still sweet April morning I could but think how Peter looked at the waves instead of the Great Master of wind and wave. I know the Apostle exhorted his brethren to "look diligently lest any man fail," because he had just warned them that there was a "fearful looking for judgment and fiery eindignation." And Peter was continually impressing on his brethren that there was a coming day of the Lord that they should "look out for and be prepared for it when it did come." So Paul in his letter to Titus, kept telling his brethren to be looking for the blessed hope and appearing of the glory of the Great God and our Savior Jesus Christ." These are some of the most pointed and heart-searching of the Apastolic words. Then there are Peter's benediction and uplifting words, when he says, "according to his promise we look for new heavens and a new earth wherein dwelleth righteousness." That is its home; it dwells there; it is not a visitor.

It is interesting to sit down with the Book in hand and look it through for the Bible records of the "looks" and "sees" that complement each other.

And how true it is in common parlance that "we can find anything we will look for!" Yes, even in our good brethren, like the young astronomer who from a stray gnat on the object glass, declared he had discovered a large animal on the moon!

Michael Angelo from a rubbish pile in his native city drew out a marble block and astonished his friends by saying he saw an angel in it. Some years ago a young Englishman went on a tiger hunt into India. He met a missionary and in conversation about their business, he said, "I have been hunting tigers here for three years and have never yet seen a native Christian." The missionary replied, "Well, I have been here three times three years, and have never seen a tiger yet." So it is with some people, they are always looking for a tiger—either a real one or a stuffed one. They might have in the perspective some larger and more noble object, but they would be sure to see the skulking, sly tiger in the copse and jungles.

You remember the old lady who wished to marry a widower, but whose children claimed that her eye-sight was so poor, that she would not know him from some other man; so a test was planned; he should mount the cupolo on the barn and she try her glasses on him. After trying different glasses she said; "I can see the man, but I can't see the barn!"

Now, I have been looking after the Editor of THE CHRISTIAN-EVANGELIST since the first morning he entered the College chapel and I gave him my hand and grip in 1865 when he had no idea of becoming either preacher or editor. In the "good old ante-bellun. days" the "Bible Advocate" was ably manned by E. L. Craig and John S. Sweeney. Bro. Sweeney swung around among the school houses and in the groves, dispensing the Gospel message, while the "Bible Advocate" made its regular visits over the prairie grass and through the golden corn and wheat fields of Illinois, bringing comfort and hope to a great, growing Christian people.

And when the "Bible Advocate" had become the "Gospel Echo," with J. C. Reynolds and J. H. Garrison as editors, and "The Christian" of Missouri joined in the wedding march, I sang, "Blest be the tie that binds."

Then came forth the compound worded Christian journal, THE CHRISTIAN-EVANGELIST," to bear the divine message to the world, and still it comes forth with no uncertain sound, while the "Musings" and "Easy Chair" delight—so many tens of thousands of hearts in "sunrise and sunset lands." The late articles on the "New Theology" and "Higher Criticism" ring out as clear as the old "Jerusalum bell." But when I read that some good brother thinks it is time for THE CHRISTIAN-EVANGELIST to "come out square on the Bible," I wondered where this good brother has been all these years, I wondered if he had just got "square on the Bible" himself!

Now, let us stop our looking for faults in our brethren, and be "looking unto Jesus the author and perfecter of our faith," and what we can do toward the uplifting of our fellow man.

Irvington, Cal.

BEGAN YOUNG

Had "Coffee Nerves" from Youth.

"When very young I began using coffee and continued up to the past six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very sallow. After quitting coffee and drinking Postum Food Coffee about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a Primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion was something I had greatly desired, I feel amply repaid even tho this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"Best of all, I changed from coffee to Postum without the slightest inconvenience, did not even have a headache. Have known coffee drinkers who were visiting me, to use Postum a week without being aware that they were not drinking coffee.

"I have known several to begin the use of Postum and drop it because they did not boil it properly. After explaining how it should be prepared they have tried it again and pronounced it delicious."

Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs., "There's a Reason."

Preachers Underpaid

By Champ Clark

In my address at Sedalia last summer I dwelt somewhat extensively on the fact that we do not pay our preachers enough. Several things have happened since that to confirm me in that belief and, as the season is approaching when arrangements are made for the New Year, I write this brief epistle to jog the memory of the brethren in Missouri. At a great gathering of Congregationalists in Chicago since our Sedalia convention, it was reported that there was a shortage in preachers entering the ministry and also that several who had been preaching for years had abandoned the pulpit for secular vocations on the ground that, on their meager salaries, they could not support their families. At a Methodist Conference in Iowa in September a report of like tenor was made. Within three or four years, at least three of our preachers—good ones, too—have gone into secular pursuits in St. Louis alone—Brothers Mayhall, Hoffmann and Tyrrell. Hoffmann and Mayhall still preach Sundays, but during the week Hoffmann runs a bank and Mayhall practices law. When Brother Mayhall, one of my valued ex-constituents, concluded to begin practicing law, he frankly stated the causes which impelled him so to do and his statement increased rather than diminished the high esteem in which he is held. I am at liberty to discuss the raise in ministerial salary, because last Christmas the Bowling Green congregation of which I am a member increased by one-fifth the amount before paid to Elder Edgar M. Richmond, one of the ablest of our Missouri preachers, and the New London congregation, to which he preaches two Sundays in each month, did the same. Some may say that preachers should preach regardless of pay, for love of God. No doubt some do and some will continue to do so; but even those should be paid a living salary. The fact remains, however, that young men refuse to enter the ministry in sufficient numbers and that many quit the ministerial ranks and they do so because like the rest of us they are human and desire to see their wives and children adequately provided for; and they are right, in so desiring. Preachers are expected to dress well; to live in a respectable neighborhood; to purchase books, magazines, papers enough to keep abreast of the times; to clothe their children; and they are expected to do this on about one half of what a lawyer or doctor in the same neighborhood expends for the same purposes. This is unjust and preposterous. I have a large acquaintance among the preachers, in our own brotherhood and in other churches and among them all I do not know of one who is extravagant in his habits. Nevertheless there is not one in ten who owns his own home, or is able to lay up a dollar against the time when old age, disease or accident may stop him from preaching or to provide for his widow and orphans in the event of his own death. This surely is an unhealthy condition of affairs and should be remedied at once. It must be remedied or bright young men who are conscious of possessing faculties which will lead to success in any field of human endeavor will cease altogether to enter the ministry upon starvation salaries. Surely we do not want the ministry of the Gospel turned over wholly to dullards, and that is precisely what it will come to to a large extent, when the present generation of preachers has passed to its reward, unless we devise ways and means of giving reasonable and adequate compensation to our preachers. Our folks in Missouri are well-to-do and can afford to live up to the scriptural doctrine that the laborer is worthy of his hire.

Washington, D. C.

Our One Great Peculiarity

By T. A. Abbott

Sermons without number have been preached, articles, essays, lectures, even volumes, have been written, on the "Peculiarities of the Disciples," and it would seem like presumption to add another peculiarity to that which is already so strikingly unique. Nor is it my purpose to do so, but rather to replace the emphasis that seems to have fallen from our one great "peculiarity." Is not the relation which this movement of ours sustains to the religious bodies of this land "peculiar"? In common with them we have the great purpose of bringing souls to Christ at home and abroad; we have common purpose with the in our endeavor to "build men up in their most holy faith," to develop to the full the righteous life so pleasing unto God. But is it not true that in some one thing, at least, we are unique? If not, it is high time for us to go out of business.

From the very beginning our great purpose, set forth often, with large emphasis, has been the union of the people of God. We have contended that only by such union can the world ultimately be won for our Lord. If in anything we are peculiar it is in this one thing. Sometimes the comparison is made between what we are doing in the foreign field and what other religious bodies are doing, often to our detriment and shame. But is it not true that in our endeavor to bring about the union of the people of God in our own state and our own land we are really doing the most efficient service for the lands in which men still "bow down to wood and stone"? If it is absolutely necessary in order to generate a world conquering force that God's people shall be united, there is nothing we can do that will bring a greater blessing to the heathen world than to labor earnestly that the prayer of our Lord be answered.

No other religious body on earth has this "peculiarity" as have we. Others may favor it, pray for it, long for it, yet after all it is but a "side line" with them; while with us it is an all-consuming purpose, a passion. We would not stop a single dollar, or missionary from going to the foreign field, but would increase them a thousandfold; still if our fathers were not mistaken in making this plea for union, if our whole contention in that direction is worth anything, we must spend and be spent for the consummation of this sublime purpose. It must not be relegated to second place; it must not be side-tracked for anything. This is the very heart and soul of our plea. If we forget it, if we compromise it, our glory shall be taken away and we shall come to be, indeed, "one of the denominations".

The time, we believe, is ripe for putting still greater stress on this plea for union; signs and portents full of promise are found everywhere. "Who knoweth whether thou art come to the Kingdom for such a time as this?" Certain it is that if we fail to lead in this matter of Christian union we have failed in that which is the very glory of our plea, and God will find some other people to carry on the work we so bravely began but so shamefully deserted. Truly we have a work and a responsibility at home that no other religious body has. May God help us to the performance of it.

Kansas City Mo.

Cheering Reports of Children's Day for Home Missions.

Receipts from children's day for home missions give promise of surpassing the record. The Broadway Church, Louisville, doubles its offering of a year ago. The Fourth Street Church, Covington, more than doubles its offering. The day was very generally celebrated, and the offerings, while not large, show signs of a growing interest. The following amounts have been received:

Norwood, O.	$ 40 00
Fourth Street, Covington, Ky.	70 00
First Church, Covington, Ky.	36 00
Walnut Hills, Cincinnati	40 00
Central Church, Indianapolis, Ind.	250 00
Evanston, Cincinnati	21 00
Lockland, O.	15 00
New Antioch, O.	20 00
Mt. Healthy, O.	25 00
Central Church, Cincinnati	25 00
St. Louis (Union Avenue)	64 00
Montgomery, W. Va.	41 00
Philadelphia, Pa. (Third Church)	139 00
Louisville, Ky. (Broadway Church)	50 00
New Orleans (Soniat Avenue)	57 00

Offering from Sunday-schools should be sent in promptly, so as not to interfere with the C. W. B. M. offering during the month of December, or any other interest of the church.

Be careful to make checks, drafts and money orders payable only to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

Our Budget

—T. J. O'Connor reports a fine Bible school at Colby, Kan.

—A new foundation of rock is being put under the church at Mulkeytown, Ill.

—E. W. Yocum is in a meeting with Brother Cooper and the church at Topeka, Kan.

—B. H. Whiston is entering upon his second year with the church at Aurora, Neb., with bright prospects.

—An adult Bible class with an enrollment of thirty-two has just been organized at Koshkonong, Oregon county, Mo., where a church building is soon to be erected.

—Marcus L. Cottrell has left Lynchburg, Va., to take charge of the church at Chilhowie. He has recently been holding a few meetings in the state and reports fifty-one additions, forty by baptism.

—More than half the money necessary to provide a new building at Delphi, Ind., has been subscribed, and A. A. Honeywell, the minister, informs us that building operations will be begun in the Spring.

—J. M. Camp, of Eureka, Ill., is much praised for his work in a meeting at Atlanta, Mo., where new life was put into every department. Mrs. J. M. Moore has just organized a C. W. B. M. auxiliary there.

—The churches of Wabash county, Indiana, had their annual meeting on November 3, at the Wabash church. On the second Sunday in September of next year, they are to meet with the La Fontaine church.

—Thomas L. Cooksey has moved from Indianapolis and may be addressed now at Greenfield, Ind., in regard to meetings for 1908. This week he and Singing Evangelist Miller are in a meeting at New Richmond, Ind.

—Started as a mission twenty-one months ago, the Crawford Road Christian Church, Cleveland, O., now has the largest Bible school in the city, among our own churches. During the past year there were forty additions to this congregation.

—Edward S. McKinney reports a systematic study of the New Testament by his congregation at Woodward, Okla., in preparation for an evangelistic campaign next March. This church has a good school and Endeavor society and one of the best prayer-meetings, each week, in the state.

—"In union there is strength." W. H. Scott assigns to this fact, in a large measure, his success in a recent meeting at Eldon, Mo., where the minister had the hearty co-operation of his membership. Brother Scott will have one or two open Lord's days for the first of the year.

—At Burlington, Ind., the third building since the organization, in 1843, of our cause there, will be, before long, completed. It will cost $10,000. The congregations have been increasing in such a way as to demand this improvement. Every special offering is observed by the church there.

—The church at Pond Creek, Okla., has doubled its membership in less than six months under the ministry of Prof. O. L. Lyon, of the department of English Language and Literature in Oklahoma University, Enid, who preaches for the congregation. The Endeavor Society is supporting a native missionary in the foreign field.

—B. F. Norris, of Ashgrove, Mo., says the brethren there are well pleased with the services of David Millar, who proved himself not only a good preacher but an excellent personal worker in the meeting which he conducted for them. Brother Millar's permanent address is Bellflower, Mo., and we take pleasure in commending him.

—The roof is now on the new church at New Albany, Ind. It is expected that the Sunday-school rooms will be occupied January 1, when the Bible school revival will be begun with Miss Lemert leading. The dedication is fixed for about March 1. B. F. Cato, the minister, reports frequent additions, large congregations and everything harmonious and prosperous.

—The Bible school at Frankford, Mo., has now an average attendance of over 100. Talmage Defrees, the minister there, has been in a week's meeting at Haw Creek. He writes in very commendatory terms of E. M. Richmond and John Hulse, who have recently been in a meeting with him. Brother Hulse, he says, ought to be kept busy as a song leader by churches near his home.

—Claire L. Waite has not, as a contemporary has announced, left Milwaukee, Wis. The church there has recently rededicated its building, and will begin a series of meetings in March next with I. O. Shelburne as evangelist. The congregation has pleged $160 to state missions for the current year, and its Junior Christian Endeavor has presented the pastor with a life membership in the C. W. B. M.

—O. C. Bolman has just held a meeting at Chapin, Ill. The church now has a membership of over 250 in a town of 700, and its organization is good. Mrs. Porter, the wife of the pastor, is a great help to him. Brother Bolman is now making preparations for a meeting in Mason City in January, when J. W. Porter and C. B. Hanger will assist him. He may close his work there in March, at the end of his third year.

—John A. Stevens has held a good meeting at Erick, Okla., where two of our strong evangelists, J. L. Haddock and J. A. Minton, live. He writes that it is mainly through their sacrifice that we have a good church here. The surrounding country is "anti". Brother Stevens had to meet this at the outset, for a church of this belief had just been organized, after a three weeks' meeting. Brother Stevens has since been assisting Ellis Purlee at Coffeyville, Kan.

—The church at Olympia, Wash., where S. W. Jackson has just held a good meeting, has many loyal workers, and the pastor, W. S. Crockett, is held in the highest esteem. The church is well located and the congregation in excellent condition to do an aggressive work. Brother Jackson went from there to hold a meeting for the East Side Church. He and his wife received the warm encomiums of the brethren with whom they have been working.

—T. L. Read has just had the pleasure of revisiting the old Pleasant Ridge Church, some miles North of Lawrenceville, Ill., where he was baptized by A. Martin, some thirty-five years ago. He is expecting to have a good meeting there. Brother Morris, of Vincennes, Indiana, preaches there one-fourth of his time. Brother Read can hold one more meeting in this part of the state before going North, and refers inquirers to J. Fred Jones, the state secretary, whose headquarters are at Stanford, Ill.

—L. I. Mercer, writing of the Prairie Chapel Church, where he has just held a meeting, says it is struggling against great odds in trying to keep itself alive. The land owners in this farming district have, for the most part, moved away, and the tenants who have taken their places are not easily interested in church work or in maintaining the social standing of the community. As was pointed out in our country church number, this is one of the problems with which the country church is faced.

—Willis S. Myers was most happily surprised by his congregation at Naomi Avenue, Los Angeles. At the close of the morning service, one of the elders said



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he had a word to say, and, after a short speech, led the minister outside the building, and on behalf of the congregation presented him with a fine horse and surrey. This, of course, is a delightful way to treat any worthy minister, and Brother Myers will remember this birthday present which will also help him do better work during his fifth year in this pastorate.

—H. H. Clark has resigned the pastorate of the Salem, O., church of 725 members, to take up general evangelistic work, and has associated with him one of the finest singers in the brotherhood, to assist him in this work. He is now in a meeting at Mitchell, Ind., where they have a fine new church in which to hold evangelistic services. Brother Clark is highly commended by many of our leading men as a scholarly preacher and successful evengelist. We wish him the richest blessing of God in his chosen work.

—R. L. Cartwright was warmly received by the brethren at Villa Grove, Ill. Before leaving Southern Illinois he again visited the Mount Summit Church, where he recently held a meeting. Almost the entire forty-one additions he reports as actively engaged in the Lord's work. The church is anxiously looking for a minister. There are other churches in that part of the state also needing ministerial oversight. Those interested may address Joseph Husband, Chester, Ill., R. D. 2. The Pleasant Hill Church might co-operate, and inquiries with respect to it should be addressed to D. A Thompson, Ava, Ill.

—Some excellent reports were made at the annual meeting of the First Church, Bloomington, Ill., on October 3. The amount of money raised by all departments last year totaled $11,690, the largest for any year of the church's history. For missions there was contributed $1,183. The additions to the church numbered 239, the Brooks Brothers' revival bringing in 199. The present membership of the church is 1,194. This record reflects great credit upon Edgar D. Jones, the pastor. He is now, we understand, in a series of eight Sunday evening sermons on the life of Christ. This series is given under the auspices of the young people's society and is attracting large audiences.

—"Former contentions between our people and the M. E.'s have given the churches a bad reputation." This is the kind of thing that hurts church work much more than some good people imagine. We frequently get reports from brethren who write in great detail about the opposition they receive from the denominations in their meetings. We are perfectly certain that many times there is no occasion for this opposition. But just as frequently we are inclined to think there is a pugilistic spirit on the part of our own brethren when the denominations are holding their evangelistic services. Let us not be too keen to discover opposition. Much depends on the spirit in which a church and evangelist go into a meeting.

—William Thompson has just held a meeting with A. D. Finch at Stratton, Neb., where an organization was effected with thirty-nine members and a Sunday-school of forty-six members. About twenty-one years ago Brother Finch held the first meeting in an old hall in that town, but the congregation became scattered, the church building being used, for the most part, by other organizations. A move was made last year to get the members together again, but it was not successful until Brother Finch began preaching every two weeks, and arranged for this special meeting. He will continue for half the time at this point. Dr J. R. Bell was elected Sunday-school superintendent. Brother Thompson is now in a meeting at Arapahoe, Neb.

—J. J. Morgan, of the First Church, Fort Worth, has just had a surprise. During the summer he worked up union meetings between that congregation and the Tabernacle Church, which had lost its minister. Both congregations united in worship at the First Church in the morning and at the Tabernacle at night. This proved profitable to both churches. Recently the Tabernacle Church called E. M. Waits as pastor, and he and his people took possession of Brother Morgan's home one evening, and, in appreciation of the latter's services during the summer, presented to him and Mrs. Morgan some tokens of esteem, with appropriate speeches. One of the gifts was a handsome Wilton rug. The fellowship of these two congregations and their pastors is much enjoyed.

—W. H. Sheffer, pastor of the Linden Street Church, Memphis, Tenn., in writing of the meeting held there, already reported in our columns, speaks in warm terms of R. H. Crossfield and J. E. Sturgis, who did the preaching and singing. They make a great force for righteousness, he says. Brother Crossfield delivered a number of lectures on Sunday-school work that were greatly appreciated and very helpful. Before the meeting began there had been 120 additions, most of them by confession, since the first of January, making a grand total of 230 thus far this year. Brother Sheffer is now in his eighth year of service with this church. The fine address delivered by him at the Buffalo convention and reported in THE CHRISTIAN-EVANGELIST will be remembered by our readers.

—The First Christian Church, Sedalia, Mo., has just had an enthusiastic annual meeting. On that occasion a debt of $4,000 which has been hanging over the church for several years, was provided for. When J. M. Rudy took up this work, the standing debt amounted to $7,000, with almost another $1,000 in floating debts. The congregation has worked hard not to in any way decrease its regular offerings and at the same time reduce the principal of the debt. The ladies' aid society was a strong factor in putting the church free from all incumbrances. It had $1,500 and with this as a nucleus the remaining indebtedness was speedily provided for at the annual meeting. During the past year the congregation has raised over $10,000 for all purposes; more, by several thousand, than any year since the present pastor began his work. Mrs. J. H. Lincoln is the president of the ladies' aid and was re-elected at the last meeting.

—J. I Williams, of Milan, Kan., writes that after leaving the Norfolk convention he returned by way of his "old Kentucky home" stopping over a week to see the old homestead where he spent his childhood days, finding many changes within the twenty-three years since he left. He says: "On Lord's day I had the great pleasure of attending the church where, over forty years ago, I obeyed the gospel under the preaching of William Rogers. The old Bere church house was built fifty years ago and has recently been remodeled. During all these years it has had a faithful band of worshippers meeting there. W. E. Mobley, who preached, has been preaching there for forty years, and the brethren still love to hear him, and were unwilling, at his suggestion, to have him resign his charge. He is now eighty-four years old. It was my privilege to preside at the communion service, and I missed many once familiar faces who have gone to join the general assembly over yonder." While the old members are passing away, there is a host of young men and women, he says, coming to take their places, and he predicts a splendid future for this old church which has "joined the great missionary host that is moving on to conquest and to victory".



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THE CHRISTIAN PUB. CO.,
St. Louis, Mo.

—The telegraph brings us news of good meetings.

—H. F. Ritz has accepted a call to Maryville, Mo.

—The church at Stockton, Kan., has called J. M. Delezene.

—V. E. Ridenour is singing in a meeting at Arkansas City, Kan.

—James T. McKissick has been in a meeting at Harriman, Tenn.

—We rejoice with the brethren at Bedford in their diamond anniversary.

—William A. Ward is in a meeting with W. C. Chapman at Sheldon, Ill.

—S. L. Jackson, late of Tuxedo, Mo., has accepted the work at Bonne Terre.

—A Christmas present? How would good books or a Christian paper in the home, suit?

—James H. Brooks reports the Bible school and Endeavor Society at Carlisle, Ind., growing.

—"Get the habit" is a good injunction, with the meaning of our "People's Forum" correspondent.

—M. S. Johnson, late of Litchfield, Ill., takes the work at McAlester, Okla., beginning next Lord's day.

—C. L. McKim reports a disturbed condition in the church at Oelwein, Ia., owing to a strike there.

—D. B. Titus reports a good meeting at Rupert, Idaho, held by Frank E. Janes and Ashley B. Cash.

—L. D. Crandall, who has just moved to Pittsfield from Rushville, Ill., says that the work is starting off well.

—W. G. Eldred, of Princeton, Ky., accepted a call to the church at Earlington and began there December 1.

—Our brethren at Beatrice, Neb., have just dedicated a beautiful building. We hope to give a fuller account of this.

—The new minister at Minerva, O., J. A. Wharton, reports 379 in the Bible school and an offering of over $25.

—F. A. Scott, of La Rose, Ill., has been called on to minister to the churches at Milton and Bentonville, Indiana.

—Hamlin and Daugherty are to lead F. B. Elmore's congregation at Russellville, Ark., in a meeting starting January 5.

—A special welcome will be extended by the congregation at Tuxedo to W. F. Hamann, Dec. 5, with city ministers participating.

—Samuel Gregg, state evangelist, is now in a meeting, assisted by Singing Evangelist C. M. Hughes, at Nemaha, Nebraska.

—The formal installation of F. O. Norton as dean of the College of Liberal Arts of Drake University, will take place December 13.

—As a result of a meeting by W. H. Curtis and Brother Cole and wife, at Sutphen, Kan., it is expected that a preacher will be located.

—T. J. Thompson will remain with the brethren at Pekin, Ill. The Junior Endeavor Society has just made him a life member in the C. W. B. M.

—The Centennial edition of the "Declaration and Address" will be ready by about January 15. We can announce special particulars next week.

—Harry Walston, formerly working in Missouri, now located at Clearwater, Kan., paid a pleasant visit to THE CHRISTIAN-EVANGELIST offices recently.

—The work at Brookfield, Mo., goes ahead. Ben F. Hill, who has been in a meeting there, writes most cordially of Brother Prunty, the minister.

—Two-thirds of the Bible school at Florence, Kan., have been pledged to enter a teachers' training class, as a result of a meeting just held by Evangelist David Lyon.

—A teacher-training class with twenty-three members has been organized at Liberty, Ill., where a good meeting is in progress. L. D. McClean is the minister.

—Let us have more short articles. Those of 200 words for "Our Forum," or 500, at the most, for contributed articles, have the best chance of appearing in print.

—Geo. L. Snively will dedicate the fine new church at Kentland, Ind., where J. L. Brady ministers. All preachers and congregations in the vicinity are invited to attend on December 15.

—The church at Milton, Ore., is prospering. For the state offering $262 was raised, while the members have just given over $1,000 for the Eugene Divinity school.

—We regret to learn of the death of Sister B. A. Abbott, wife of our talented Baltimore preacher. The sympathy of a great brotherhood will be with him in this bereavement.

—There were over 500 in the Sunday-school and a collection of $75 at the Main Street Christian Church, Kokomo, Ind., on November 24. E. Richard Edwards is the minister.

—T. L. Read, who has been in a meeting at Pleasant Ridge, in Lawrence county, Illinois, reports some contention in the church there, due to brethren opposed to organized work.

—A report comes from W. L. Harris, Lyons, Kan., that there were 732 points in the Bible school contest with Larned, four additions to the church and $320 raised towards a parsonage fund.

—The Editor spoke at the rally of the Christian churches of St. Louis on Thanksgiving evening. He is to address a mass meeting of the Christian churches at the Central, Des Moines, Ia., next Lord's day.

—J. P. Pinkerton writes that the preaching and singing in the meeting just closed held by D. Y. Donaldson and F. H. Cappa for his church at Plattsburg, Mo., was all that could be desired.

—L. S. Harrington will close his work at Cozad, Neb., at the end of the year, and hold a few meetings in the Southwest, beginning with January. The state mission offering of his church was $38.

—Freeman L. Pettit, the worthy young minister at Auburn, Neb., filled an engagement with the Normal Y. M. C. A. at Peru, and made the occasion a happy exchange of pulpits with L. A. Hussong.

—V. L. King reports progress at Ripley, O. All the regular days are observed. The Bible school and the communion are now held without intermission with the desire of impressing reverence upon the minds of the children for this institution.

—Charles G. Shultz has accepted a call to the Central Church, Marion, O., beginning December 8. The churches at Cambridge City, Ind., and at Fountaintown, where he has been, have each been doubled in every department, and are in good working condition.

—Newell L. Sims says that the meeting just held by Harold E. Monser and his singers at Carthage, Mo., which was reported in our last issue, was a profitable one to the church. Local conditions are accountable for the fact that the numbers added were not larger. Carthage is a difficult field.

— . Elwood Fisher has just entered upon his sixth year of ministry for the congregation at Fisher, Ill. He is to hold a meeting for the Bethel church, near Emden, this month. J. D. Howe leads that congregation.

—Evangelists Wilson and Linnt who have just held a good meeting for the First Church, Atlanta, Ga., are now with Richard W. Wallace and the brethren at Valdosta, where hopes are entertained for a great revival.

—R. W. Tener reports a membership of 125, with many others in prospect, at Sapulpa, Okla. While the house has been built less than two years it will have to be enlarged both for Sunday-school and church purposes.

—Charles G. Stout, one of our excellent evangelists, who has been very successful, especially in the state of Iowa, can be had for engagements, owing to some misunderstanding with reference to evangelistic services in the state of Washington during the latter part of the winter. He may be addressed at Des Moines, Ia., 1081 Twenty-fifth street.

—The Bible school contest between Cameron, Lexington and Liberty, is, according to Graham Frank, doing much for the betterment of the schools. At last report Cameron was leading by 368 points. Lexington had been hindered by an epidemic of measles. The Liberty school has just had its largest attendance with 222 pupils present and an offering of $23.50.

—Owing to an epidemic of small-pox and the closing of the big tin mills which employ some 2,000 men, Brother Sellers reports that the meeting at Elwood, Ind., has been cancelled. It was to have been conducted by Evangelists Davis and Altheide. This is a sore disappointment to the church, but may be an opportunity for some other congregation to secure an evangelist.

—Evangelist W. F. Shearer paid a pleasant visit to the office of THE CHRISTIAN-EVANGELIST last week, on his way to hold a meeting beginning Lord's day at Woodbine, Ia. The work at this place is prospering under the leadership of B. Franklin Hall. Brother Shearer, whose permanent home is Angola, Ind., has been in the evangelistic work some time now and has had such good success that he will continue.

—St. Louis churches are continuing to evangelize. L. W. McCreary held his own meeting at Hamilton Avenue and it was the best the congregation has ever experienced, fifty-three being added to the membership. E. T. McFarland and L. A. Gilliland have also held their own meetings, Singing Evangelist Sprague assisting the latter. We have no report of the additions. O. P. Spiegel has begun most auspiciously a revival for the First, and Union Avenue will follow the dedication of the fine new building with a meeting led by C. M. Chilton.

—A new mission church has been organized in the northern part of the city, at Strodtman Heights. R. H. Stockton recently purchased a lot, on condition that they would erect a building upon it. Through the co-operation of our city mission board a temporary tabernacle has been erected and was dedi-

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cated last Lord's day, J. H. Garrison preaching the sermon and afterwards raising the amount of funds necessary to pay the remaining indebtedness on the building. One of our young men, Bro. L. Hiers, is preaching for them and the outlook is good for doing a permanent work there.

—Levi Marshall, pastor of the church at Hannibal, Mo., reports a great blessing there from the visit of the Netz sisters, in a week of service which was called a fall rally. "They did us all good," he writes. "They have no superiors. We had the largest congregations ever known here in special meetings. There were a number of accessions."

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The lessons are published in the quarterlies for teachers. They are carefully graded and thus adapted to the pupils of different ages. They can be taught in the first five minutes of the recitation period, and if so presented by the teacher the superintendent can sum up all the supplemental teaching in a five-minute closing review on his blackboard.

In this way the whole Bible is taught to the whole school, and in this larger teaching and study the particular Bible lesson is set in a brighter light for a clearer understanding.

These lessons appear only in our own teachers' and superintendents' quarterlies, and being published in the quarterlies are available without extra expense to the school.

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Lockhaven, Pa., Dec. 2.—Meeting two weeks old. 32 additions; church full every night, and opera house packed Sunday night. Best hearing this conservative German city has ever given the Gospel. Continue.—Nichols and Conrad.

Special to THE CHRISTIAN-EVANGELIST.

Rantoul, Ill., Dec. 2.—Dedicated here yesterday remodeled church, costing $8,000; money raised.—J. Fred. Jones.

Special to THE CHRISTIAN-EVANGELIST.

Belle Centre, Ohio, Dec. 2.—Closed three weeks meeting Wilmington, North Carolina, with 96 additions. Two saloon keepers were converted there. Commenced promising meeting here yesterday.—E. E. Violett.

Special to THE CHRISTIAN-EVANGELIST.

Lima, O., Dec. 1.—Our meeting at Eureka, Kan., closed with about 50 additions. A class of men was reached the church had long prayed for. Brother Law the minister is following with confessions at every service. Address us here for dates.—Mitchell and Bilby.

Special to THE CHRISTIAN-EVANGELIST.

Burlington, Iowa, Dec. 1.—Closed the best meeting in history of Wyatt Park Church, St. Joseph, Mo., last Thursday. Eighty-five added in fifteen days. Began here to-day with a great beginning; 19 added; great crowds packed the church, intense interest. We expect greatest meeting in Burlington's history.—Wilhite, Adams, and MacFarlane.

Special to THE CHRISTIAN-EVANGELIST.

Terre Haute, Ind., Dec. 1st.—John T. Brown, Louisville, with us in wonderful meeting; 35 confessions to-day, 76 to date. House emptied to-night for second service, packed at both. St. John singing.—L. E. Sellers.

Special to THE CHRISTIAN-EVANGELIST.

Akron, Ohio, Dec. 1.—Seventy-five additions, 36 to-day; 938 in Bible School and one hundred dollars collection. We continue in faith. Brooks Brothers and Darsie.

Special to THE CHRISTIAN-EVANGELIST.

Brookfield, Mo., Dec. 1.—B. F. Hill is here. A great revival, 67 additions; meeting two weeks old.—R. E. L. Prunty.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Dec. 1.—Great meeting at Forest Ave.; 26 to-day; 71 in two weeks Continue.—J. L. Thompson, pastor-evangelist; J. W. Lapp, singer; Mrs. P. M. Kendall, personal worker.

Special to THE CHRISTIAN-EVANGELIST.

Mulkeytown, Ill., Dec. 1.—Sixty-two added in 8 days, 23 to-day. Ernest Reed, pastor.—Evangelist J. Bennett.

Special to THE CHRISTIAN-EVANGELIST.

Mitchell, Ind., Dec. 2.—Second week begun; 51 additions. March is open for a meeting.—H. H. Clark, evangelist, Salem, Ohio.

Special to THE CHRISTIAN-EVANGELIST.

Roswell, N. M. Dec. 2.—Great meeting for Roswell; 38 first week, most of them by confession. C. C. Hill, pastor.—Hamlin and Daugherty.

Special to THE CHRISTIAN-EVANGELIST.

Centerville, Ia., Dec 2.—Sixty-five added last two days, 283 to date; continue a few days. Hearty support in Hill, Wilkinson and Kendall. Deep interest, packed houses nightly.—Wm. J. Lockhart.

Special to THE CHRISTIAN-EVANGELIST.

Seymour, Ind., Feb. 2.—Closed Tennessee work with one hundred added. Here with Harley Jackson and congregation. Trusting to add him to our team in January. Been here as popular minister five years. Courageous worker and splendid tact.—Small and St. John.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, O., Dec. 2.—Six churches united in the greatest spiritual awakening Columbus has ever experienced. Dr. Scoville addressed two of the largest audiences in Memorial Hall ever assembled in this city in a gospel service. Hall seats 3,500, every seat taken, people standing. Rent $40 for each service. Offerings pay expenses. Baptism on platform. Reverent and beautiful is the observance of this ordinance. Additions Sunday 52; total 314. Morning service held in different churches. No auditorium for afternoon services handicaps us.—Thos. Penn Ullom.

Ministerial Exchange.

David Millar is open for engagements for the new year. Address him at Braymer, Mo.

After January 1 L. S. Harrington can be secured for a few meetings in Oklahoma, Indian Territory or Southwest Kansas. He raises his own salary by offerings. Write him at Cozad, Neb.

The church at Wellsville, Mo., would like to have a good, live, hustling preacher that can lead the singing, and that can reside in that town. They give half time. Other openings near. Young man preferred. Address George A. White.

Those desiring an evangelistic singer for meetings in December may secure the services of Miss Lida B. Seamands, by addressing her at Warrensburg, Mo.

Volney Johnson, Midland, Texas, will be open for engagements in protracted meeting work beginning with the new year.

S. J. Vance, Delta, Colo., wants a singer to help him in a meeting after the holidays. Give terms and references in first letter.

A minister whom we can recommend would like to arrange for half-time preaching at two places near St. Louis. Address the Editor.

After February 1 F. M. O'Neal and wife and E. H. Williamson and wife will be open for engagements in evangelistic work in the third district, Missouri. Address E. H. Williamson, 410 West Walnut street, Springfield, Mo.

The Christian Church, Gurnee, Ill., wants a pastor and wife to locate there. Salary $600 per year and parsonage. Address E. M. Metcalf, R. F. D. 1, box 80.

Frank C. Huston, who is now in a meeting at Fulton, Mo., will be open for engagements after December 7, either to preach or as singing evangelist.

The Christian College, Dexter, Mo., wishes to correspond with any who are inclined toward the ministry but can not spend several years in college. Pastors and friends of energetic, consecrated young men are invited to examine the proposed one year's course, preparing for immediate work in the ministry, not absolutely the best, but the best for some. It is hoped that the way can be paved for many to do a needed service with our smaller churches.

The church at Harrison, Ark., wants a minister by January 1, 1908. A young man with small family preferred, as he must live on a small salary. Address with proper references, W. I. Terry.

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THE DIAMOND ANNIVERSARY AT BEDFORD, OHIO

There are few, if any, churches among us that have as rich a history as the church at Bedford, O. It is a place of about 3,500 people, eleven miles from the public square of Cleveland. November 14-17 marked the date of the diamond anniversary of this church. It was organized in 1832 by William Hayden. There were twenty charter members—ten men and ten women. For



C. A. Freer, Minister

twenty-four years there was no regular preacher. But in these days there were many who preached at various times and held meetings. Dr. Robison, who became such a figure in Western Reserve history, was an early convert and preached for the Bedford church a great deal. His famous Bible class is recalled by many to-day, who put it as one of the greatest Bible classes ever taught by any man. In May, 1856, J. O. Beardsley came to preach regularly for the church. He has an interesting history. He was in the first class that ever graduated from Oberlin College. He went to Jamaica as a missionary, but after a time returned. His Bible study had led him to some new ideas. A Congregational church in East Cleveland extended him a call. He set forth his new views in his first sermon and the call was withdrawn. That night he went to hear A. S. Hayden. He soon found that he was in perfect accord with Mr. Hayden. Very soon after he came to Bedford as minister.

The anniversary began on Thursday night, November 14, with a fellowship meeting. Local pastors and churches of Cuyahoga county were asked to bring greetings. Friday night Mrs. Julia C. Gerould, of Cleveland, spoke on "The Bedford Church and Its Missionaries." The accompanying pictures show who they are and where they work. For many years Mrs. Gerould was a member of the Bedford church. Indeed, it was here that she first met Dr. Gerould. She was the first primary teacher in the Sunday-school. Saturday night James Vernon, of



Mr. and Mrs. E. C. Davis, Mandah, India.

Winchester, Ind., a former pastor, preached a sermon on "Memory," that was well wrought out and very helpful.

Sunday, November 17, was the high day. People came from far and near. The house



Church of Christ, Bedford, Ohio.

was packed all day. E. W. Libbey, one of the elders, read the history of the church. It was finely presented. His preliminary remarks, apparently given extemporaneously, were wonderfully rich. A memorial poem was given by Mrs. C. D. Hubbell. Orlow C. Hubbell came from Nebraska for the anniversary and his address on Sunday morning left no doubt as to the motive that



Mrs. Anna R. Atwater, Editor "Missionary Tidings."

prompted him to come so far. His is a very happy faculty in public address. Between two and three hundred people were served with dinner at the church on Sunday.

The afternoon was given entirely to reminiscences, with such men as Lathrop Cooley, F. M. Green, E. J. Robison, L. H. Bush, E. E. Curry, A. B. Griffith, C. A. Ennis, O. J. Hubbell, O. M. Benedict, B. A. Robinett, et al., to talk. Robert Moffett, who served the church five years, was not able to be present, but sent his message to be read. At night Mrs. Anna R. Atwater, editor of the "Missionary Tidings," spoke on "The Forward Look." It was a characteristic address, well made and well given and timely.

One speaker estimated that over 13,000 people have been brought to Christ by those who have gone out from this church. It was also stated that from at least fifty families college students have come. It is pretty safe to say that Hiram has graduated more students from the Bedford church than any church in the state. The Bedford church today evidently has more college people in its membership, in proportion to its members, than any church in the state outside of a college town.

It has always stood for the highest culture and has yielded a large fruitage in those

(Continued on Page 1576.)



A. F. Hensey, Bolengi, Africa.



Henry Derthick, Hazel Green, Ky



Mrs. Daisy Norton Powell, Wylie Street Mission, Pittsburg, Pa.



Paul Derthick, Kentucky Mountain Missionary.

NEWS FROM MANY FIELDS

Ohio.

I. J. Cahill has been in quite a successful meeting at Carlisle, Ky., with E. J. Willis.—— O. H. Bartlett assisted A. J. Sever and the Mentor church in a two-weeks' meeting between Sundays. There was one confession.——W. H. Oldham has taken the work at Sebring recently resigned by Homer Sala. Brother Oldham comes from the Second Church, East Liverpool.—— T. A. Armstrong, of North Eaton, is helping N. T. Sims and the Sullivan Church in an evangelistic effort. This is an exchange meeting and Brother Sims will "pay back" a little later.—— H. C. V. Wilson, of Mt. Victory and Big Springs, has accepted a call to the South Church in Lima, recently vacated by George Sims.—— Chester Sprague will leave East Liberty about December 1 and go to a warmer climate. He feels he can not stand the rigorous winter weather of Central Ohio. Brother Sprague is a fine preacher and a noble Christian man and we shall hope for a worthy work in a new field.——P. H. Welsheimer and the Canton Church will have an eight-day revival beginning December 3. They will put all energy into this effort and are expecting large results. The Netz sisters will sing.

President Bates came over from New York November 5 to visit Hiram and meet the trustees of the college at Cleveland to lay some plans for the future work of the school. The faculty, students and townspeople of Hiram gave Brother Bates a great reception. Old residents say they have not seen such a demonstration at Hiram since the day Garfield came back to Hiram after



Miner Lee Bates, President-elect of Hiram College.

he had been nominated for President. The alumni of Cleveland and vicinity also gave President Bates a banquet and reception at the Euclid Avenue Church Thursday night, November 7.

The preachers of Cleveland were addressed by a Congregational minister on Monday, November 18, on "The Ground of Final Authority in Religion." If any man in the country has swallowed higher criticism in its extreme conclusions more thoroughly and followed his teachers to the very end of their logic, more fully than this man, he is to be pitied. If he represents any great number of his fellow-ministers, it is no wonder that the Congregationalists reported a *decrease* in churches and communicants at their last triennial council. It is both ridiculous and pathetic to hear a man denounce and decry others for being narrow, rutty and slaves to tradition, etc., and at the same time by his own vocabulary and phraseology demonstrate that he is but a parrot piping what he has read and heard from his teachers. We would not by any means be understood as condemning higher criticism entirely. But a few fellows that are so very high up in the air need to have a few feathers of their wings plucked out that they may get down to earth again. Blessed is the man who can keep in the middle of the road and feed the people to whom he ministers oats instead of shoe-pegs and sawdust.

The account of the Norfolk convention as given by THE CHRISTIAN-EVANGELIST was the very best that has ever been put out among us by any paper. It would have meant much to our brotherhood if copies of those issues could have been in every home in all our churches. The spirit of the Norfolk convention has done even those of us who were not there much good. It is comforting and assuring to know that we have such big-hearted and broad-minded men to lead our national assemblies. May we all thank God and take courage. C. A. Freer.

The Owensboro (Ky.) Meeting.

Our church is rejoicing over the recent meeting in which John L. Brandt and J. E. Sturgis led our forces to victory. There were 175 additions in all; of this number 120 made confes-



R. H. Crossfield, pastor.

sion and were baptized, and 190 were men and women. The results are easily the largest in the history of the congregation, and give us a membership of about 1,000. To be brief, I shall itemize the leading factors producing these results: (1) The preaching by Brother Brandt was up to a high standard of efficiency, and manifested the true evangelistic spirit throughout. Professor Sturgis in leading the chorus-choir and in rendering solos is capable, consecrated and tactful. (2) The church was well prepared for the effort. All departments were efficiently organized. We had been having additions at almost every Sunday service during the year. The missionary spirit was vigorous. The church had recently put itself on record almost to a man as favoring civic righteousness and opposed to the saloon. Perfect unity existed all along the line. (3) The Sunday-school furnished 120 of the 175 additions. Thirty came from the Twentieth Century men's class. (4) Much time and money were devoted to advertising the meeting. (5)



Christian Church, Owensboro, Ky.

The Sunbeam choir, composed of 85 boys and girls from 6 to 16 years of age, made the Friday evening meetings very attractive. (6) A large number of the members did personal work during the invitation. A majority came forward as the result of such effort. (7) The meeting was short, only three weeks; yet this fact contributed to its power. By laying aside all possible duties the church accomplished in twenty-one days what ordinarily requires twice the time.

R. H. Crossfield.

East Washington.

Most of our churches are supplied with good men. While our effort for a general co-operative evangelistic effort has not resulted in much, there has been awakened a general movement toward evangelistic work. The churches at Dayton, Garfield and Colfax are about to complete arrangements to call Byron C. Platt, of Marion, O., for an evangelistic campaign. They are looking for a fourth church that will agree to call him for a meeting in April. Brother Piatt will bring his singer. Those of our churches that can assist these churches by calling Brother Piatt in April should notify W. H. Harris, or the corresponding secretary at office. A. A. Doak, of Oakesdale, has offered to hold a meeting for one of our East Washington churches and turn the proceeds into the state work. Latah has accepted the offer.

The corresponding secretary has met with a splendid reception. The ideals and methods adopted at Palouse have received an enthusiastic approval, and response has been general. If the present financial troubles continue a great hardship will be worked on the state cause; our brethren must come forward with determined and self-sacrificing support, because of the present stress, or the work must stop.——In connection with the January meeting of the state board in Walla Walla, a conference and rally has been planned which will last over a day and two nights. All the East Washington churches are invited.——The cause at Colville, the present protege of the state board, is making splendid progress. A good house is about enclosed. We have church buildings east from the Cascades—North Yakima, Sunnyside, Dayton, Union Park, Spokane and New Colville. E. F. Beaudreau is preaching for Medical Lake, and Greenacres; M. W. Smith for Rockford and Cheney; J. F. Rice is located with Rosalia; he is from Ontario, Canada; R. E. Jope, of California, is at Garfield; G. M. Read has accepted a call for full time with Washtucna; L. P. Schooling, of Chicago, is with the Pullman church; N. S. McCallum is supplying for Lind and Cunningham until they find a pastor; Evangelist F. A. Ware is in a meeting at Lind, after which he goes to a neighborhood near Cunningham; the three churches in Spokane will unite in an evangelistic effort with the Brooks brothers in March. We gladly welcome our new men to our great state.——We are in great need of four or five strong preachers to fill good pulpits. A good salary is assured. They must be men of strong faith, pious and energetic, and of at least ordinary pulpit ability. Our western preachers must be rustling pastors to succeed. Persistent, energetic, pastoral work is the order of the day with every successful preacher in the Northwest. He "must endure hardship." But such a one will find an inviting, inspiring field in east Washington, and he will succeed.

J. A. Pine, Cor. Sec.

Texas Missions.

We made an encouraging gain in receipts for state missions the first week in November. Since then no gains over last year have been made. We hope this only means a more earnest effort for a large state mission offering. We can not now afford to fall behind. Our plans are for a forward movement. We can not now retreat. We have about perfected arrangements whereby we shall place a German missionary in South Texas by January 1. We have a large and growing German population in Texas. These, too, must be evangelized.

At the Bowie District convention Evangelist J. B. Faulkner made an excellent report and was continued in the field for another year.——The Temple District convention was held at Temple, November 9-11. J. H. McWhirter was engaged as district evangelist and is now at work in that field.——The Hillsboro District convention will meet with the Oak Cliff Church December 3-5. A large and enthusiastic convention is expected. Evangelist A. D. Rogers will have perhaps the best report ever made in any of our district conventions. Let every church be represented.

At Stratford on November 17 the writer assisted Pastor L. G. Ament to dedicate to the service of God a beautiful $4,800 church building, well adapted to its purpose. He raised $700 at the morning service. At night a good offering for state missions was made. Brother Ament preaches for two county seats thirty miles apart. A good home for the preacher and his family has been secured at Dalhart. Brother and Sister Ament are doing faithful and substantial work in the great Southwest. J. C. Mason.

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A New Zealand Letter.

In two more weeks the writer expects to close his labors in New Zealand and take his departure to Australia. How long I may remain in that country is not yet determined. The Lord must dispose of my remaining days as he may think best. I have been called to labor for the church at Lismore, New South Wales, Australia, and this will be my permanent address until further notice be given. When through at Lismore, be the time long or short, I expect, the Lord willing, to resume my journey round the world, visiting Egypt, Palestine, Europe, England and Scotland. It is possible that I may not reach America until the time of the convention at Pittsburg, which I hope to attend.

There is so much need of preachers in these countries I feel most reluctant to leave them while the Lord gives me strength to do successful work among the churches. I have now been over two years in beautiful New Zealand, and the longer I remain the better do I like the country and its loyal British people. The thought of parting with them gives me inward pain. The greater part of my work has been done in Wellington, the capital city, and for the Vivian Street Church—until last Lord's day known as the Dixon Street Church of Christ. It is the mother church of all the churches in the vicinity of Wellington, and is composed of as devoted and self-sacrificing men and women as can be found on this globe.

When I came to Wellington I found them in a poor building, with some debt on it; in a very bad location, and laboring under some other discouragements; I now leave them in one of the best church buildings in the city, in a splendid location, and L. F. Stephens and wife beginning a meeting which will likely continue eight weeks. The new building was formally set apart for worship on September 22. The building is the best and most commodious house of worship owned by the brotherhood in New Zealand, and as far as I can learn has no superior in Australia. It has a complete basement for the Sunday-school, the size of the auditorium and nearly all of the modern conveniences found in the best churches. An audience of 700 can be accommodated on special occasions. The plan for the building throughout is largely my own.

A. B. Maston, the most widely known preacher in the Australian brotherhood, passed to his reward August 28, after years of intense suffering with cancer in his face. He came to Wellington from Indiana, in 1880, and labored upwards of four years for the church which I am now leaving. From Wellington he went to Tasmania, where he labored one year for the church in Hobart. Since then he lived and labored in Melbourne, Australia, until the time of his death. For about ten years he was editor of the "Australian Christian," the church organ of our brotherhood in these colonies. A short time before his death, and while he was on a bed of intense suffering, the handsome sum of $3,000 was raised by the churches, and presented to him for the support of his family, and as a token of appreciation of the sacrifices he had made for the cause of Christ in these British colonies.

Ambitious and plucky New Zealand is no longer to be known simply as a colony. Henceforth she is to be known as "The Dominion of New Zealand." On September 26 I had the very great pleasure of witnessing the ceremonies and of listening to a proclamation which effected this change. Hugh T. Morrison.

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Nebraska.

D. G. Wagner, formerly of Chester and recently of Mt. Morris, Ill., has accepted a call to the Ansley Church and will begin early in December. He is at present visiting at Chester.——Joel Brown has been at Cook in a meeting.——Friends of G. J. Chapman, for several years pastor at York, will be glad to know that he is prospering in his new work at Cherokee, Okla. He expects to build a larger house next year.——A teacher- training class of 50 is being organized at Norfolk. The Bible school enrolls 100, and the home department numbers 63 and is growing. Dr. O. R. Meredith is the superintendent and John L. Stine the pastor. This is a mission of the state.——H. F. Stevens, preacher at Elwood, reports a training class of 15 in that earnest little church.——Harry Knowles preached at South Omaha on November 24, and reports two confessions.——George C. Aydelotte and wife were to begin a meeting at Wymore, where Jean Cobbey preaches, December 1. Homer Young will also assist and they are preparing for a great meeting.——R. D. McCance is now in a meeting at DeWitt endeavoring to plant the cause there. We have a few brethren there.——O. A. Adams is at Mason City and Brother Gregg still at Nemaha. Brother Gregg goes next month to Indianola.

Reports from the churches on the matter of the state apportionment show an increase over the same period last year of $108. The student preachers of Cotner are showing exceptional earnestness and effectiveness in this campaign. They have brought up the apportionments in most cases and the number attending to it in November is larger than ever. Most of our largest churches are engaged in special work, so that the returns come from the smaller and the middle sized churches. This makes the outlook all the brighter for a generous offering. Let us keep at it. The churches that have failed to get it in November should take steps to bring it up in December, so that we can have a decisive report to make to the board meeting the first days of January.

This work of evangelizing Nebraska is one that should appeal to every church. None that have services are too weak to send an offering in some amount, and many that have been giving sparingly can now well afford to take their places among those who give to the full of the apportionments asked, or more. We ought to have exceeded last year's receipts from apportionments $500. The evangelistic committee met last week and planned the work for our two evangelists for two months ahead. The calls exceed that, but the others will come in order. One place is a new one entirely and if we can arrange it so we will have an organization there before the close of the missionary year. Let us be about this business as though we meant it.

W. A. Baldwin.

West Virginia.

The work of the evangelists of the West Virginia C. M. S. during the month of October was very gratifying. We now have three men in the field supported wholly by the state society. Two others are supported in conjunction with the A. C. M. S. The three report fifty accessions during the month.——E. H. Hart has taken the work at Williamson. This is a mission point. A building will be erected as soon as possible. The interest is growing.——Richie Ware, minister at Beckley, recently assisted A. H. Jordan in a meeting at Friendly. One addition resulted.——Homer Sala, of Sebring, O., is in a meeting with C. M. Small at Fairview. Six additions to date.——State missionary rallies were held at Wheeling, Shinnston and New Martinsville, recently. John G. Slayter, Pittsburg, addressed the Wheeling rally.——The Sistersville church, A. H. Jordan, minister, is in a good meeting. Miss Bessie Sadler, Point Marion, Pa., has charge of the music. There have thus far been 27 accessions.——J. Ronald Glenn has resigned at Charleston to enter Bethany College. He will preach for the Second Church of East Liverpool, O., during his term in college. Charleston is looking for a good minister.——The First Church, Wheeling, is in a series of evangelistic meetings, assisted by Homer Cole as singer. This church is doing a good work under the ministry of W. H. Fields.——The wedding bells are to ring for two of our most promising young ministers at Christmas.——A new watchword has been added to the aims of the West Virginia C. M. S. It is: "Twenty-five young men from our churches studying for the ministry in 1909."——J. Greene McNeely is in an interesting meeting at Holden. This is the finest mining town in the state. We have no organization there.——Montgomery wants a minister. Write G. F. Crites, Montgomery, W. Va.——The Island Church, Wheeling, is having a series of missionary addresses. President McLean, Professor W. B. Taylor, Dr. Royal Dye and Secretary H. A. Denton are the speakers.——Moody Edwards, a Bethany student, will preach for the Palestine church one-fourth time.——Wanted: Five men who will give $100 each to West Virginia missions this year. This is a great investment. The dividends are assured. Read the Master's guarantee, Luke 6:38.

J. W. Yoho, Cor. Sec.

Bible School Books.

The Bible school is now in the lime light. There is a great and growing interest in this department of church work. Those who would be in the forefront must study to show themselves approved unto God. We handle all the great text books on this new science. Here is a partial list:

Primer on Teaching. Adams....	.25
Revised Normal Lessons. Hurlbut	.25
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Siloam Springs, Nov. 28.—Closed three-weeks' meeting with 47 additions. Cooksey and Miller did fine work.—C. D. Purlee.

Hot Springs, Nov. 25.—We are in a meeting with J. J. Taylor and wife. Crowded house; great interest; 37 added. Meeting two weeks old. —T. N. Kincaid.

California.

Dinuba, Nov. 19.—We closed our meeting here last evening. Sixteen added. Brother Ogburn, of Bakersfield, did the preaching, and Sister W. W. Pew, of Fowler, led the singing.—J. J. Limerick, minister.

Ukiah, Nov. 20.—C. R. L. Vawter is with us. Eleven added first ten days.—O. Wilkinson.

Idaho.

Rupert, Nov. 20.—Just closed a meeting with Frank E. Jones and Ashley B. Cash as evangelists. Ten additions.—D. B. Titus, minister.

Illinois.

Liberty, Nov. 25.—Meeting here two weeks old. A. R. Spicer, of Moweaqua, is the evangelist. Large crowds; good interest; 22 additions to date—eight by letter and statement, 14 baptisms.—L. D. McClean, minister.

Urbana, Nov. 28.—Seven additions at Bushton —five baptisms, one by relation and one from another church.—J. A. Lytle.

Armington, Nov. 28.—Our meeting is ten days old with 39 accessions. Large audiences and splendid interest. Expect to continue four weeks. Evangelist F. A. Sword is doing the preaching.—Charles E. McVay, song evangelist.

Eureka, Nov. 28.—Closed a three-weeks' meeting at the Pleasant Ridge church, in Lawrence county, November 24, with seven additions. Four were by baptism and one a man 67 years old.—T. L. Read.

Springfield, Nov. 22.—We have closed at the West Side Church in this city, one of the most successful meetings in the history of the church. Taubman and Miller were our evangelists. There were 75 additions. Fifteen were from the Bible school; 15 from other religious bodies; 13 who had no Bible school or other church connection and 32 by letters of commendation from other Christian churches. There were 36 baptisms. This makes 781 connected with this church from the beginning, January 5, 1902, of whom 658 remain with us to the present time. About 90 have been dismissed by letter and the remaining 27 have fallen asleep.—F. M. Rogers.

Atlanta, Nov. 16.—Closed a good meeting here last week with 35 added. The First Church is taking on new life. Pastor O. P. Wright has done a good work.—W. H. Kindred.

Indiana.

Kokomo, Nov. 25.—Five additions at regular service.—E. Richard Edwards.

Carlisle, Nov. 26.—I spent a week preaching for W. B. Morris at Albion Prairie, Ill. Three were added by baptism and two by statement.—James H. Brooks.

New Albany, Nov. 25.—Two added at the Park Church yesterday, making eight at regular services in November.—F. T. Porter, minister.

Huntington.—Four additions since last report. —Cephas Shelburne.

Lawrenceburg, Nov. 28.—James Mailley, pastor at Greensburg, Ind., came to us November 4. Notwithstanding that Lawrenceburg is, perhaps, the most difficult field in the state, in which to gather accessions, we had a number of conversions, and others added by letter and statement. During the last two weeks Brother Mailley's son, L. Ward Mailley, was with us and had charge of the music. He conducted a personal workers' class that added much to the interest of the meeting and the deepening of the spiritual life of the young people.—W. G. Johnston.

Iowa.

Keokuk, Nov. 25.—Three added yesterday—one confession and two by letter.—M. J. Nicoson.

Des Moines, Nov. 23.—We recently closed a two-weeks' rally meeting with Thomas H. Popplewell, of Colfax, doing the preaching. The meeting was an inspiration to the entire membership. We continue our work with renewed enthusiasm. —F. D. Macy, minister.

Oelwein, Nov. 25.—Five additions—four by confession and baptism and one from another church. Three were heads of families. Good attendance at all our services.—C. L. McKim.

Kansas.

Stockton, Nov. 25.—Meeting starts out with crowded house. Eight additions to date.—Edward Clutter, evangelist.

Florence, Nov. 27.—A twenty days' revival here is said to be the greatest meeting ever held in this church. C. H. Brown is a good pastor.—David Lyon, evangelist.

Wichita, Nov. 25.—Additions to the Central Church every Sunday; 12 for the month of November.—E. W. Allen.

Atchison, Nov. 24.—Twenty-three accessions to the First Church; six last Lord's day, three to-day. —Z. E. Bates, minister.

White City, Nov. 28.—Just closed a three-weeks' revival at Sylvan Park Church, Morris county, Kansas, with 12 accessions—10 by primary obedience. Five more have manifested their willingness to become Christians only. The meeting left a splendid impression on the public. L. H. Koepsel, of Erie, Kan., was the evangelist.—Mrs. C. E. F. Smith, pastor.

Hepler, Nov. 26.—Last Lord's day was a good day at Walnut and Hepler. Two accessions at Walnut and three at Hepler.—J. P. Childs, evangelist.

Coffeyville, Nov. 25.—We are in a good meeting here with 52 accessions to date, among them being a young Methodist minister, making two preachers who have united with us. The large house could not accommodate the people last night. Ellis Purlee is the popular pastor. Mrs. Stevens has a great chorus and orchestra. We continue.—John A. Stevens.

Manhattan, Nov. 21.—Eight added yesterday—five by confession, three by letter, making 27 in the last four Sundays.—W. T. McLain.

Cimarron, Nov. 23.—A three-weeks' meeting with the Center Church, Cherokee county, resulted in 22 additions by primary obedience, two from other sources and one by former relation. We are having good audiences here. John Bull is the pastor.—Levi S. Ridnour, evangelist.

Sutphen, Nov. 25.—We closed a three-weeks' meeting with this country church last night. Twenty-six were added—19 by baptism. Forty in all confessed Christ or came out to line up with us. Brother Cole and wife, of Abilene, rendered much appreciated assistance for a few evenings.—W. H. Curtis, Glasco, Kan.

Kentucky.

Covington, Nov. 24.—Five additions here today at the First Church—three by confession, two by letter.—Milo Atkinson.

Michigan.

Belding, Nov. 25.—On last Lord's day three were received into the church by baptism and one by statement; three others made the confession. All lines of work prospering.—O. W. Winter, pastor.

Detroit, Nov. 22.—The Yeuell-Matthews meeting of four weeks duration has closed in the Central Church of this city. In all 46 came forward, and some 40 of these will unite with the church. Besides these, 28 men declared their intention to live a Christian life, in some special services which Mr. Yeuell conducted in the Y. M. C. A. and in the city shops. The secretaries of the Y. M. C. A. will look after these men and try to lead them on to a complete obedience and church membership in various churches. All who know the location of the Central Church will join with us in voting this meeting a great success.—C. I. Tanner.

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Minnesota.

Minneapolis.—Six additions by letter.—F. J. Rice.

Fairmount, Nov. 23.—A. L. Hill, of Truman, preached here November 17, when there were five confessions. On the following Wednesday three others made the confession.—Ada L. Foster.

Missouri.

Lansdowne.—There were nine additions—one from the Roman Catholics, in a two weeks' meeting here. W. A. Meloan assisted. One confession December 1.—E. C. Harris.

Ash Grove, Nov. 15.—Meeting closed here tonight with 28 added—19 by confession and nine by statement and letter.—David Millar.

College Mound, Nov. 28.—Our meeting at Union Chapel, conducted by R. B. Havener, closed last night, with three added by confession and baptism. The church and Bible school have received great benefit.—William W. Jones.

Plattsburg, Nov. 26.—D. Y. Donaldson, pastor of South Prospect Christian Church, Kansas City, as preacher, and F. H. Cappa, of Louisville, Ky., as singer, held a two-weeks' meeting with the church here. Five were added by baptism, three by letter and one restored.—J. P. Pinkerton.

Kansas City, Nov. 25.—We closed a two-weeks' meeting in the First Christian Church here last evening, with 67 additions to the congregation—33 by confession and baptism. L. J. Marshall, pastor of the Independence Church, was our evangelist. His sermons were strong, scriptural and intensely interesting. There were 22 additions the last day of the meeting, and we shall reap for weeks and months to come from his

wise and earnest sowing. The church was greatly strengthened and edified, and the community awakened to serious thought of divine things.—W. F. Richardson.

Liberty, Nov. 25.—The meeting which has been in progress here for two weeks closed last night. Walter H. White delighted our people with his forceful, simple preaching. As a result of this meeting the Liberty church has had about 70 added to its membership—most of them by primary obedience.—Graham Frank.

Brookfield, Nov. 26.—Meeting nine days old with 51 added. Brother Prunty has done a great work.—Ben F. Hill.

Macon, Nov. 27.—There were 16 additions at Ethel, instead of six, as reported in a former issue.—I. T. LeBaron.

Ridgeway, Nov. 26.—I closed a three-weeks' meeting for the church here with 30 additions—22 by baptism and the church greatly built up spiritually. I am now in a meeting for the Valley church five miles in the country, with 61 additions to date. Meeting two weeks old. Good interest. Thirteen last night.—W. H. Hobbs, minister.

St. Joseph, Nov. 27.—I closed a three-weeks' meeting with C. A. Lowe, in the Mitchell Park Church. Fifty people, nearly all grown, were added to the church.—Charles G. Stout, evangelist.

Willow Springs, Nov. 25.—Closed here to-day. Forty-two added. Twenty-eight confessions.—E. H. Williamson.

Fulton, Nov. 28.—Our meeting here is doing nicely. Brother Fite is an ideal pastor. Brother Book is doing some fine preaching. Thirty-six added to date—25 baptisms.—Frank C. Huston.

Kansas City, Nov. 27.—I have just returned home from a series of meetings. At Pape, St. Clair county, 14 were added. The church there has taken on new life and is in better working order than it has been for ten years. S. G. Clay held a meeting for me at Appleton City, where there were 12 added, all by confession and baptism. Our third meeting was for Brother Clay, of Kansas City. There were 22 additions. Six were added at Deepwater, Mo., making 25 this year. In all I have had 81 additions since last report.—J. I. Orrison.

Brashear.—Elder J. W. Davis, of Kirksville, assisted in a two-weeks' meeting here, resulting in 17 additions to the church—ten by confession and baptism and seven by letter or statement. In many ways this was one of the best meetings ever held here. The entire community was greatly interested. The church was strengthened and encouraged.—J. L. Hollowell.

Nebraska.

Cozad, Nov. 27.—Closed a three-weeks' meeting at Platte Valley, a country church, last night, with 15 added, and the church greatly encouraged and strengthened. F. S. White, of Lexington, rendered much assistance.—L. S. Harrington.

Fremont, Nov. 25.—Two added yesterday—one by statement and one from the Catholic Church.—I. H. Fuller.

Peru, Nov. 25.—One confession yesterday. We begin our meeting with home forces December 1.—L. A. Hussong.

Grand Island, Nov. 22.—The churches in Grand Island and Nelson are exchanging meetings this year. The Grand Island meeting continued 16 days. There were 19 baptisms, three from other churches and nine by letter. F. E. Day is especially strong in exhortation. I will assist Brother Day and the Nelson church in a short meeting beginning December 4.—James R. McIntire.

Cozad, Nov. 25.—Two baptisms.—L. S. Harrington.

New York.

Rochester, Nov. 26.—One confession at the First Church November 24, making 54 additions at the regular services since the first of the year.—Robert Stewart.

Ohio.

Warren, Nov. 25.—The three weeks' meeting at the Second Church closed last night with 54 additions—44 confessions, ten by letter and statement. Miss Allie Dean, of Hiram, assisted with the singing. The preaching was done by C. O. Reynard, the minister.

Paulding, Nov. 25.—A ten-nights' meeting at our Bible school three miles west resulted in seven confessions.—W. D. Trumbull.

Ripley.—Ten accessions since last report—nine by confession and one by statement.—V. L. King, pastor.

Minerva, Nov. 26.—One confession yesterday.—J. A. Wharton.

Elmore, Nov. 25.—We have just closed a remarkably successful two-weeks' meeting with J. P. Allison, of Cleveland, as evangelist. So far as visible results were concerned, 11 were added to the church, 10 by baptism and one by statement from a sister church. The interest increased from first to last. Measured by various standards this was doubtless one of the best, if indeed not the very best meeting ever held in this community.—C. B. Stevens, minister.

Oklahoma.

Alva.—I closed a fine meeting here November 21 with 48 added. All were delighted with the results, in view of the great meeting held last spring by the pastor, E. A. Newby, with 75 added. The field was so well gleaned that we had to depend on breaking new soil. Nearly all were adults, many students of the state normal.—Sumner T. Martin.

Oklahoma City, Nov. 30.—Closed a fine meeting with home forces, Pastor J. H. O. Smith preaching. There were about 140 additions, making 275 since Brother Smith took the work in May. He is a strong leader.—L. D. Knight, church clerk.

Alva, Nov. 22.—Sumner T. Martin closed a successful meeting with us last night. Results: Ten from other churches, four by letter and 17 by statement. Of these 21 have been baptized and six are to be baptized.—Theo. Fitz was our leader of song.—E. A. Newlin.

Tulsa, Nov. 25.—Two additions—one by confession and baptism and one by statement.—M. S. Dunning, pastor.

Sapulpa, Nov. 25.—We have had ten additions to our church at regular services during November, and hope to hold a meeting early in the new year.—R. W. Tener.

Mangum, Nov. 19.—Began work here September last and have had 15 accessions to the church.—John A. Tabor.

Oregon.

Milton, Nov. 25.—One baptism yesterday, and one added by statement. Six additions here recently, not previously reported. Work prospers.—C. H. Hilton.

Pennsylvania.

Philipsburg.—Five additions since last report; 35 in all during eight months, at regular services.—D. F. Harris.

Texas.

Paris, Nov. 24.—Twelve additions to the First Church since last report.—Clement Few.

Bryan, Nov. 25.—Splendid service yesterday with two additions.—James A. Challenner.

Washington.

Clarkston, Nov. 25.—H. H. Hubbell has just closed a series of meetings for us in which 54 names were added to our list of members—15 confessions, 17 by letter or statement, one from another church, and one reclaimed. The church was built up spiritually.—Henry S. Champie.

West Virginia.

Wheeling.—W. H. Fields, pastor of the First Church, is in a meeting. Thirteen added to date. W. H. Cole, of Rushville, Ind., is leading the singing.

New Cumberland, Nov. 25.—E. P. Wise, of East Liverpool, O., closed a three-weeks' meeting here last night, resulting in nine additions—six by confession, three by statement. The church was greatly strengthened. The work of Brother Wise is of the highest type and we shall reap from the seed sown.—Charles C. Cowgill, minister.

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Obituaries

Notices of deaths, not more than four lines, inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BALE.

George W. Bale was born in Stark county, Ohio, November 7, 1834; died at his home in Iowa City, Ia., October 18, 1907. He came to Iowa in 1856, and located in Johnson county, where he resided until about a year ago when he moved to Iowa City. He was married to Miss Charlotte Morgan in 1850. Six children were born to them—two of whom, Edita and Alvin, preceded their father to the heavenly home. The funeral was held from the family residence on South Dodge street, October 20, conducted by Percy Leach, his late pastor, and T. J. Dow, of Minneapolis, a former pastor. The services were largely attended by neighbors and friends from the country. In the death of Mr. Bale Johnson county loses one of its most highly esteemed citizens, and the church a devoted member. He was a charter member of the Christian Church in Iowa City, had served the church as elder for a long period of years, and was one of its most faithful and exemplary members. In his demise the church sustains an irreparable loss. His life was a benediction to all who knew him. He was the soul of honor and honesty. In him the attributes of Christian manhood were most harmoniously blended. His life is a legacy of inestimable value he has bequeathed to his family as a heritage. Four of the children share the bereavement with their mother—W. G. Bale, of Winnipeg, Manitoba; George W. Bale, of Estherville, Ia.; Bert F. Bale and Mrs. Anna M. Spencer, both of Johnson county, Iowa. A large circle of friends sympathize with the bereaved family. T. J. Dow.

BUXTON.

Died in Worcester, Mass., October 15, 1907, Mrs. Eva Smythe, wife of A. L. D. Buxton, at the age of 53 years, 2 months and 10 days. Mrs. Buxton was a life-long member of the Church of Christ in Worcester, having united with the church when 8 years of age and two years after its organization. Her father, W. A. S. Smythe, was a charter member of the Worcester church and one of its first elders. Mrs. Buxton was a consecrated Christian, devoted to every good work of the church and was known throughout the city for her deeds of benevolence. She was beloved by both old and young and will be universally missed. She was, for many years, president of the auxiliary to the C. W. B. M., and was one of its most active members. Her activity in the work of the Ladies' Aid Society was an inspiration to her co-workers and the remarkable success of that organization was largely due to her untiring and cheerful efforts. Many of the present members of the church obtained their first knowledge of the Bible in the Sunday-school class which she faithfully taught for so many years. Her deep spirituality was always an inspiration in the devotional services of the church. She was a member of the executive board of the Y. W. C. A. and was also vice-president of the ladies' auxiliary to the Y. W. C. A. She died after a lingering illness of six weeks, from the effects of a stroke of apoplexy. She is survived by her husband and four sons.
Worcester, Mass. Harry Minnick.

ERB.

Gleason Fillmore Erb was born in Clarence, N. Y., March 26, 1838, and died from consumption in Buffalo, N. Y., November 9, 1907. While he was yet a young man he gave his heart to Christ. For many years he was a deacon of the church at Lancaster, N. Y. In 1866 he was married to Margaret R. Baker. Three children were born to them, and these with the wife and mother and one sister survive him. For forty years he was a prosperous farmer at Bowmansville, N. Y. Ten years ago he left the exacting labors of the farm and moved with his family to the home he had prepared for them in Buffalo. He was an active and beloved member of the Richmond Avenue Church.

GRAY.

Mary B. Gray answered the call to the higher service October 18, 1907. She was a devout lover of God's word and his work. Her high ideals and admirable qualities of heart endeared her to all. May the Heavenly Father comfort the aged husband, four sons and two daughters and other dear ones, and help us all to walk closer to the Master whom she loved and followed.
Berry, Ill. Mrs. M. L. Gaddis.

HOLBROOK.

Florence May Holbrook was born May 2, 1907, and died August 11, 1907. Funeral conducted by Francis M. Biddle, minister of the Central Christian Church, at the home of her parents, New Castle, Pa.

McCURDY.

Joseph M. McCurdy died at Penalosa, Kan., October 26, 1907, in the seventy-second year of his age. He had been a resident of this community up to four years ago when he went west with his family. The remains were brought to Bunker Hill, Ill., for burial. The writer preached the funeral sermon and was assisted by Mr. Judd, pastor of the Baptist Church. A little less than a year ago I preached the funeral sermon of Sister McCurdy in the same town and in the same church. J. E. Masters.
Dorcester, Ill.

MILLS.

Edward P. Mills, aged 79 years, died at the home of his daughter, Mrs. William Duzenberry, Sawtelle, Cal., after a lingering illness. The interment took place with military honors at the home cemetery. Brother Mills served during the Civil War in Company H, Eleventh Indiana Cavalry. He was a man of exemplary character and will be greatly missed.

NEELY.

John Neely died at his home at Hagans, W. Va., September 30, 1907, at the age of 79 years and 26 days. In his death the Christian church at Hagans has lost one of its most faithful members, and the community one of its most noble citizens. He leaves a family of nine children to mourn his loss. All are members of the Christian Church. George H. Ellis, minister.

SAUNDERS.

Samuel T. Saunders was born in Nicholas county, Kentucky, June 20, 1837, and died near Urbana, Ia., October 22, 1907. In 1844 he went with his parents to Boone county, Indiana, and located near Lebanon. Here he grew to manhood. In early youth he became a member of the Church of Christ there. On September 27, 1866, he was married to Lucy J. Wilson. Six children were born to this union, three of these preceding the father to the better land. In 1868 he came with his family to Benton county, Iowa, locating near Urbana, where he has since resided, with the exception of four years. Two sons, a daughter, the faithful wife and two brothers, with many relatives and friends, mourn their loss; yet not as those who have no hope, for we believe that with him all is well. The funeral services were conducted by Elder A. B. Elliot, of Vinton, October 24, 1907. He was one of God's noblemen. Malcolm McNie.

SHIPLEY.

Mrs. Clarinda Shipley, aged 67 years, departed this life at Wellsville, O., October 15, 1907. She was the daughter of David Campbell, who was a cousin of Alexander Campbell. For forty-nine years she was a devoted member of the Christian Church, and full of good works. She was buried at Holiday's Cave, W. Va., where most of her life was spent. E. P. Wise.
East Liverpool, O.

SMITH.

Frank D. Smith was born near Mansville, N. Y., September 23, 1855. He came to Pawnee in October, 1893. He was a charter member of the Christian Church at this place and filled the office of deacon from the beginning. He was the ninth descendant of William Brewster, of the Mayflower, and possessed in full measure the rugged Puritanical principles of truthfulness and honesty. After an hour of suffering from rheumatism of the heart he died November 11, 1907. The funeral service was conducted by the writer.
Pawnee, Okla. W. F. Ingraham.

WILLIAMSON.

James Harrison Williamson died at his home, Hunnewell, Mo., October 12, 1907. He was born in Monroe county, March 21, 1847. He was married to Miss Lou Lasley on October 23, 1889, who, with two adopted sons and three sisters, survive him. He had been a true and consistent member of the Christian Church for many years. Funeral services were conducted by J. H. Wood, of Shelbina.

WOODWARD.

George Woodward died July 10, 1907, aged 84 years. He was born in Canandaigua, N. Y. When quite young he moved with his parents to Newburg, O., and there, when 18 years of age, united with the church. He was married to Leora H. Warren in 1850. In 1865 he moved to Wauseon, O., where for twenty-five years he served in the church as Sunday-school superintendent, deacon and elder. In 1885 he moved to Cleveland, O., and united with the Euclid Avenue Church, to which he was faithful to the end. He leaves a wife and four children. He was a sturdy yet sunny Christian, practicing the gospel of good cheer. J. H. Goldner.

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People's Forum

Baptists-Disciples.

To the Editor of THE CHRISTIAN-EVANGELIST:

Allow me in response to O. P. Spiegel's notice in the current issue, of previous articles of mine, under the above caption, to admit that his *chances* of observation have been greater than mine, although mine have *not* been confined to "Sand Mountain," and I rejoice that his view is more hopeful than mine. I fear, though, that he is an "Opossumist" and is letting on a little, or at least an optimist whose wishes are father to his thought. Perhaps the judgment of a disinterested "foreigner" is more to be relied on than that of an interested native. Brother Spiegel of all men has labored to unite his own brethren in the South, and with considerable success, and I know of no better man to inaugurate an aggressive campaign of unity between them and the Baptists. I herewith appoint him apostle (excuse the "hyperbole" (?)) to bring these Baptist wanderers into the one fold.

Rising Sun, Ind. Claris Yeueil.

"Get the Habit."

To the Editor of THE CHRISTIAN-EVANGELIST:

Unless my memory be in error it was my privilege, pleasure or duty—perhaps all three—to indite an inspired epistle to thee just about one year ago, sitting at this same table in the quiet writing room of this well appointed hotel; the subject matter of that inspiration being Hats, large Hats, fluffy Hats, women's Hats in our churches!

Now the spirit of inspiration has not seized me again, in an annual visit, so to speak; on the contrary, I feel quite natural, and this letter is intended to briefly state a deep impression made upon my plastic mind this Lord's day morning—and quite early in the morning at that; for be it known unto thee, most worthy Editor, that I disentangled myself from the arms of Morpheus at an early hour this bright and beautiful Lord's day morning for the express purpose of going somewhere to worship the Lord in the beauty of holiness. I have gotten into this *habit* through many years of training and practice, and I never feel just right if I fail to begin each week in this way.

There's a reason, and several of them, why I never absent myself from the Lord's house at the appointed times of worship; but to the point of this letter.

I left my hotel at 9:30 this morning and walked briskly up Fifth avenue towards Central Park. As I reached Fiftieth street I found myself opposite the great Catholic Cathedral and for a moment I paused and noticed how few people there were in the streets. I was impressed with the stillness and lack of life and bustle, which is, ordinarily, a part of Fifth avenue. I stepped upon a raised platform in front of a new building extending over the sidewalk and looked directly across the street at the silent, massive walls of the Cathedral, from which no sound came.

As I gazed, suddenly, as if by magic, the great doors of the cathedral swung open and from them poured a stream of human beings; tens, twenties, hundreds; yes, thousands poured forth from the exits on Fifth avenue, Fiftieth and Fifty-first streets.

I stood motionless and watched this noiseless, surging crowd of worshipers for several minutes, and as I looked upon them—men, women and children, from every walk in life, I said to myself, "What a wonderful sight; behold the power of habit. It is as natural for these people to go to their church thus early in the morning as it is for them to go to their places of business, schools and household duties to-morrow."

Then I thought of the earlier services, perhaps one at 5, one at 6, one at 7, one at 8, now this one at 9, and all well attended no doubt, and others yet to follow.

I walked on but a few blocks, then decided to retrace my steps, and in doing so I passed the same spot about fifteen minutes later, and saw hundreds and thousands of people pouring into the sanctuary from whence the others had just come out. I confess I was deeply impressed at this uncommon sight, and I think I learned anew a valuable lesson.

Now, let us hear the conclusion of the whole matter. We Protestants have formed a bad habit of getting up too late on Sunday mornings, and for that reason many do not attend Bible school at all, and some others are not present at the morning services of the church. My brother, "these things ought not so to be," and we must do better in the future.

All through our brotherhood we are making a determined effort to increase our Bible school attendance, especially the adult classes, and the only way we can possibly succeed is to "Get the Habit" our Catholic friends have acquired; rise early on the morning of each Lord's day, and be one of a great procession upon whose banner is inscribed, "I was glad when they said unto me, let us go up to the house of the Lord!"

Solomon said, "with all thy getting, get understanding," and I am not sure but that he or even a greater one would say, "with all thy getting, *get the habit.*"

Thanking thee for thy patience, I am sincerely, W. Daviess Pittman.

What People are Interested In.

To the Editor of THE CHRISTIAN-EVANGELIST:

I have read your editorial, "A Positive Creed With Some Negations," with much interest and with hearty approval. The people will always, I believe, welcome positive preaching. Our negations are matters for private conversation in the "enquiry room," and for addresses at "Congresses" and ministerial associations, but they are not material for preaching. Preaching has to do with positives and not negatives; when it begins to deal with negatives, except in the most casual way and to make room for the positives which immediately follow, it ceases to be preaching. If brethren who look at the world from the point of view of modern science, and at the Bible from the point of view of modern criticism, and at Christ from the point of view of the New Theology, find that their own faith is thereby quickened and their horizon enlarged and that they are possessed of a new spiritual and social dynamic, then let them preach with a deeper conviction and devote themselves to their ministry as prophets of God with more patience and love and human sympathy. The people are not interested in our science or our criticism, and do not care whether our theology be old or new; what they are interested in, and that supremely, is to know that our faith is real and our sympathies human.

Faithfully yours, E. M. Todd.

Manchester, N. H.

Effective Men in Demand.

To the Editor of THE CHRISTIAN-EVANGELIST:

In a recent editorial on "A Positive Creed with Some Negations," you speak so to the point that I want to congratulate you.

It is the positive message of faith in Christ that our brethren want. As ministers we must not be oversensitive about what we believe or do not believe to be true in the realm of opinion. The man who can do things for the kingdom will have no trouble finding a place to work. This is all nonsense about men being crowded out of our ministry. There are cases, as you say, where men spend much time exploiting opinions held by many of our people or in endeavoring to establish new opinions of no more worth where the good old elders get tired of it and spank the boy; then there are cases where men spend so much time in speculating that they have none for the needful work of the ministry; but effective men are in demand

Truly yours, S. S. Lappin.

Stanford, Ill.

[We must admit also, must we not, that there are cases where the "good old elders" are impervious to new truths which they would be the better for receiving, and cause trouble by their intolerance. Such cases, however, will be rare where the preacher is discreet, and lays due emphasis on the undisputed revelation. As a rule the preacher who does things, as our correspondent says, will be in demand.—EDITOR.]

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Sunday-School

December 15, 1907.

The Boy Samuel.—1 Sam. 3:1-21.

Memory verses, 8-10.

GOLDEN TEXT.—Speak, Lord; for thy servant heareth.—1 Sam. 3:9.

Scarcely another man in the whole course of Hebrew history, unless it be Moses, combined within his own person as many different functions as did Samuel. He lived at one of the turning points of the nation's history, when the old regime of tribal independence and the haphazard system of government under the judges was giving way before the tendency to unify the whole people under a single government and to establish fixed and permanent governmental institutions. Samuel was trained to perform the offices of the priesthood as he ministered at the sanctuary at Shiloh in his childhood. After the death of Eli, he served virtually as high priest and as general religious leader of the people. After the overthrow of the Philistines he acted as judge over Israel, and for the better administration of justice he arranged a sort of circuit among the towns of Bethel, Gilgal and Mizpah,—the first circuit court on record. Although opposed to the establishment of the monarchy, he was the instrument through which it was accomplished and by him the first two kings were anointed.

Samuel was a Nazarite. See 1 Sam. 1-11, and compare Num. 6:1-5.

Shiloh was at this time the principal place of worship in Israel, but it was not necessarily the only one. The books of Judges and 1 Samuel contain numerous references to the erection of altars and the offering of sacrifices at other places.

Hannah's song in chapter 2 is a fine example of one type of Hebrew poetry. It would be well worthy of a place in the book of Psalms. The Hebrew language lends itself with singular felicity to this sort of spontaneous poetry. With us, poetry must always be, in its form, a somewhat artificial mode of expression. It is obviously premeditated. But in Hebrew, impassioned utterance whether of joy or sorrow, penitence or praise, always tended to assume the poetic form. The absence of the artificial devices of rhyme and meter made this possible.

Eli was the chief priest at the sanctuary at Shiloh, and his two sons were also priests. Evidently their priesthood was determined by heredity and not by fitness, for as a matter of fact they were unfit. Whenever office passes from father to son, there is danger of degeneration. This is especially true of religious office. The Roman Catholic hierarchy has at some periods been woefully corrupt, but it is nothing compared with what it would have been if the priesthood had been made hereditary.

The vision of warning came to Samuel. It did not come to Eli, although in a way Eli was more directly concerned with it. Eli had the age, the experience, the dignity, the office, the learning; but Samuel had the vision. In that fact lay Samuel's advantage. The word of the Lord had become rare and visions infrequent, for no other reason, doubtless, than that there was no one who could properly receive them. Eli was good, but he was past the point of receiving new messages from the Lord. Some men never become too old to learn, and some are born so. But whatever be the cause, when that time comes, when the ear is no longer keen and the eye open to catch the message which comes from God, the day of usefulness is past. Here it was the sensitive soul of a child, devoted to the idea of doing his duty in ministering to the priests in the sanctuary, which was better prepared than the priests themselves to receive the word of the Lord.

Listening through the night for the voice of Eli, Samuel heard the voice of God. So many a man by diligently seeking the less has found the greater blessing. The man who is doing his small duty is in the way of receiving any large blessing which is in store for him. No man ever hears the voice of God unless he is paying diligent heed to all the voices of earth to which it is his business to pay attention.

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Christian Endeavor

December 15, 1907.

Confident Testimony.

M. Testimony By the Spirit.	1 Cor. 12:1-3.
T. A Test of Saintship.	1 John 4:1-6.
W. Union with God.	1 John 4:13-16.
T. Confession and Salvation.	Rom. 10:8-11.
F. Confession and Courage.	Mark 8:34-38.
S. A Good Confession.	Acts 7:51-60.
S. Topic.	

Every young disciple is confronted with the duty of testifying for Christ. The manner in which this testimony can and must be offered is frequently a perplexing question. Very few young people are otherwise than truly loyal to Christ. Most of them have the duty of testifying urged upon them at times in a way which seems to suggest that they are evading a confession in their faith and love. How can a young disciple be confident of his faith, how can such a Christian Endeavorer testify?

One of the most confident confessions in the New Testament is that of Paul in his saying, "I know him whom I have believed." We all wish to have such a confidence. How can it come to us?

It will come through our increasing knowledge of Christ and growth in grace. But how do these come? In the New Testament we have in the first four books four character studies of Jesus, that we may be able to answer the question, Who is he? The disciple of Jesus reads them with increasing delight and ever widening knowledge and deepening understanding. Over and over one should read these gospels, asking all the time for fuller understanding. The result can not be otherwise than an ever increasing certainty of our knowledge that Jesus is the Son of God.

Nothing can equal the confidence that comes into one's life with the knowledge of a firm foundation of our faith. Such a strong and abiding foundation comes with the continued study of the word of God.

The consequence of such a study of Jesus will be a new delight in his service, and an increasing understanding of the ways and means of service. This is a confident confession of Christ also, a life calmly and quietly, patiently and steadfastly performing his works, living a life inspired by him and directed by his ideals,—this is the best and most convincing confession. It is the unanswerable confession not only of conviction but of sincerity. And the result will be "men will see your good works and glorify your Father in heaven."

Such a course is a convincing confession, for "by your fruits" men "shall know" you.

The public confession of our faith at the entrance into the Christian life is required by scripture and by example. It is a grand occasion. It is a real testing of the one who makes it.

The public obedience in baptism is also a confident confession of our faith. Otherwise there would be no reason for such an action. The reception into the membership of the church is another confession of Christ. The first time we commune with him at his table is a moment hardly forgotten; it too is a confession of Christ.

The regular attendance upon the public services of the Lord's house is a good confession of Christ. Many occasions invite us to neglect it, many of our fellows neglect it. Our fidelity is a good confession of our love for Christ and faith in him.

The first self-denial for his sake is a good confession of our faith, for without faith in Christ self-denial would be impossible.

The time you went to the one with whom you quarrelled and "made it up," though it was a humiliation to you, was a good confession of your faith in Christ.

When you go to the Wednesday night prayer-meeting, as your pledge requires you to do, you make a confident and convincing confession of your faith. It is a sweet thing on consecration night in Endeavor meeting to "stand up for Christ" and to "say a word for Jesus." But "actions speak louder than words." Remember the old saying, "What you are speaks so loud that I can not hear what you say."

There are many other ways of denying Christ than by keeping silent in testimony meeting. Suppose Christ denies us before the face of the Father? May it not be so.

Charles G. Trumbull
editor of *The Sunday School Times*, says: "The more thoughtful Bible student of to-day does not feel really safe in studying a Bible passage unless he works with

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Midweek Prayer-Meeting

By Charles Blanchard.

The Best Way Sometimes the Longest.

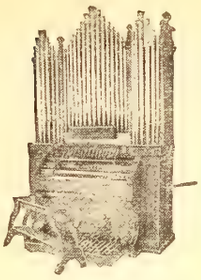
Topic, December 11.—Exodus 13:17-22.

This story of the wandering of the children of Israel in the wilderness, as the apostle tells us, was written for our learning. And we may well profit by the things that fell out to them by the way. It is a wonderful story, full of fascination and instruction for such as have the heart to understand. It is a human history, with a touch of the romantic, the miraculous, but withal so human that it appeals to hearts everywhere. Over and over we read the record, pathetic and at times provoking, yet always with a sense of the human element running through it all. Even Moses, the man of God, was a very human sort of man, with many of the weaknesses that belong to men in the midst of the struggles of life. The value of the narrative lies in this very thing. He was a man among men. The Israelites were neither worse nor better than ordinary folks. Taking into account the age in which they lived, they were not worse than we should expect. Considering their environments, their centuries of slavery, their history reads like a chapter in the romance of the world's redemption, as indeed it is.

Their forty years' wandering in the wilderness, while doubtless owing to their own cowardly and vacillating manner, was probably in harmony with the divine purpose in the evolution of the nation and the redemption of the race through the Hebrew people. And I find myself not only recognizing the fact but also rejoicing in it. There is encouragement in the final outcome of the long and troubled journey, notwithstanding the fact that a multitude of them fell by the way. It was God's way of teaching them and us. Discipline is the divine way. Patience is the prevailing thing in all our lives.

It was the Lord that led them all the way from Egypt to Kadesh-Barnea, near the entrance to the promised land. Here the spies were sent out, with the Lord's approval, who returned with the report of the conditions of the country and the character of the people who dwelt there. That the report of the ten was exaggerated there is no doubt. That they were well able to go up and possess the land, had they all been of the spirit and courage of Joshua and Caleb, there can be no doubt. It was a part of the divine kindness and patience that they were permitted to turn back from the immediate conquest of Canaan. The fact is they were not ready yet for the conflict and for the conquest. Even had they gone on and succeeded in overcoming the different tribes they were not ready for national life. The long period under Joshua and the judges reveals this clearly. The purpose of Jehovah is manifest in the wilderness journey. It was while they thus journeyed that the law was given at Sinai, the worship of the tabernacle instituted, and the people inured to hardships. To learn to endure hardness is a part of the discipline of every life. This is one of the lessons of the wilderness way, which every one must walk at some period in life.

And let us not forget that it was the Lord that led them all the way, with the pillar of cloud by day and the pillar of fire by night. This was the symbol of the divine presence and power. There is nothing in all the history of Israel more suggestive than the presence of the cloud and fire, symbols of the divine guidance and grace. Therein is the assurance of the promise that God would be with them and fight for them. It is the sweet old promise, repeated with loving favor many times during the history of his chosen people. And we find the same repeated with tender assurance by the Lord just before he went away. Not in the pillar of cloud and fire, but in the abiding presence and power of the Holy Spirit have we the fulfillment of the Master's last promise of love to all his own. Does the way seem long and ofttimes dreary? Remember the Master is leading. It is his way and his will. It is ours to follow. It was best for Israel. It is best for us.



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The Interdenominational Convention of Missouri.

The forty-second annual convention of the Missouri Sunday-school Association was held in the St. Paul Methodist Episcopal Church South, Springfield, Mo., November 19-21. Three hundred and fifty people registered in attendance. Reports of the past year's operations were for the most part encouraging, with many things to require careful thought to insure large success. The association has suffered in various ways for a few years past, but now bids fair to regain the ground for some reason lost. Secretary Elmer E. Lacey has striven earnestly the past year to win success for the association and this splendid convention was the result and reward of his efforts. L. L. Allen, president and chairman of the executive committee, has shown himself a true leader and organizer, and the convention showed its appreciation of his leadership by re-electing him. Mr. Allen was prevented by business and domestic affairs from being present after the first day of the convention. I was chosen to preside in his stead.

The program of the convention was one of the very best. Nearly all of those assigned to duties were present, and the program ran on schedule time from the beginning to the close. The addresses, lectures, conferences, etc., were of a very practical, and therefore a profitable kind. There was but little theorizing, but instead there was much instruction in practical ways of doing the work in school and general field. There was a notable absence from the program of the hackneyed subjects which convention ears have been so frequently called upon to endure. A new era has come to Sunday-school work, and the sun of the new day has arisen even upon Sunday-school conventions.

The presence of Marion Lawrance, secretary of the International Association, was a great help to the convention. Mr. Lawrance is a leader in the true sense and in this way was able to do much in forwarding the Missouri work. But he is not only a leader in the way of organization; he is also a platform man of distinguished brilliancy and power. His addresses drew and held large audiences, and those who heard them went away feeling that they had received something worth their time and money used in attending.

The union spirit was strong in the convention. The sentiment expressed by one speaker that we were there not to represent denominations, but simply as Christians without reference to denominational affiliations was applauded to the echo, as was every allusion to the subject of co-operation and union in Christian work. The small-minded sectarian seeking for denominational distinction or advantage, was, if present, in a very uncongenial atmosphere. The ministers of our three churches in Springfield, Brethren Moffitt, Ragland and Walters, were present most of the time, and with them good delegations from their churches. Our people can not be rallied to this gathering in proportionately as large numbers as those of some other bodies in Missouri, for the reason that they attend our own convention in large numbers, and can not be induced to attend this one in addition. Others have only this Sunday-school convention, and hence make it the Sunday-school event of the year. However, our representation was larger than last year, and with proper attention to the matter it will increase from year to year. The presence of such leading ministers as W. F. Turner, of Joplin, and W. W. Burks, of Nevada, was an inspiration and source of strength.

The citizens of Springfield opened their homes to the delegates with their accustomed hospitality. The pastor of the St. Paul church, Dr. Briggs, and his congregation, placed themselves at the service of the convention with a complete surrender to its convenience and enjoyment.

Drury College, through its genial and brainy president, Dr. J. H. George, and its faculty, was felt as a leading factor in the convention's work, and its platform was open to convention speakers allowing the convention plans and spirit to be brought to the attention of its splendid student body.

Like most conventions the best things defy one to put a report of them on paper.

—**On the Rock.** By D. R. Dungan $1.00. No, this is not a new book. It is now in its thirty-third edition. It is one of the great classics of our literature. Every Disciple ought to read this story of souls whose pathway began in darkness but brightened to the perfect day.

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The Home Department

Whate'er thou lovest, man,
That, too, become thou must;
God, if thou lovest God;
Dust, if thou lovest dust.
——*Angelus Silesius.*

Which Shall I Say Each Hour This Day?

"No" to the wrong, and "Yes" to the right;
"No" to what's dismal and "Yes" to what's bright;
"No" to what's folly, and "Yes" to what's wise,
Seeking to see things with Spirit-cleansed eyes.
"No" to all error, and "Yes" to what's true,
Trusting the Truth will bring me safe through;
"No" to the tempter, and "Yes" to God's word;
"No" to mere liking, and "Yes" to my Lord.
"Yes" to what's manly, and "No" to what's mean;
"No" to what soils me, and "Yes" to what's clean;
"No" to what's cowardly, "Yes" to what's brave;
Eager to help men—eager to save.
"No" to what crushes, and "Yes" to what cheers;
"Yes" to glad hopes, and "No" to sad fears;
"No" to all worry, and "Yes" to hard work;
"Yes" to plain duty—not once may I shirk;
"Yes" to what's honest and noble and pure
"No" to what's doubtful, however secure;
"Yes" to the faith the Crucified gave;
"No" to dishonor—rather "Yes" to the grave;
"No" to quick temper, "No" to false pride;
"Yes" to sweet patience, learned at His side;
"No" to ungentleness, "Yes" to Christ's love;
"Yes" to all good things that come from above.—*J. J. Reed.*

Honest Even With a Railroad.

"Yes," said a railway claim agent in New Orleans, "we come across queer things sometimes. The queerest thing in my experience was the case of a minister. This man was hurt in a rear-end collision and we gave him $5,000 damages. At the end of the year we got a letter from him that ran something like this: 'My salary is $2,000, and the accident caused me to lose it for a twelvemonth. My medical expenses were $750. My board at a mountain sanatorium for six months was $850. Other expenses due to this accident were, in round numbers, $1,000; total, $4,600. You gave me $5000. Now I am back in the pulpit again, as well and strong as ever, and I have $400 of your money on hands. Not being entitled to that sum, I do what any other minister would do in my place—I return the money to you as per check enclosed.' How was that for honesty?" said the claim agent. "The ministers are a wonderful lot. We sent the $400 back to this honest minister and he gave it to charity in our name."—*Kansas City Star.*

Little Bobby was saying his prayers at his mother's knees, but so rapidly that she asked him why he did not speak more slowly. "Because, you know," he replied, "it would keep all the other children waiting!"

Japanese Proverbs.

This, from the Japanese, is worth reading and remembering:

"He who knows not, and knows not that he knows not, is a fool. Shun him.

"He who knows not, and knows that he knows not, is humble. Teach him.

"He who knows, and knows not that he knows, is asleep. Wake him.

"He who knows, and knows that he knows, is a wise man. Follow him."

Where the Turkeys Come From.

It is estimated that over 5,000,000 are consumed by the American people during the Thanksgiving season. It will be readily seen what an important industry turkey-raising is. The work of gathering the supply and getting it to the markets of great cities is no small task.

Some of the enterprising commission houses, that supply the best hotels and homes where money does not have to be counted carefully, send men up into the rural communities in search of the finest birds. The farmer generally knows when he has a particularly fine specimen, as well as the shrewd buyer does, and it is nip and tuck between them to fix on a price.

Cheerfulness at Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, says a writer in *Table Talk*, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper.

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at mealtime be made the most happy hour of the day, and the influence on the children may be beyond estimation.

The Work of Springtime.

If we are reminded at Thanksgiving time of nature's bounties, it is with the reflection that, while the sheaves are garnered in September, they are sown in March and April. The autumn does not make a shock. It is simply the place where many weeks and months have met to lay up their golden store.

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OLD LETTERS

(A STORY)

By ALEXANDRA WATSON.

Elizabeth was thirty, and although a goodly number of letters, received that morning, were lying on her table inviting her interest in the actualities of life, she felt in a mood for retrospect.

It was a chilly evening in May, and though fires had been virtually considered unseasonable for a month past, Elizabeth was an adept at finding good reasons for lighting one. To-night it was her birthday, and she was alone in a foreign land; surely the most economical mind could not cavil at her desire for the cheerful companionship of a friendly blaze. So she took a handful of sticks and some split logs from the old wooden box in the corner, and soon the wood was crackling merrily in the queer little portable fireplace, with its black funnel rising through the mantlepiece to finally disappear into the wall. Elizabeth always said that she had taken her rooms three years before on account of the fireplace. They had looked dreary enough on the dull day when she had come to visit them, the former lodger having removed everything that could have given them a look of comfort or finish. Only a few picture-hooks adorntd the vasty expanse of wall, while in the sitting-room the only important pieces of furniture—an enormous red sofa, apparently upholstered with bullets, an oval mahogany table with a satin cloth of a different red from the sofa, and a capacious plush-covered armchair of still another shade in red—were all huddled together near one of the walls. But there was an open fireplace—that expensive *rara avis* in a small Swiss flat where shut-up stoves are the rule—and Elizabeth, having a rapid mental vision of the firelight sparkling across the polished floor, had taken the rooms without hesitation. They had been slowly metamorphosed since that distant day. Elizabeth's books, pictures, and artistic trifles had soon taken away the empty look, and by degrees drastic reforms had been undertaken. The red and white art-muslin curtains at the two sitting-room windows had been removed for washing and starching, and then put up again by Elizabeth herself, for the landlady had had no sympathy with the movement, declaring that the curtains could not possibly be dirty, as they had been new when hung, and had been up only three years! The red satin tablecloth had been reverently returned to its owner as too good for every-day use, and remade by Italian peasant-women and stamped with a quaint sixteenth century design. That had been a present from an Italian pupil and friend of Elizabeth's. Several other artistic objects in the room were presents also, and Elizabeth looked at them affectionately as she thought of the different kind donors who had passed through her lonely existence to enrich it with a souvenir.

With the fire lit on that chill May evening, that sitting-room with its air of comfortable shabbiness and artistic Bohemianism was wonderfully attractive. It had a more than usually festive air that day, due to the splendid birthday bouquet, direct from the Riviera, in a fat green jug on the oval table. Elizabeth always had flowers of some kind, and to-day there were also narcissi and forget-me-nots on the writing-table, gathered from the neighboring fields, and yellow marguerites on the long, low bookshelf, beside the marble head of a young Virgin, attributed to Donatello. Elizabeth's gaze wandered round the room appreciatively, resting at length on her bicycle in a corner, trying to hide its front wheel behind one side of the gigantic sofa. Elizabeth loved her bicycle too well to relegate it to the darkness of the cellar. It was an Englishman, and she called it "Bob," after a companion in many excursions that she had known well years before; thus in her long, solitary rides she never felt quite alone.

Perhaps it was looking at the bicycle which brought on the retrospective mood; it carried her mind back to other scenes than those of that quiet Swiss town. She did not feel old that evening because she was thirty, but because the restless storm of life had tossed her to and fro through many different experiences. She realized suddenly how far she had come, how much she had left behind. Now she seemed to be resting on her oars awhile; nothing much had happened since she took those rooms three years before. She had had summer holidays in England, excursions into France and Italy, but these did not count. Fate had had nothing to do with them. It had been busy elsewhere while she surreptitiously purchased them out of her fairly ample earnings. Yes, but Fate had indeed been busy elsewhere; her brother had been married and had a son; her sister was engaged. These two beings, who represented all she had in the way of family ties, except half-uncles and distant cousins, seemed to have been caught away from her. Just that day, her sister's letter, describing the house she and "Ralph" had taken, and were busy furnishing, had given her a greater sense of distance than any Continental time-table could have done. This "Ralph" was an upstart—Elizabeth had only met him twice—and this house was so far and so different from any of the houses she had known. What did her little sister mean by wanting to go and live in a strange house with a strange man? If only her mother had lived, perhaps the past would not to-day be seeming so utterly, irretrievably past. Then Elizabeth smiled with a determined cheerfulness. She would not let sad thoughts assail her to-night; it was bad enough to be getting old without that. Her mother was not really dead, after all. Nobody was dead. Her bookshelves teemed with the life of so-called dead men, and she had letters from her mother, memories of her, and inherited characteristics which would keep alive that exuberant personality as long as she, Elizabeth, was on the planet. Then, thinking of letters, Elizabeth's mind reverted to the case of them in the other room. She hardly ever read old letters, though she sometimes wished that the house would be burnt down and rid her of them, relieving her thus of the painful responsibility of destroying them herself. There were so many she knew that were not worth keeping, but they reminded her of something, some quite or nearly forgotten episode of her changeful life. She would look into them this evening, she said resolutely, and weed out those which were really futile. She had nothing special to do, and the hours showed an unusual tendency to drag; besides, it would be a good way of marking the arrival of that important milestone—thirty.

So she went into her bedroom and dragged out from its corner the wooden case in which her books had traveled across the Continent, and which was now full of letters and other "rubbish," as she disrespectfully designated various rough drafts of literary efforts. She filled her arms with tied-up bundles of correspondence, and then betook herself to the red armchair, before the now brightly glowing pine logs. Elizabeth was not an extremely orderly person, but there was a kind of irregular order in her mode of classing her old letters. They were not classed according to their writers or their dates—that would have been too much trouble—but according to the addresses on the envelopes. There was a bundle bearing the address of each house in which Elizabeth had lived for a longer or shorter time—generally for a shorter, so that the bundles were numerous. There was a bundle received at the English boarding-school where she had gone on leaving home for the first time, never again to return permanently; a bundle addressed to an out-of-the-way school in Switzerland, where she had run as wild and learnt as little French as possible; another, containing letters addressed c|o two Swiss families where she had successively spent some months "on mutual terms," the first of depressing, the second of uplifting memory, for had she not fallen pleasantly and painlessly in love there for the first time! Then there was a bundle addressed c|o a family in Germany; there, at least had been no danger of sentiment, had sentiment been much in Elizabeth's line. Afterwards came a fat parcel bearing the name of an aristocratic street in London, where she had been governess for two weary years; and after that, and ever after, addresses of numerous lodgings in the great northern city, where she had lived the life of a "bachelor girl," working early and late, year in and year out, in busy mercantile of



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ses until her untiring Fate had swept her again across the Continent into those two unpretentious rooms. Well, it was a chequered enough record of fourteen years of life, that those dusty bundles revealed. No wonder she felt old!

Elizabeth hesitated as to which bundle to open first, knowing that the one she decided on would probably last her for the rest of the evening. Finally she slowly took up the packet addressed to her first lodgings, her mind harking back, as she undid the string, to the day when, with trembling excitement, she had received the offer of a post as foreign correspondent. All the joys of liberty had seemed to be hers at that moment. She recalled with a wistful little smile her rapture at the idea of living in rooms. It had taken a good many musty-fusty experiences to completely dispel that rapture, and even now, as she looked round her cheerful nest, the worst fault she could find with bachelor life was its loneliness. But there had been no thoughts of loneliness in those first days, for had she not had Bob, who, though his friendship had soon fizzled out when he left her, had been a good comrade then in his selfish, superior way. She had wept some of her rare, salt tears over his defection and perhaps it was because of a lingering tenderness for the boy-man whose willing slave she had made herself in those old days, that she was moved now to open the bundle in which she knew there were some letters which he had written her while away on his holidays. They could not be called love-letters by any stretch of the imagination. Elizabeth had nothing of the kind in her collection, for she had never had a lover, though her mother had always striven to make out that it was only because she had never encouraged anybody. Elizabeth had let that pass, reserving to herself the belief that no one had been very anxious to be encouraged, and the certainty that there had never been anybody that she had in the least *wanted* to encourage. Bob, of course, had been different. Their friendship had been of the real platonic brand, for in those days marriage had been far enough away from the thoughts of either of them, and married folks only subjects for pity and a little mischievous disdain. Elizabeth wondered sometimes whether he had ever married; it was so very long since she had heard from him—nothing since he had left for South Africa six years before. She carefully picked out of the opened bundle his first letter, written from a little country place where he had gone to fish and boat. It was short enough:—

"Dear Old Scarcrow,—Please go to my digs and ask for my other braces, and send them on. I've broken these, and as you aren't here to mend anything, I'm quite lost. This is a ripping little place; I can imagine how you would revel in it. One can dress in anything or nothing. I wish you were here to bait my hooks—for other things too, of course. So long.—Yours, Bob."

Elizabeth chuckled delightedly. How like his imperious way it was; but at least he had thought of her, and how she would have revelled in the freedom of that rustic life. After all, nobody had ever known or understood her so well as Bob had done.

Another letter was from London:—

"Dear Betty,—London is horribly overrated. There isn't a restaurant where you can get a decent dinner under 5s. I'm absolutely stoney, but don't want to come home until I've seen 'The Man from Blankley's,' which I am told is stunning. I suppose you couldn't lend me half-a-sov.? Only if it is quite convenient, of course. I know you aren't exactly rolling in wealth. I think of you in the evenings when I go for a prowl round the back streets. That would just suit your Bohemian tastes, and under my manly protection, your character would be safe. Good-bye till Thursday evening. I shall arrive at six, and come round to you for supper. Jog Mrs. P. up, and try to have something tasty for once. —Your rock-bound Bob."

"He only wrote when he wanted something, the wretch," reflected Elizabeth indulgently; "but I encouraged him to make a doormat of me, and he certainly did like me a bit for myself."

There were one or two other short notes of a similar character, then a long epistle about a row he had had with his father, which finished up with:—

"I'm doing really no good in England; everything is too potty here. I am *sure* I could make my way in the colonies, if Dad would only rig me out and give me a start. I would leave to-morrow if I could without a regret, and nobody would miss me but you. I would miss you too horribly, of course, but would find you a good billet wherever I happened to settle, and then, if you came out, we'd have royal times together."

Elizabeth sighed a little. How that letter brought out the careless good nature of Bob's happy-go-lucky temperament. Far from finding her a "good billet," he had not even written her a line since he went, and any "royal times" he had had, had not needed her participation.

There were various communications which had been left at her lodgings. A much twisted-up billet ran:—

"Pity and forgive me! All our little plans for this evening and to-morrow are off. Aunt Jane has arrived, and I must trot her out somewhere this evening, and go with her to church and lunch to-morrow. Think of me sipping the quintessence of boredom!

"Have your spin all the same. I thought you looking a bit peekish yesterday; some fresh air will do you good, and you can find out what sort of roads there are in that district against our next sortie."

The last letter of any length had been received when Elizabeth was at home for a week, during the first part of her mother's illness:—

"Dear Jonathan,—I'm awfully cut up to hear that your mother is so bad. Your letter made me feel quite blue, for it's so unlike you to be down in the mouth. In fact I'm struck this week by how very lively you must be, for things feel amazingly slow without you. I tried to drown my sorrow at your absence last Saturday by spending the evening with Will Short. We went to a third-rate sort of theatre, of which you would have disapproved, and which was certainly silly enough, if not worse. Afterwards we had supper, and drank a bit, I not much, on my honour, but Will somewhat 'copiously.' You will be pleased to hear that I didn't enjoy myself thinking that Will had developed into a bounder. Perhaps he always was one, but I didn't notice it much before you and I got chummy. You know, old girl, that you have quite played the 'guardian angel' business where I am concerned, and that I might easily have gone to the dogs if I hadn't met you. That was another thing that struck me during that rotten play, so the evening wasn't lost. You will say this is all nonsense, and in any case you needn't be unduly puffed up, for I never heard of an angel who had a temper, or who could say such 'narsty' things, when she liked. All the same, men wouldn't fight so shy of angels, if they were all such downright good fellows as you are. Hurry up and come back.—Your David."

Elizabeth remembered having been touched by this, the first sign of a more serious vein that she had detected in Bob's sunny temperament. She remembered also having indignantly pooh-poohed the idea of the "guardian angel business." Bob was naturally a straight, clean-minded boy, she had told herself. Now, however, after a good lapse of years, and with a considerably wider knowledge of life, even her unspoilt modesty admitted that she might have been an unconscious influence for good, in keeping Bob, for a time at least,

A Great Physiologist

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But He Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do.

The cause of dyspepsia, indigestion and many affiliated diseases is that the stomach has been exercised too much and it is tired and worn out. Not exercise but rest is what it needs.

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out of the pitfalls into which *ennui* and homelessness often lead the feet of even clean-minded boys. She realized also that her power had lain in her unconsciousness of it; Bob's "superiority" would never have put up with preaching.

Elizabeth seemed to have forgotten all about her plan of sorting out her letters. With Bob's little collection in her lap, she sat gazing musingly into the fire. She was reviewing the different events in as frank a comradeship as had ever existed between a man and woman, or rather, boy and girl, as Bob and she had been then, in heart and thought, at least, if not in years.

She remembered how sudden the separation had been at the last; how Bob had come to her very late one evening to tell her that he had found "a chap" who would pay his expenses to South Africa, and give him some work on his up-country farm; that he had given notice at his office, and was leaving in a week with his future employer. She remembered how she had fought back her own chill dread at the idea of parting, so as not to damp Bob's enthusiasm; how she had worked through nearly every night during that week to alter and arrange things which he had bought pell-mell for his outfit; how, when the last evening had come, she had seemed so merry that Bob had suddenly exclaimed, "You don't seem a bit sorry that I am going," upon which she had had to bite her lips hard not to burst out crying. They had only shaken hands very cordially at the last, without any apparent emotion. Bob had said, "Mind you keep smiling; I'll write." He never had—and that was all.

The outside bell rang sharply. Elizabeth started, and looked at the clock. It was a quarter to ten. It could be nobody for her at that hour. She bundled all the letters on to the sofa, however, and got up to listen. Somebody with a deep-toned masculine voice was talking to her old landlady, and she distinctly heard her name. She threw open her door, and a tall, lean, brown-faced man stepped into the light.

"Bob!" exclaimed Elizabeth, breathlessly.

"My dear old Betty!" He had taken both her hands, and was shaking them violently.

"Where have you come from, and what are you doing here?" Elizabeth managed to ask when the door was shut.

"Come straight from the station, to wish you many happy returns of the day. Say you're glad to see me!"

"Why, surely that goes without saying." Elizabeth was recovering her equanimity. "Sit down, and tell me how on earth you managed to find me out here."

"Not without difficulty, I assure you. After spending a few days at home, and eating as much of the fatted calf as I could digest, I set out on my journey of discovery. I knew your mother's house in Westmoreland had been given up, so I went to Burrows and Burrows, who could give me no satisfaction. I then made the round of all your lodgings, one landlady sending me on to another, but also without success. All I could learn was that you had left suddenly when your mother died, and written to have your things sent on. I got desperate then, and thought of advertising in the Agony Column; was just saved from doing so by catching sight of your brother's name on a poster. I did not know that he had begun business for himself, but could not mistake the name, which is uncommon. I careered therefore across England again, and interviewed your worthy relation, who gave me your address in a commiserating sort of a way, as if he weren't quite sure of my reception. That was yesterday morning, and here I am."

"You would have saved yourself a lot of time and trouble if you had sent me a card with your address some years ago," said Elizabeth drily.

"I knew you would say that, and I was to blame, though perhaps not quite in the way you think. Give me a chance to explain things a bit before you pitch into me. Hallo! What's this?" Bob had stooped and picked up one of his old letters, fallen from the sofa.

"You see what it is," said Elizabeth cooly. "By a curious coincidence, while sorting through some old letters, preparatory to burning them, I came across those of yours. It's the strangest thing that I should have unearthed them to-night, for I have not thought of them or you in any direct manner for many years now."

"There's a true Elizabeth speech." said Bob, biting his moustache vexedly. "You haven't changed much, I see, except that you're a bit better looking, and a great deal more stylish. Well, what did you deduce from my old letters?"

"That you used to be a selfish, uppish young jackanapes," replied Elizabeth, laughing in spite of herself at Bob's downcast countenance; "and see that you haven't changed in the particular of disliking to have your important self neglected, even if only in the shape of a hallowed memory."

"Oh, it's not that," said Bob, gloomily. "I've had all my conceit knocked out of me long ago. Only I'm afraid I've made a mistake in coming."

"Nonsense!" said Elizabeth; "you musn't mind my chaff. I'm delighted to see you, and with a little jogging, my memory will perhaps bring you into focus again. Only give it time, and in the meanwhile, let me have some account of your doings and wanderings."

"Oh, wait a bit; let's talk about yourself," returned Bob, looking somewhat reassured. "What a jolly room! Better than any of the old lot. You're a real homemaker, Betty; not of the fidgety, house-proud order, but of the kind that makes one feel at rest and secure. I believe you'd create that impression in a tent in the middle of a prairie. Why, you've got a new bike!" As he got up to examine it, Elizabeth's gaze followed him. There was still something of the winning boy about him, but all the rest had changed. There was strength and self-reliance in the broadened shoulders and firm chin, but all the cocksureness had disappeared out of his manner, and there was a still subtler change in the expression of the eyes. It was the expression of one who had faced the great realities of life, and for whom henceforth, its littlenesses did not count. Elizabeth began to be ashamed of her somewhat cool reception.

"Yes," she said, joining him near the bicycle; "it's the best chum I've had since you left, and its name is Bob, too."

Bob's brown cheek flushed. "Then it's not true that you had forgotten me," he said, looking at her scrutinizingly. "You gave me such a horrid fright, Betty."

"There you go again, as conceited as ever," laughed Elizabeth, flinching a little under his intent gaze. "Are you the only Bob in the world?"

"I would like to be so for you, Betty." he said, suddenly and earnestly putting his hands on her shoulders and trying to read her eyes. "I've come all the way from South Africa to tell you so. Say it's not a fool's errand."

"Oh! don't let's talk about such things," said Elizabeth flurriedly, breaking away from him. "Your methods are so frightfully abrupt. Please remember that there was never anything of that sort between us, and that you haven't given me a sign of life for nearly six years."

"You think you have a lot to forgive," said Bob, re-seating himself reluctantly. "You're right enough, but when I've told you about things, I shall count on your generosity, which never failed me in the old days, however little I deserved it. I won't attempt to give you anything but the merest outline now; we shall have time, I hope, to fill in the gaps later. Eh, old girl?" He leaned towards the red armchair and tried to take her hand.

"Oh! do get on with your story," said Elizabeth fretfully, moving her chair nervously away from him.

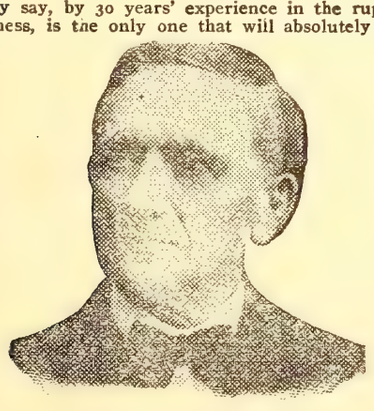
"Well, as I have no right to expect payment on credit," said Bob wistfully, "it's perhaps the best thing to do. I never did forget you, Betty, though it's only for the last two years that I've thought about you in the way I do now, and always shall in the future. The reason why I didn't

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write, as I said I would, was just that vanity and conceit of which you accused me just now, and which certainly were among my former attributes. I had gone away with such a flourish of trumpets that I couldn't bear to own that I'd been made a fool of. I hadn't travelled many days in the company of my new patron before I began to guess that he was a 'wrong un,' and greenhorn as I still was, to suspect that I'd been engaged to act as tool for some dirty work. I kept my suspicions to myself, however, until we had landed, waiting to be sure of my ground. He soon gave himself away, and though I tried to be diplomatic, he understood that he had got hold of the wrong man for his business, and tried to run a knife through me. I was too quick for him, though I did not get away without that."

Bob opened his broad palm, and showed a prodigious white scar which zig-zagged across it. Elizabeth shuddered.

"Well, you are not surprised that I did not hasten to send you an account of *that* cheerful little beginning? After that, I did a bit of everything—helped in a store in Cape Town, ran an up-country post-office, worked as a farm laborer, broke in horses, tramped, starved, almost died. It was about then that I met Bill, and if it hadn't been for him, I shouldn't be here now. He is not educated, and rough enough, but sound and sweet as a nut. I had a terrible attack of fever, and in my lucid moments, was sure I was dying. Then a veil seemed to be lifted from my eyes, and I knew myself for the fool I had been, the selfish, self-satisfied fool. I began also to think about you differently. I had missed you more than I can say, and thought about you constantly all along, especially the nights when I slept under the stars, for I remembered your saying once that Life could never lack beauty and dignity in a climate where one could be always, night and day, in the open air, and it seemed as if everything would be easy again, if you were only there within call. If I didn't write, it was only because I hadn't the courage to tell you how down on my luck I was, what a miserable failure I had made of things. I knew it was cowardly of me, but I didn't realize then that I was behaving like a cur to you, after what we had been to each other. But during that fever I began to understand something of the woman's heart in you, which had hidden itself behind the frank girl I had known; knew suddenly all you had been and done for me, and what a poor return I had made for it; knew that my silence had been nothing less than a crime against you; knew that I loved you, had always loved you, had been nothing and done nothing since I had left you. God! the agony of mind that that knowledge brought me! I was tortured with the kind of remorse that a man must feel, when havig found a priceless pearl, he lets it carelessly slip through his fingers. It was a great longing to pay back in love and care some of my debts to you that kept me from dying, I believe. Anyway, I came slowly back to life, with Bill's help, with a new sort of belief in myself which I felt was going to help me to succeed in something, for it is only when a man begins to work for somebody that he loves better than himself that he is able to bring out the best that is in him. As soon as I was well enough, Bill and I set out together for an unworked diamond mine, for which he had got the rights from a fugitive he had helped out of the country. But before that, I wrote and told you everything, feeling somehow sure that if my letter found you, it would find you just the same, ready to understand and forgive, ready perhaps to give to the new Bob some of the tenderness I guessed then you'd had for the old one. But my letter was returned to me from 'your mother's old house, marked 'Gone, no address,' and I had no better luck when I wrote to Burrows and Burrows, who never replied. So there was nothing to do but work, for I had no money to go home and look for you, and nothing to offer you when I got there. But this time I worked with the energy of three men. Bill and I set about exploiting the diamond mine ourselves, and after a year of hard labour, knew we were to be rich men. We got the coolies started working, and organized everything properly; then I came away. I have left Bill to supervise things, but promised him to be back in three months. So I must start in a week."

"Oh, not so soon!" cried Elizabeth, whose eyes had moistened, then glowed, during the course of Bob's simple but graphic tale.

"But you will come with me?" There was a whole world of anxious pleading in Bob's voice.

"I couldn't possibly be ready," said Elizabeth, unguardedly.

"Oh, if that's all," cried Bob, with a sudden extraordinary light in his eyes; "you remember how long it took me to get ready, and there was no money about then." He was leaning over Elizabeth's chair now, his hair almost touching hers.

"No, no, that isn't all," said Elizabeth, starting up, and pushing him gently from her. "There are all sorts of other things. You must go away now, Bob. I am tired and overwrought, and may let you believe things that I shall be sorry for to-morrow. Besides, it's after eleven, and *this* landlady is not used to late hours or gentlemen visitors. I shall entirely lose my character." Elizabeth tried to smile to hide the trembling of her lips.

"Hang your landlady and your character! I will look after that. I shall not go until I have got something that I have been wanting for a very long time." Bob's voice had become obstinate and masterful.

"What's that?" asked Elizabeth doubtfully.

"When I thought I was dying, Betty, the greatest regret I had was that I had not kissed you that evening before I left. Though you were so proud, I did not think you would have minded then. It seemed to me that I was dying without having tasted of any of life's sweetest things, and the thought was a very bitter one. It is two years since then, but that regret, instead of diminishing, has sharpened into a still keener longing, and to-night, for my welcome home, I will not be cheated out of what I was fool enough to let slip at our parting."

Elizabeth's feeble resistance was no match for the strength of Bob's long pent-up tenderness. He drew her to him, and kissed her on the hair, the eyes, the mouth.

"Don't be so silly, Bob dear," she murmured. "Don't you know I am thirty?"

But the all-conquering Bob of the old days had won her again, and she knew it.
—*British Weekly.*

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Teddy's Soliloquy.

Grown folks are so queer, it seems to me;
They almost make me vexed;
They think I ought to be one day
What I can't be the next.

One day my sister Kate and I
Went out of doors to play
Beside a little muddy pool;
She got right in my way.

I didn't think, but threw a stone
And spattered Kate's new frock;
She jumped, and home she crying went,
To tell about the shock.

Then mother said: "Why, Teddy Jones!
A big, smart boy like you!"
And grandma said: "You've grown so big
I thought you better knew."

My father said: "Boys will be boys;"
But Aunt Mary hushed him quick.
"Ted Jones," she said, "is much too big
To play that shabby trick."

And Aunt Maud pitied "poor, dear Kate";
At me sharp looks she threw.
"You ought to act the man," she said,
"A boy as big as you!"

Next day I asked to do some things
That big folks will enjoy.
"Oh, no!" they said, "you're much too small,
You're just a little boy."

Of course, I know grown folks are right;
But truly I'm perplexed
At finding that I'm big one day
And very small the next.

—*Lippincott's.*

A Forgiving Party.

"All them 'at's mad at me an' ready to furgive come to the appel tree at 5.
"Allan."

It was chalked on a board in big letters, so that Philip could easily spell it out. And Philip was mad at Allan, because Allan had hit his dog with a stone, so that the dog was limping all day. To be sure, Allan said that he had not seen the dog, but then Allan was always doing things and saying things he didn't mean to.

Nancy Oaks came along just then, and read it carefully. "I ain't a-goin'," she burst out. "He broke my Ruby Pearl so 'at she'll never go to sleep again. He run over her with his express wagon, he did! I won't go to his old party."

Patsy heard her, and laughed. "Well, you'll see me there," he said. "An' I'll squirt with his hose all I want to. You see if I don't!"

Meanwhile, Allan had various troubles of his own. All this had come about by his learning the text, "Let not the sun go down upon your wrath." His mother explained it to him. "There's a whole lot that's mad at me," he said, sorrowfully, to his mother.

"See if you can not find a way to make up with them," his mother replied. And Allan had gone to the barn to look at the colts, when the idea of a makeup party came to him. "If mother'd let me have some cookies an' popcorn, I

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could get 'em together before the sun goes down, and then mebby I'd get furguv."

So the next thing was to ask mamma and she said there were plenty of cookies for a party, and Jane should set the table for him under the apple tree. But now, when it was three in the afternoon, Allan's heart misgave him. He was afraid nobody would come. "About all I play with are mad, and it'd be lonesome if nobody came," he thought.

Jane set the table under the apple tree. There were cookies and honey and ginger bread, and popcorn, and pink lemonade, but Allan could not feel as if this was a picnic; it was a very subdued little boy who awaited Patsy as he came forward with a cheery "Hello there!" He was followed by the twins, Bee and Boo, who lived in the large house around the other side of the hill. They were mad because Alan wouldn't let them ride in his automobile. But the automobile was on hand now, and they raced down the hill, after one longing look at the honey quivering in the sunlight. And so one after another they all came, even Nancy Oaks, made up, until there wasn't one who had not forgiven him when the sun went down.—*Exchange.*

Mr. and Mrs. Mink and the Little Minks.

The Minks are a very fine family, and people are glad to see them. Some of their cousins are called Sables, and others Ermines, and all have pretty and costly clothes. The mother Mink is a beautiful brown creature with a very long tail, about as large as an English hare, quite slender and graceful. All the Minks and Martens wear two fur coats, one above the other. The under one is short and woolly, and sticks close to the skin, keeping its wearer warm in coldest weather and dry in deepest water. The outer coat has long, glossy hair which throws off the rain as does the thatch of a cottage.

When our boys and girls want to bathe in the sea, they must take lots of trouble, wear a special bathing dress, and be careful not to take cold, nor spend too much time dressing.

The little Minks and Martens and their numerous cousins can spend as much time as they please in the water. Their costly fur dresses can stand all sorts of mud and dirt and water. All they have to do when tired of their bath is to shake themselves and run about in the sunshine, and they are all right again. These happy little people live on fish and have great fun in catching them. They catch the fish as they need them, and seem perfectly satisfied; but now and then a special dainty in the shape of a fat frog or sleek, shining lizard comes their way and then there is a wonderful commotion. And I am sorry to say that these good little fisherfolk will quarrel and fight just like any other common wild creatures.—*E. A. Matthews, in Sunbeam.*

How He Did It.

Mrs. Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil, said the other day:

"She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely.

"One day, in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater.

"She watched the youngster one winter afternoon do the front and back roll, the grapevine, the glide, and other feats, and finally, overcome with enthusiasm, she patted him on the back and said:

"'How on earth, at your age, did you learn to skate so magnificently?'

"'By getting up every time I fell down,' was the boy's simple answer."

Intolerant of Hindrances.

A Swede started out as a missionary to India, and some friends tried to dissuade him from his errand. "Why, man," they said "it is so hot there you can't live. It is 120 degrees in the shade. "Vell" said the Swede in great contempt "ve don't have to stay in the shade, do ve?" It was entirely possible, he thought, for any man to find larger hardships if the smaller ones were too trying.—*Robert E. Speer.*

A Trip to a Star.

"Let us suppose a railway to have been built between the earth and the nearest star. "By a consideration of this railway's workings we can get some idea of the enormous distance that intervenes between Centauri and us.

"Suppose that I should decide to take a trip on this new aerial line to the fixed star. I ask the ticket agent what the fare is, and he answers:

"'The fare is very low, sir. It is only a cent each hundred miles.'

"'And what, at that rate, will the through ticket one way cost?' I ask.

"'It will cost just $2,750,000,' he answers.

"I pay for my ticket and board the train. We set off at a tremendous rate.

"'How fast,' I ask the brakeman, are we going?'

"'Sixty miles an hour, sir,' says he, 'and it's a through train. There are no stops.'

"'We'll soon be there, then, won't we?' I resume.

"'We'll make good time,' says the brakeman.

"'And when will we arrive?"

"'In just 48,633,000 years.'"

Autoist—Will the next road to the right take me to Squiggstown?

Pedestrian—Ya-as, I believe so.

Autoist—That's the road that crosses the little white bridge?

Pedestrian—Ya-as, I reckon it do.

Autoist—Schoolhouse painted yellow?

Pedestrian—Ya-as, I reckon it's yeller.

Autoist—Well about how far is it?

Pedestrian—Dunno, mister. I'm a stranger round here!

Teacher: "What was the first thing the Israelites did after they came out of the Red Sea.' Small Boy: "Please sir, they dried themselves."

Christmas Suggestions

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—We urge upon our friends everywhere to actively enlist themselves in the effort to create clubs of new subscribers. While the net gain in our circulation is most gratifying each week, yet our friends could help us increase by geometrical rather than arithmetical ratios, if, inspired with joyous enthusiasm for good works, they would practically apply themselves to sending the CHRISTIAN-EVANGELIST on its mission of love and teaching into multitudes of new homes in their vicinity. We are pleased, however, to report the following new clubs received last week:

Kansas, Ill., F. B. Thomas, pastor..... 3
N. Tonawanda, N. Y., W. C. Hull, pastor. 3
Liberty, Mo., Robt. G. Frank, pastor.... 6
Ronceverte, W. Va..... 8
Ashland, Ky., Wm. D. Ryan, pastor....10
Huntington, W. Va., C. H. Bass, pastor..13

WHAT FRIENDS ARE SAYING.

Enclosed find $3.50 for CHRISTIAN-EVANGELIST. Find I can not give up the "Easy Chair." A. W. Hawkins, Richmond, Virginia.

Have been using your Bible school literature for some time and like it very well. I am always looking for the best. I am personally acquainted with Brother Stevenson and think he will do your publications great good.—H. Akers, Newman, Ill.

"I accidently found a copy of your Bible Student and found in it some doctrines to which I heartily agree. I want to learn more about your articles of faith. I am at present a Baptist minister, but cannot read John 3:5 without believing just what it says and also your rendering of verse 6. Send me the latest copy of your 'Bible Student' and 'The Care of All the Churches,' by Monnell. Yours in Christ,
A. S. Ulm, Griffin, Ga.

To what other shall I liken THE CHRISTIAN-EVANGELIST, and with what comparison shall I compare it; it is as sweet to the taste as a rich home meal to a soldier long out on a hard campaign. This week's issue is a feast to a man's soul. Oh, for the cessation of this miserable controversy over nothing in our own ranks! We are doing too great a work to "come down" to petty disputes and bickerings. God bless you.—Chas. Bloom (Minister), Newman, Ill.

The Diamond Anniversary at Bedford, Ohio.

(Continued from Page 1560.)

it has given to the world. Few churches possess so much musical talent. This was well used during the sessions of the anniversary. One of the interesting features was the song, "The Little Brown Church in the Dell," sung by six ladies who had sung it at an entertainment in the church when little girls, in 1856.

The communion service will never be forgotten. Lathrop Cooley, who sixty-five years ago had preached in Bedford, was at one side of the table and F. M. Green, who first visited Bedford sixty-one years ago, was at the other side. It was a solemn and sweet hour to all present.

The church was never in a better condition than now. The fellowship is ideal and the spirit beautiful. There are no bosses or factions. It is indeed a people in whom the spirit of God dwells. The immediate need is a better house of worship in a more favorable location. But time will meet that demand. C. A. Freer.

The Man of Cheer.

We love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face, but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood thrush or the brown thrasher sings. God bless the men of cheer!

There is plenty of trouble here, but we need not increase it. There is a lot of dying ahead of time. They are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, dismalest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have doubts, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also.

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The space usually accorded a self-laudatory preface, the Editors have modestly given to the "Doxology" and "The Lord Is In His Holy Temple."

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

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Volume XLIV. Number 50.

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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Current Events

The President's Message.

The message which the President presented to Congress at the opening of its session was not an oooch-making document. He makes many recommendations, some of a somewhat radical character, but says nothing strikingly new on any topic of first rate importance. A revision of the currency law to secure greater elasticity is recommended, but no specific program is urged. Tariff revision after the election is suggested, but the tariff on wood-pulp used in paper manufacture should be removed at once. The Sherman anti-trust law should be amended so that only bad combinations will be outlawed. A plan of federal incorporation or federal license for railway companies doing interstate business is recommended. The imposition of an inheritance tax is suggested and, if it can be done constitutionally, a graduated income tax. The plan for a deep waterway down the Mississippi is approved and other measures looking to the conservation and development of natural resources are brought to the attention of Congress. An increase in the army is asked and an appropriation is requested for the building of four additional battleships and a corresponding number of smaller vessels for the navy. The President recommends the establishment of postal savings banks and the extension of the parcels post. His most radical suggestion is that the campaign expenses of the great parties be met by an appropriation by Congress, thus obviating the necessity for contributions from corporations.



The Gyro-Car.

Tops have been toys for many centuries, but few efforts have been made to make practical use of the principle on which the top works. The principle is that any body which is rotating rapidly tends to continue rotating in the same plane. This tendency to rotate in the same plane prevents it from tipping over. So the gyroscope, an elaborate form of top with revolving wheels within wheels, appears to defy the law of gravitation. An English inventor, Mr. Louis Brennan, has applied the principle of the gyroscope most ingeniously in the construction of a railway car which runs on one rail and is kept in equilibrium by the action of a pair of rapidly revolving flywheels which operate as a gyroscope. Mr. Brennan is a practical and successful inventor who is in charge of a factory which manufactures for the British government a torpedo of his own invention, the steering gear of which embodies the same principle. After many years of experiment he has apparently perfected a car which will run on a single rail or cable (not suspended from it, but in equilibrium upon it) with a smoothness and safety unknown to the common double-railed car. The British War Department, a concern which is indisposed to sudden excitement over new things, has made an appropriation to enable Mr. Brennan to build a larger car than his present successful model. It seems not improbable that the invention will mark one of the great revolutionary steps in the development of transportation methods. McClure's for December contains an interesting account of it.



Arm-Chair Officers.

An order recently issued by the President makes it clear that arm-chair officers are not to be tolerated in the army. Every officer must be able to ride with his command. An army officer must be physically fit to ride for three days in a test march, covering thirty miles a day. Those who can not meet the test will be retired. This is well, so far as it is an incentive to the officers to keep themselves in good physical condition by exercise and temperate living. But there are many army officers, in the engineering corps, for example, whose value and efficiency are quite independent of their skill in horsemanship or their physical endurance. War has become a very technical profession and the most valuable man in it is not necessarily the Richard Coeur de Lion of gigantic strength. Sometimes a man who can not ride much can plan and construct extremely well.



Paternalism.

The alleged paternalism of the present administartion, and especially the recent action in the sale of bonds to relieve the panic, suggests the remark of a little girl who was saying her prayers one night when the flurry was at its worst. After a comprehensive and detailed petition for the welfare of each member of the family and numerous friends, she concluded: "And, O Lord, be awful careful of yourself, because we have only you and the President to depend on, and papa does not like the way he is acting just now."



The Swedish Monarch.

Europe has lost one of its grand monarchs. Oscar II. of Sweden was great in size and great in heart and might be properly entitled to the same characterization in regard to his mental culture. He was born in 1829 and became king in 1872. He gave much attention to internal improvements, added greatly to the efficiency of the army and reorganized the railroad system. His life in many respects as ruler corresponded with the ideas of the great English statesman, Gladstone. Oscar set himself against "the Napoleonic idea," allayed the friction between Swedes and Norwegians and in his kingly democracy promoted the work of local self-government. He is succeeded by a bluff and hearty son of whom the people speak well.



Over-Education in Germany.

Germany, the true home of higher education, is said to be suffering from over-education, which is quite a different thing. So many men have been educated in the professions and also in the non-professional branches of university work that the professions are over-crowded and technically trained men command miserably small salaries. This situation suggests two comments. The first is that any process of genuine education, enlarging a man's powers, broadening his view of the world and developing his appreciation of the best things, carries with it a real benefit even if it does not bring increased earning capacity. The other is that it is an ill-adjusted system of education which issues in an over-crowding in any group of callings. No nation can have too many intelligent and trained men, but a nation can have too many intelligent men trying to practice law or medicine or trying to secure positions as university professors. What is evidently needed is that the trades and handicrafts should be held more in honor, and that education should lead to these callings as well as to the professions. It is a false idea of education which assumes that education must take a man out of business or agriculture or the practice of a trade.



When John Wesley was asked the secret of the efficiency of his followers, he replied: "They are all at it and always at it. Each new adherent is not only set to work, but kept at work."

Editorial

"The Heart of the Gospel." III.*

On "The Rationale of the Cross," the author holds that the two things that can be confidently affirmed of the death of Christ upon the cross are that it is "*revelatory* and *instrumental*." That is, it is a revelation of God's measureless love, which can find no higher expression, and also of his *righteousness*. "It shows the fixed hostility of the divine nature to sin. It is *instrumental* because it is the weapon which God uses in the extermination of sin. It is such a demonstration of divine love as makes the highest appeal to the deepest there is in the human heart. What humanity needed, above everything else, was an adequate revelation of divine love. To know God as love is to know what is most essential in him, and is to come into possession of the life eternal. That is the reason why God has been at so great pains to reveal himself. The delay of this revelation through the cross was because it could not have been understood sooner. 'In due season Christ died for the ungodly."

As to the vicarious nature of Christ's suffering, this is no strange incident in the life of humanity. It is seen in operation everywhere, even in nature. It is seen in every true home, and is a principle of social action, without which society could not exist. As Harnack remarks, the principle that "everywhere that the just man suffers an atonement is made which puts us to shame and purifies us, is a truth which is indestructibly preserved in the moral experience of mankind." This principle of vicarious suffering needs special emphasis in the social and industrial life of to-day. "No more imperative duty," says our author, "rests upon the Christian teachers of to-day than that of bringing the law of sacrifice into practical operation in all our social realms. Business is largely fratricidal. Men seek their own. Self-interest is allowed to degenerate into selfishness. The golden rule is trampled under foot; instead of sacrifice *for* others, we have the sacrifice *of* others. How to expel the demon of selfishness, how to awaken brotherly interest, how to lead men to love their neighbors as themselves, is the core of the social problem. All else belongs to the outside. To this problem Christianity offers the only real solution. Society is to be saved by the spirit of Christ's sacrifice entering into it." (p. 131)

A chapter on "The Wholeness of Christ's Work" cautions against regarding the death of Christ as something apart from his life and ministry. To be properly understood, it must be considered in its right relation to his life. "The work of Christ," he says "is a unity, covering the whole of his life from the manger to the cross. Incarnation is the starting point, death its center, and resurrection its completion. The death of Christ is not separated from his incarnation on the one hand, or from his resurrection on the other. All are parts of one redemptive unity; all are instinct with one redemptive purpose." This work of Christ is summed up in the words of St. John: "We know that he was manifested to take away our sins." This self-manifestation began with his incarnation and culminated in his death. Still, the author recognizes the truth that "Death, the great revealer, made known the Christ to the world as nothing else could have done. In the suffering, dying Christ we see into the depth of the divine heart as we could do nowhere else."

Space forbids us to deal adequately with other chapters such as that on "The Consciousness of Jesus," showing that he was conscious of his sinlessness and of his Messianic mission, and later that that mission could only be accomplished through his death; and on "The Personal Equation," pointing out that our salvation is not only through Christ but in Christ—"in *whom* we have redemption through his blood". We are not saved by something called the work of Christ, but by Christ himself. What the author seems to guard against here is in putting too much stress upon theories in the abstract, and losing sight of the Christ himself who alone is Saviour. "He is himself the sum and substance of the gospel message." In his chapter, "The Atonement as an Ethical Force," the author shows that the "ultimate end of the Atonement is restored character." The enabling power of the cross secures obedience on the part of man to God which was not possible before. On the Atonement as "The Evangelical Motive," emphasis is laid on the power of the cross as the mightiest motive for bringing men to God. "When men are brought to believe that Christ really died for their sins upon the cross, no other fact in all history can ever move them so profoundly and awaken in them such a feeling of boundless devotion" (p. 161).

Other chapters are on "The Objective and Subjective Relations," on "The Function of Faith," on the Atonement "A Spiritual Reality," which must find its counterpart in human experience, and on "The Cross an Appeal to the Imagination"; on "The Sacraments and the Atonement," showing the relation of baptism and the Lord's supper to the death of Christ; on "The Holy Spirit and the Atonement," in which the Atonement of Christ is said to be the chief medium through which the Holy Spirit works for the salvation of the world; on "The Atonement Continuous," in which Christ is pointed out as still suffering, being crucified afresh by our sins, and on "Social Bearings," showing that through the Atonement "man is set right in the whole circle of his Godward and manward relations"; on "The Timelessness of the Atonement," showing that the death of Christ was retrospective as well as prospective, and that it was "the expression of an eternal principle existing in the depths of the divine nature; and, finally, on "The Purpose of the Ages Fulfilled in the Atonement," in which is is pointed out that "the fruition of God's eternal purpose is the reconciliation of all things to himself by Jesus Christ, the fusion of the kingdoms of this world into a universal kingdom of righteousness," and that "around the cross the centuries circle," and that "in its light the life of man is being transfigured." Some strictures on the work are reserved for another article.

*"The Heart of the Gospel," by Rev. James M. Campbell, D. D. Fleming H. Revell Co., Chicago and New York.

Is the Bible Sectarian?

This question has been answered the affirmative by the decision of the Chicago School Board which, a few days ago, voted not to permit scriptural selections, which had been prepared for that purpose, to be used in the public schools. The reason assigned for this action was that the use of such literature "might result in evoking distrust of the integrity and unsectarian character of the schools." Not only is the Bible to be excluded and extracts from the Bible, but all books containing scriptural quotations are placed under the ban.

We can see valid objections to the introduction of the Bible as a text book in the public schools. Few public school teachers would be competent to teach it without importing into it their ignorant and partial views that would be bound to make it offensive to some. But we are unable to discover any reason why a wise selection of Bible readings containing the sublimest literature and the purest morality and the highest ideals of character, should be branded as "sectarian." No doubt the names of Greek and Roman heroes and even the heathen gods can be mentioned or sung, as these are "nonsectarian"; but the name of Jesus must be excluded because its use would be a sectarianism! Of course the hand of the Jew and of the infidel is the determining factor in such a decision. These are the objectors. It is not that Jesus Christ is a sectarian, or that the lofty teaching of the Bible is narrow and prescriptive in its spirit, but such a teacher and such teaching are seen to be antagonistic to the sectarianism of these Jews and Agnostics.

Some day we shall have a ruling from the highest court in the country as to whether selections from the writings of Isaiah, Amos, Paul, John and the teachings of Jesus, are antagonistic to the unsectarian character of our public schools. But whatever this decision may be, there can be no question of the imperative need of a more faithful teaching of the Bible in our homes, in our churches and in our Bible schools.

A Study of Current Problems.

I. Introductory.

Every movement among men, whether religious, social or governmental, that grows, is constantly facing new problems. If it should die, there is only the simple problem of decent interment to be dealt with; but if it lives and grows, and accomplishes, in some measure, the purpose for which it was originated, it is continually facing new conditions which demand new adaptations of means to ends, new adjustments of forces to facts, new alignments, etc., and all these make new problems. The government of the United States is facing many of these new problems today, and they call for the highest order of statesmanship, and the loftiest devotion to the public good. But we are to study another class of problems—those which arise from the growth and development of our own current reformatory movement in the religious world.

Whatever else our critics may have said of this religious movement, it has never been charged with being dead or inactive. Nor has anyone denied that it has had a marvelous growth and expansion. In the very nature of things, this growth in numbers, in wealth, in social position, in influence, and in organization and equipment has involved many problems in the past, most of which have been satisfactorily solved. For instance, we have had to face the question of missionary organization—that is, whether we have the right to form any such organization, not specifically mentioned in the New Testament, for the spread of the gospel at home and abroad. The solution reached was, that we not only have the right to use such means as are necessary to carry out divine commands, but that we are under the highest *obligations* to do so; but that in the use of plans and methods for carrying out Christ's command to preach the gospel, we must not violate any precept or principle of the New Testament. Within that limit we have perfect freedom to use such methods as reason and experience may approve. That was a great step forward, and our real progress in missionary work and most rapid growth, dates from the solution of that problem.

Not long afterwards, there arose the question as to our right to use instrumental music in the worship in our public assemblies. The conclusion reached, by the great majority of us, at least, after much discussion, was that as the New Testament does not specify what aids we may use in our worship, such as church buildings, with pulpits and pews, music books, with printed words and notes, neither does it specify instrumental music, nor should it be expected so to do, since the New Testament is not a book of statutes, but of *principles;* that as printed music is a guide to the eye so the music of the organ is a guide to the ear, and that the office of each of these is to help praise God effectively in the service of song.

There were those who even opposed the Sunday-school as an unauthorized agency; but it was not long till all reasonable persons saw that it was a most important means of carrying out the divine command to teach. Later on, the Christian Endeavor movement was denounced as an unscriptural innovation with which we could have nothing to do, as it was a recognition of denominationalism, and the pledge actually required the young people to be loyal to their own churches! It did not take long, however, for the common sense of the people to triumph over these superficial objections, and to utilize a movement that had in it such possibilities of spiritual development for our young people.

Then came the question of federation, or the closer co-operation of the different evangelical Protestant churches for the accomplishment of such aims and objects as they hold in common. This, too, met with fierce opposition on the ground that it was "a recognition of denominationalism," and that to co-operate with denominations was to be *denominationalized.* It was only a few weeks since that a great meeting of representative brethren from all parts of the country passed its verdict in favor of such co-operation as was proposed by the great Inter-Church Conference in New York City, in November, 1905. That meeting declared that it was in perfect harmony with the spirit and aim of our religious movement to co-operate with all other Christians as far as it is possible for us to do so in loyalty to our own position and plea, as a means of hastening the unity for which Jesus prayed.

In saying that these problems have all been solved, we do not mean that on any of them there is perfect unanimity of opinion, but that the consensus of judgment, among the really representative men and women of our churches, is overwhelmingly in favor of the conclusions we have stated. And no one who has studied history to any profit can doubt that opposition to these conclusions will be a rapidly diminishing force. It is a noteworthy fact that all these problems, thus far, have been questions of Christian liberty, and that Christian liberty has triumphed in each case over the narrower view which would limit and circumscribe the freedom of action and influence of the brotherhood. Just as Paul's view of a universal Christianity triumphed over the narrower interpretation of the Judaizers of his day, so in every great contest, from that day to this, in which Christian freedom has met Jewish legalism on the field of battle, the victory has ultimately been on the side of liberty. Whenever liberty has degenerated into license, that, too, has been vanquished by the liberty which is *Christian.*

The practical problems we have mentioned could be paralleled by doctrinal questions which have also arisen and which have been solved. But let it suffice, for our present purpose, to say that along with the solution of these practical questions, there has been steadily growing a more spiritual interpretation of our plea and mission, increased emphasis upon the things which are vital and fundamental, less tendency to disputation, a wider feeling of brotherhood, and a deepening sense of obligation to stand true to the great aim of the fathers in promoting the unity of the people of God.

But we have not yet solved all our problems, because we have not yet completed our growth, and our mission in the world. This historical *resume* is but preliminary to the discussion of some of the *living* problems which yet confront us, and in the study of which we shall hope for the co-operation of those who have at heart the continuous prosperity and growth of this great movement within the church for its unity, and for its purity in faith, and doctrine, and life.

Important Announcement.

George L. Snively, who has been employed in the business department of the Christian Publishing Company since January 1, 1906, as General Superintendent, and under whose energetic management the business of the company has grown, and the circulation of all our publications has increased, has heard the call of the pastorate, which, indeed, has never ceased to appeal to him, and has resigned his connection with the company to devote himself once more to his ministerial calling. His resignation is to take effect at the end of the present calendar year.

W. Daviess Pittman, one of the well-known business men of St. Louis, who has also done excellent work as a lay preacher in connection with his large business interests, has been employed to succeed Brother Snively as General Superintendent, having purchased his interest in the company, and will enter upon his work with the beginning of the new year. We are justified, in view of Brother Pittman's past experience and success in managing large business enterprises, in anticipating the

continuous growth of the business of this company, which this year reaches its highest mark.

Notes and Comments.

The following item of news, which we clip from a personal letter from S. T. Willis, of New York City, will, we are sure, be of interest to our readers:

"You will be pleased to know that the Baptist Ministers conference of New York invited all our ministers in New York to attend their meeting yesterday, and unanimously voted to open their doors to us and accept us as members. This they did, and we all joined the conference. This is the list: S. T. Willis, M. L. Bates, J. P. Lichtenberger, L. N. D. Wells and D. H. Bradbury. Dr. Goodchild read one of the best papers on 'Union of the Baptists, Free Baptists and the Disciples.' It will be sent to you for publication in THE CHRISTIAN-EVANGELIST."

While the Editor of THE CHRISTIAN-EVANGELIST was preaching in Boston in 1885-6, he was voted in as an honorary member of the Baptist Ministerial Alliance in that city, and found a congenial home with his Baptist brethren. In cities where this can be done it will be found helpful, no doubt, in promoting the unity of the churches in these bodies.

On our first page this week will be found a revised list of our "Centennial Aims," which we commend to the careful study of all our readers. There is not one of these aims (26 in number) that does not present a most worthy ideal for which to labor. Notice those for the individual and those for the congregation. Here are twelve things which, if realized, would simply revolutionize our work and send us forward on our conquering way with a bound and an impetus that nothing could resist. These twelve individual and congregational aims, even approximately reached, would insure more than the realization of those aims listed under the general heads of "Institutional" and "General." Let preachers and Sunday-school teachers hold these aims up before our churches and Bible schools and emphasize their value. With these distinct and worthy aims before us we ought to make notable progress between now and our Centennial celebration.

What will be the exact date of our Centennial celebration? Why not make it the first week in September, 1909, and make the eighth day of September (which would be exactly one hundred years from the publication of the Declaration and Address) "the great day of the feast"? There would be great propriety in having the date of the convention accord precisely with the great historic event which it commemorates. And then the season of the year would make it far more favorable for a large convention such as we hope to assemble in Pittsburg at that time. The only objection likely to be suggested is, that it would cut a month off of our missionary year; but this could be anticipated by collections, in a large measure, and the reports made to include eleven months, and the full report of the year be published in October. It would be better to have the full reports published a month after the convention, or to have the missionary year close with August, instead of September, than to have the celebration a month behind time. At least, so it seems to us. We throw out the suggestion for the brethren to think about.

The men of the Union Avenue Christian Church held their monthly meeting on Tuesday evening of last week. It was addressed by Dr. W. T. Moore on "John Bull in His Castle," which proved to be a fascinating theme to his auditors. Refreshments were served after the lecture, and the president, W. P. Clarkson, called for an expression of opinion on the best way of making these meetings profitable. A number of short and enthusiastic speeches were made, all of them emphasizing the value of such an organization for men, and the necessity of holding the regular monthly meetings. These local organizations of men are now being formed in nearly all our best churches. It will be easy to weld these into a national organization that will tell mightily on our general enterprises.

These are times that try men's souls and reveal what manner of persons they are. It is no great test of one's faith and love for the cause that he can be liberal in supporting the work of God when money is plenty, but to carry forward great enterprises in a time like the present—that tries the stuff of which we are made. You can tie to the man or the church that does not flinch at a time like this.

Mr. T. C. MacMillan, the new Moderator of the Congregationalist National Council, used a courting illustration similar to that used by W. T. Moore in the federation discussion at the Indianapolis Congress. Mr. MacMillan's explanation of the difficulties which have arisen in the way of the proposed tri-church union is both reasonable and naive. He says:

"You have watched two lovers before they actually became engaged. There is a certain number of moonlight nights, of delightful things said and of hands held. And this is quite right and proper. Every well-regulated marriage begins in this delicious way. Thus it is with these churches. We are a-wooing now. Do not expect us to marry at once. We can not hasten the growth of love. First you will see us agree on a sensible plan of co-operation. That will be our engagement. Finally, but perhaps not till the lapse of years, we shall effect an organic union. That will be our marriage."

There is from time to time evidence of a straining after up-to-dateness, not to use the word "sensationalism" in some church announcements. True up-to-dateness no one can find fault with. It simply means that a church is alive and doing the work it was intended to do. There is a progressiveness that is simply business energy. The "Western Christian Advocate" points out that its publishing company is in no sense behind the times, for it is authority for the statement that during the hot days, when there was not much sale for works on theology, the window of the Methodist Book Concern was filled "with Teddy Bears, and with any number of ten-cent books, telling how the Teddy Bears went to school, went fishing, went to the circus, got into hot water, slid on the toboggan, got caught in a smash-up, came to life again, went on a lark—some eight or ten volumes altogether."—Thus hath our strenuous President taken captive conservative officialdom.

The "Baptist Argus" has an editorial in a recent number under the heading, "The Disciples' Trouble Grows." The reference, of course, is to the recent controversy wherein some of the officers of our Foreign Society were under fire, but the "Argus" also brings in the question of the unrest among many of the young ministers in our ranks, and it seems to see a possible schism. The opinion of the "Argus" does not take into consideration the spirit of the Norfolk convention. It comments as follows:

"Our Disciple brethren are having growing pains. We Baptists know all about that. And we know, too, what it is to have schisms. We recall the Hardshell schism, and the Disciple schism, and, just the other day, the Anti-board schism. We are getting used to schisms. There are worse things, and our Disciple brethren may find that out some day."

From the continued exclamations in some quarters we are ready to agree with our contemporary that some Disciples are decidedly affected by some kind of pains. We sincerely hope they will grow out of them.

The "Congregationalist" thinks that now that Thanksgiving is past we may remind ourselves that gratitude for blessings received should not always be expressed publicly. A lady in Croydon, London, England, returned to the dead letter office a letter with this endorsement: "Please don't send this man's letters here—gone away fifteen months, thank God!" She was sentenced at a trial by jury to pay the addressee twenty-five dollars and costs. She might perhaps, says our contemporary, have saved herself if she had simply labeled the missive, after an eminent example, "Undesirable Citizen."

What did he pay for his pew, and how much did he give to help some poor soul without a breakfast? These questions are suggested by the announcement that some New Yorker recently paid one hundred thousand dollars for the famous "Diamond Horseshoe" box at the Metropolitan Opera House. We suggest a new tax—on spendthrift society functions.

Editor's Easy Chair.

"About this season of the year," as the old-fashioned almanac would say, look out for squalls and multitudes of Christmas shoppers crowding the down-town streets. Christmas is a coming event which each year casts its shadow farther and farther before. It already monopolizes the whole of December, and threatens to overshadow Thanksgiving Day. "Early Christmas shopping to avoid the crowds" has become a sort of newspaper slogan, reflecting, no doubt, the sentiments of the advertiser. On the whole, it is no doubt wise advice, but one doubts whereunto this thing will lead. The other holidays of the year have a right to be jealous, lest Christmas crowd them out of the calendar, or so eclipse them as to render them of little importance. No doubt Christmas lends itself most readily to commercial thrift and a revival of trade, and it is to be feared that this aspect of Christmas is quite overshadowing the real meaning of the day. How shall it be remedied? Christmas is a season of gift-making, and gifts must be purchased, or at least the material for them. This stimulates trade, and hence the very kindliness of people at this season of the year is coined into business profits by those who know how to supply what people want. Let us see to 't, however, that the commercial side of Christmas does not become the chief feature of the celebration. It is well to recall the event which the day commemorates, and seek to catch the spirit of him who, when on earth, had not where to lay his head.

If one goes down into the business streets of the city these evenings, and sees the teeming throngs of people shopping, and notes the burdens which they are carrying home, he will find it difficult to realize that there is a monetary stringency which is said to be holding the country in its relentless grasp. As a vault-opener and anti-money-hoarder, Santa Claus can give Secretary Cortelyou several points. The merry old optimist of the sled and reindeer laughs at the idea of money-hoarding keeping him from distributing his usual gifts among the people. The spirit of generosity which characterizes the Christmas season is more than a match for any pessimistic outlook which would put a veto on the exchange of gifts. Even the Scrooges find their miserly hearts warming under the genial glow of the Christmastide, and make investments in charity and kindly deeds which they would not think of doing at any other season of the year. It is safe to remind our readers again, as we have often done, that the surest way to have a happy Christmas is to plan some gift or deed of kindness to those who can not repay you in kind. In making others happy we find our own highest happiness. The poor, which we always have with us, are sure to appreciate and be grateful for any small gift which will brighten their lives and make them feel that they have a part in the joy and blessings of the great Christmas festival.

The greatest possible benefit we can get out of the Christmas season is to catch such a supply of the spirit of Him whose birth the day celebrates as will last us throughout the whole year. Nothing is more needed in our relations with each other than the spirit of kindliness and of charity which Jesus taught and exemplified in his own life. One has but to observe how the principle of selfishness rules so largely in the business and commercial world, and how even in the church itself, where we have a right to expect the prevalence of Christ's spirit, there are exhibitions of narrowness, bitterness, misrepresentation and strife, to realize how far we are yet from being completely Christianized. What a glorious world this would be to live in if we could eliminate sin and selfishness and all hatreds and strifes and evil speakings, and if men everywhere should love each other as brothers and reach out helping hands to each other, and bear each other's burdens! Paul speaks of a "glorious church" that is yet to be. Would not that "glorious church" be here now if all Christians loved each other as Christ loved them, and they should seek to help instead of hurt each other? How all our denominational walls would tumble down before such a spirit, and how the spirit of faction and strife which is marring the peace within local churches and within the several religious bodies would slink a-before the radiance of that charity which way int the pit whence it emanates "thinketh no evil" and which "endureth long and is kind!" We may hasten the coming of such a church by each of us manifesting the spirit of our Master, and avoiding controversy with those whose spirit is not that of unity and fraternity.

A recent topic for our prayer-meetings was, "How God reveals his truth to us in our troubles." The theme proved to be a very fruitful and helpful one in the prayer-meeting which the "Easy Chair" attends. The incident of the young man who was with Elisha at Dothan when they were surrounded by the Syrian hosts was referred to as an illustration of how God reveals himself to us in our difficulties. In answer to Elisha's prayer the young man's eyes were opened to see the hills round about them covered with the chariots of God, but it is clear that had they been backed up by a stronger army than those of the Syrians they would have seen no spiritual reinforcements. "Man's extremity is God's opportunity." Strange we never realize our spiritual resources in God until earthly sources of strength and help fail us. It isn't that God wants us to have trouble, but he wants us to rely upon him, and to receive the truth which he has for us, and we are often unprepared to do either until calamity in some form overtakes us. We never know what a present help God is unless in time of trouble we look to him for strength. We never know our own possibilities, with God's help, until troubles and difficulties multiply and throw us back upon ourselves, and we accomplish feats of endurance and achievement of which we had no conception before. Our example is never so illuminating and stimulating to others as when, in the face of great trials and sorrows, we maintain a calm and serene faith and an undaunted courage, and so reveal to others what God can do for one who commits himself to his care. If it be true, then, that God can show us his highest truth and his greatest mercies in time of tribulation and trial, why should we shrink from them when, in God's Providence, they come upon us?

In the kaleidoscopic life of an editor, the scene of his literary work changes frequently. The foregoing paragraphs were dictated in our office "Easy Chair." This is written on board a passenger express train, and we are looking at the world through the window of a Pullman parlor car. It is a gray winter day, and the leaden skies above have their counterpart below in the leafless trees, the brown stubblefields and fields of cornstalks from whose empty husks the corn has been gathered and cribbed. Piles of wood for winter fires are in evidence, and the fattening swine in their pens are a prophecy of an approaching tragedy of which the victims are wholly unconscious. Here and there, near some farm house a turkey gobbler is strutting with a degree of pride and unconcern about the future which is wholly unjustified by the proximity of Christmas! These Missouri farmers are evidently prepared for winter, so far as material comforts are concerned, but we hope they are not neglecting preparation for a profitable use of the stormy days which will keep them indoors, and the long winter evenings, when books and papers and magazines will prove a source of entertainment and instruction. Blessings on the farmers on whom we are all dependent, under God, for our daily bread! Blessings on the boys and girls who are being reared on these farms, and trained to lives of industry and independence, and to love home, country and God! Of such is the government of these United States.

Ministerial Relief and the Centennial

By W. R. Warren

July 4th, 1844, a great celebration was held in Lexington, Mo. All the surrounding country was searched for veterans of the Revolutionary War. Only two could be found. The place of honor in the Independence Day parade and festivities was given to them. Everybody was at their service. No want of theirs, expressed or guessed, was left unsatisfied. They were the men who had made the day, and all the other Independence Days that were and are to follow.

In 1909 we come to the great Centennial Convention in Pittsburg. We will search out all our pioneers and bring along every one that is able to travel. Those who remain at home will be feted there. The post of honor will be accorded to all who reach the Centennial city. Nothing will be too good for them then. But meanwhile—what if some of them should die of neglect, before the great day arrives!

And after the Centennial, what? Shall the tide of enthusiasm and gratitude be allowed to run out and leave no permanent and practical provision for the necessities of God's servants whom we honor?

Whatever we are going to do, now is the time to be about it. Whatever is to be done, you should have a share in it. Take the offering on December 15. Send a personal gift for the Permanent Fund to the Board of Ministerial Relief, 34 Union Trust Building, Indianapolis, Indiana. The aim is—Relief for All Disabled Ministers; Permanent Fund $:00,000.

"The Doers of the Law Shall Be Justified"

An Exposition of Roman 2:13.

By Prof. I. B. Grubbs

How can Paul make this statement, and yet say in Rom. 3:20 in setting forth the great doctrine of the epistle that "by the works of the law shall no flesh be justified," basing his statement upon the fact that "all have sinned and fall short of the glory of God," and therefore can only be "justified freely by his grace through the redemption that is in Christ Jesus"? If "doers of the law shall be justified," how can it be true that "by the works of the law"—i. e. by doing the things required by the law—"shall no flesh be justified"?

The apparent contradiction disappears when we consider that all men may be "doers of the law" to the point of moral and spiritual excellence, while no man can be a "doer of the law" to the point of moral and spiritual perfection. It is this last that is required by the law, in order to legal justification. For it is written: "Cursed is every one that continues not in all the things that are writte in the book of the law to do them." (Gal. 3:10.) Such a faultless doing of the law with its consequent justification, apart from grace, from faith, from Christ, is impossible for sinful man. Hence the apostle's affirmation that "by the works of the law shall no flesh" [no human being] "be justified."

But there is a most important sense in which men not only can, but must be doers of the law, to rightfully expect any spiritual blessing from God. When he gave through Moses his law to the children of Israel, he intended and exacted obedience to its precepts. He promised to bless them if they obeyed and threatened to punish them if they disobeyed; and he kept his word to the letter in both cases. Though they could not be perfect, they could be good and pious men in the measure of goodness and piety divinely required. And this ability was distinctly recognized in the giving of the law. Hear the utterance of the great Law-Giver in Deut. 30:11-14. "This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say: Who shall go up for us to heaven, and b ing it unto us, and make us to hear it ' t we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it."

So, too, the gospel itself in demanding repentance, which involves an abandonment of an immoral life, enforces obedience to the divine law in its moral aspects—obedience in the sense above defined, or, obedience to the point of moral and spiritual excellence. For although a man may be moral without being a Christian, no man can be a Christian without being moral. "Do we then," says the apostle, "make the law of none effect through faith? Nay, we establish the law." And Jesus, himself, says: "Think not that I came to destroy the law, or the prophets. I came, not to destroy, but to fulfill." When, therefore, the law is said to be "done away" (2 Cor. 3:10), and that Christians "are not under the law, but under grace" (Rom. 6:14), the meaning is that they are not under the law as "the ministration of condemnation," since "Christ has redeemed us from the curse of the law," though all, even angels, are under it forever as a moral code of eternal obligation. This statement, as will be seen further on, from the nature of Paul's reasoning, is strictly applicable t the great moral features of the divine law, which reflect the unchangeable attributes of God, and has no reference to positive and repealable requirements, like circumcision, and the seventh-day sabbath.

Now the context clearly shows that the passage in Romans 2:13 refers to a possible keeping of the law as a condition of a possible justification; for the apostle immediately adds, by way of illustration, that when Gentiles, who have not the law, *do by nature the things of the law,* these, having not the law, are a law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith," etc. When therefore, he says that the doers of the law shall be justified, he evidently speaks of such a doing of the law as could be manifested, even by Gentiles, without a knowledge of the law in written form, as possessed by the Jews. As far as the law was written in their hearts, they could, in the measure of their knowledge and ability, be doers of the law to the point of moral excellence, and uprightness of life; and this as an indispensable condition of gracious justification through the redemptive work of Christ. Note the negative side of the contrast which introduces the statement on which we are commenting. "Not the hearers of the law are just before God, but the doers of the law shall be justified." P ul has in mind the difference between a *mere* hearer of the law, and one who honors the law in his conduct before God and man. Alluding to an important privilege enjoyed by the Jews in hearing the divine law read on every sabbath day, the apostle draws a striking and instructive contrast between a Jewish hearer, who was not a doer, and a Gentile doer who was not a hearer of the word of God, representing the latter, and not the former, as finding justification before God—a justification, however, which as based on the divine mercy is wholly at variance with legal justification, which, as demanding moral perfection, is beyond the reach of both Jews and Gentiles.

Expositors generally, if not universally, give an interpretation of the passage under consideration which conflicts with the clear teaching of the context. Alford, for example, asserts that the apostle, in the statement that "the doers of the law shall be justified," was simply "keeping to general principles, and not touching, as yet, on the impossibility of being thus justified." We have seen that both the doing of the law referred to, and the justification conditioned thereon, are not only possible, but actually realized in the case of Gentiles, who are doers of the law in the measure of their knowledge of the law, as written in their h rts. Paul is not here describing legal justification, which, as grounded on a faultless observance of the law is impossible for sinful men, as shown in Rom. 3:20, and which, in fact, enters into the essence of his great argument against legalistic claims, and in behalf of justification through the redemption that is in Christ Jesus. But he i showing in Rom. 2:13, 14, that no one can properly hope to be justified in any way, who is only entertained by the hearing of the law and who fails to exemplify its moral teachings in his daily deportment.

Finally, we ought to observe that the context of the passage before us throws

much light, as do some other passages, on Paul's use of the term "law," in his great argument on justification. In reasoning with Jewish legalists, he would, of course, refer, for the most part, to the Mosaic code. Yet, that law is but one form of the great divine law before his mind—a higher form, indeed, than its form as written in the hearts of untaught Gentiles, but lower than its form as exemplified in the moral demands of Christianity. And here we fully agree with Dean Alford when he says: "There is but one law of God"—one eternal moral law—"partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ."

Lexington, Ky.

Forcing the Millenium

By William Durban

Here in London, close to St. Paul's Cathedral, and therefore "Under the Dome," like Brother Power, but with a difference in longitude of over 3,000 miles, I hav been surveying things that have mixed themselves chaotically. I will seek to unravel a few of them. I have at times been told that our American friends do not take much interest in things British. Sometimes by excellent Americans I have been treated to this remark, but, curiously enough, these same good Americans have been the most inquisitive and interested persons as to British affairs and conditions that could possibly be encountered. But, even if Americans were really indifferent to our insular and imperial doings, I think that I could for once stir a little sympathetic interest in the minds of my readers. For we have come to a peculiar pass in both countries. I understand that a stupendous crisis has arisen in the United States and that the outlook is so bewildering that no man can venture to predict anything concerning the possible development. Immense potentialities attach to the near future, but these are absolutely indefinable. Therefore I invite my kind American readers to attend with special interest to some outlines of the situation on the European side of the Atlantic, seeing that the prospect is clearer, and some of the indications of what is likely to happen may be interpreted without rashness.

Pepper and Gas for Women.

A great revolt is in progress on the part of the intellectuals in our circle of British womanhood. It is rapidly becoming impossible for any statesman to speak at a political meeting with peace and quietness. Every day the attempt is made during the Parliamentary recess, and on each occasion the proceedings are violently interrupted by clever, demonstrative, and determined women, who raise in chorus shouts of "Votes for Women," and as the appointed stewards at once become "chuckers out," free fights take place and all is confusion. In great meetings Mr. Asquith, Chancellor of the Exchequer, and Mr. Haldane, Minister of War, two of the most eloquent and popular of the Liberal Cabinet, have found it impossible to gain a hearing. And now, the tables are turned. For where the Suffragettes are holding meetings, crowds of students and other young men gather for the sake of smashing the chance of a hearing by the Amazons. These young gentlemen do not scruple to fling about cayenne pepper, to open bottles of sulphuretted hydrogen, and to throw mice on the platforms. My own impression is that the women will win eventually, but that their methods have been both wise and unwise. They were right in actively demonstrating the impatience they felt, but wrong in breaking up gatherings of the Liberal party, seeing that this is the very party to which they acknowledge they can alone look with any hope for the promotion of their cause. They know that the Tories are the implacable foes of the female suffrage, and yet they have left the Tory meetings unmolested. Liberals favor female suffrage, but the women who call for votes are angry because Sir Henry Campbell and his ministers do not bring in a bill and do not promise to do so at an early date. So the women are trying to force a millenium.

Revolutionary Socialism at the City Temple.

I have taken further opportunities of listening to the Thursday sermons of the Rev. R. J. Campbell at the City Temple. These discourses grow in power and eloquence. Mr. Campbell is certainly a magnetic speaker, yet he has few dramatic or rhetorical gifts. At the same time he waxes both rhetorical and dramatic under excitement in every sermon since he took his extraordinary new departure. He is now the great pulpit Socialist of England. And he is also a great platform Socialist. I heard him exclaim that if Jesus were here he would be the Revolutionary Socialist of these days. But I noted that on the same occasion Mr. Campbell boldly showed where Jesus was wrong in his expectations as to what was to eventuate. Mr. Campbell does not for a moment believe in an infallible Christ. He thinks that Jesus was very much mistaken even about his own death and resurrection. Of course he was obliged ingeniously to try to explain certain sayings of Jesus about his own destiny. I always try to be fair to Mr. Campbell, because of his great position, his personal excellence, and his evident sincerity. But at the same time I appreciate the force of the sarcasm of a genial but very candid critic who recently said, "Mr. Campbell is calling for new heavens and a new earth, with himself as the only competent general manager." Mr. Campbell is not altogether addicted to euphemisms, and he certainly provokes counter-criticism. I myself as I listened to him only a few days since heard him declare in a violently sweeping generalization that the religious press was "a rotten institution." He gave the religious press no credit for any higher motive that that of making money. You will not wonder that this has been at once indignantly resented. It was one of the most unjustifiable imputations ever uttered by any Christian minister. It is plain that, as Mr. Campbell lately addressed an immense Socialistic meeting at the Alexandra Palace in the most fervent terms, denouncing the present social system most unsparingly, just as he does constantly in the pulpit, he is also now to be counted amongst the enthusiasts who are seeking to force the Millennium which we all desire, but which most of us feel must be waited for until humanity is better fitted by a general change of moral character for a happier environment. We cannot force the Millennium. It will come of itself when humanity is fit for it, and a fitter humanity will usher it in.

Across the Channel.

Of course, living so close to France, we in London are deeply interested in the ferment and the broil in Gallican politics and Gallican ecclesiasticism. There in France certain feverish Progressives have been also seeking to force the Millennium. They have failed. The French Socialists under

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too.

"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a hearty meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville" in pkgs.

the leadership of Herve have split from those who follow Juares. The schism can not be healed. Socialism in France is closely identified with atheism. It has flung up all faith, all religion, all sanctity, and has exiled God from the universe. But these Socialists of France dream that they can rig up a universe of libertinism, of secularism, of free-love, and of freedom to sin, enthroning the devil in the place of God and worshiping the lusts of the flesh as the only idols in the pantheon of the social revolution. This is the actual typical Socialism of France, though of course here and there representatives spring up of a nobler type. But these do not count and are not heeded. The rank and file of the French Socialists are simply spiritual anarchists. They would if they could force a devil's Millennium. What France needs is what was expressed in the words of one of her reformers of the last generation—"The only hope of my country is a reversion to Puritanism." And the prayer of all the friends of "La Grande Nation," should be, "Dieu protege la France!"

A GOOD INVESTMENT By C. O. Ewing

What a Bible School Did for a Louisville Church.

We are all looking for a safe investment in these times of financial disturbances. The Broadway congregation of Louisville, Ky., has recently invested in a Sunday-School Revival on which it is receiving dividends daily instead of semi-annually.

The question of Sunday-School Revival was first brought before the official board of the Broadway Church by our pastor, W. N. Briney. The suggestion at once met with the most hearty approval of every member present.

I knew nothing of Miss Eva Lemert or her methods, but felt that if she was a trained Sunday-School worker the undertaking would be a pronounced success.

Having been superintendent of our school I at once recognized the importance of such an undertaking. It would give the school the prominence it should have in church work. It would resul in a stronger and better church. If we receive 85 per cent of our church recruits from the Sunday-School why not make it just as strong as possible? I am of the opinion that the Sunday-School has too long been neglected. If we are to have a strong spiritual membership we must have the very best school possible. With this end in view we undertook the SundaySchool Revival.

Our people were thoroughly prepared for the work when Miss Lemert arrived. With the most hearty co-operation of the active workers she was soon able to double our enrollment. I think a word in regard to Miss Lemert's plans is not out of place. She works only for permanent results; indulging in no boom or exciting methods. She is perfectly sound in all of her teachings and does not put herself prominently in the forefront. Being modest and retiring, she prefers to direct the movements of the workers and keep herself in the backg ound.

The best evidence that the work done during this revival is permanent is that it has not lagged, in the least, since Miss Lemert's departure. I have been connected with this church all of my life and I consider this revival the best investment it has ever made. The expenses were all paid and a handsome balance left in the treasury without a single plea for money.

I am of the opinion that this movement for better Sunday-Schools will soon become a national effort.

I have asked several others connected with our school to write their impressions of the revival, which they have gladly done.

This is what our pastor, W. N. Briney, says:

Under instructions from Miss Lemert, we made careful preparation for her coming. For weeks the program of our fall work had been spoken of from the pulpit, and the Sunday before Miss Lemert's arrival cards were distributed in both school and church announcing the beginning of the Bible school revival the following Wednesday night. On Monday circular letters were mailed to every member of the church. Monday night a meeting of the district visitors was held, a large section of the city having previously been divided into convenient districts. Wednesday night Miss Lemert faced a fine crowd of happy and expectant people. She did not disappoint them, but in her simple, quiet, business-like way filled all present with an earnest desire to build up a great school. Every one went out from that meeting with an invitation upon his lips for every one he met, who was not an attendant at any Bible School, to come to Broadway. Thursday night the workers reported that about one hundred and sixty promises had been secured from persons not members of any Bible school, to come to Broadway the following Sunday. About th same number were reported on Friday night. On that brigh and beautiful first Sunday morning in October they began to come in, some singly, but the great majority in groups of from two to ten, the old scholars oringing in troops of new ones. Early in the hour the Superintendent sent the janitor up-stairs to pull up the partitions between the Bible school room and the auditorium. When the school assembled after the classes, there was a whole church full of bright and happy faces. When the secretary announced that we had reached the number we set out to gain, the applause was delightfully hearty and spontaneous. Thus it went on during the four weeks Miss Lemert was with us. Our average attendance for the year up to the first of October had been about 200. During October the average attendance was 491, and the average offerin was $46. The offerings paid all the expenses of the revival. The enrollment of the adult Bible class was increased from 25 to 90, the Young Men's Bible class from 15 to 75, the Young Women's Bible class from 14 to 50, and other classes in proportion.

Enough time has elapsed since Miss Lemert left us to give a safe indication as to the permanency of the work done under her leadership. The average attendance for November has been just 400, and the offering has never fallen below $20. A street car strike in progress in Louisville greatly inconvenienced our people last Sunday, and affected the attendance somewhat. The permanent results of the revival have thus been beyond our most sanguine expectations. Our church and school will never be what they were before Miss Lemert came. We now have the idea of big things into our heads, and expect to go right along with the work. We have outgrown our accommodations, and a committee has already been appointed by our official board to enlarge our capacity. Our hope is to have a modern Bible School equipment. The whole church feels the

MEMORY IMPROVED

Since Leaving Off Coffee.

Many persons suff from poor memory who never suspect coffee has any thing to do with it.

The drug—caffeine—in coffee, acts injuriously on the nerves and heart, causing imperfect circulation, too much in the brain at one time, too little in another part. This often causes a dullness which makes a good memory nearly impossible.

"I am nearly 70 years old and did not know that coffee was the cause of the stomach and heart trouble I suffered from for many years, until about four years ago," writes a Kans. woman.

"A kind neighbor induced me to quit coffee and try Postum. I had been suffering severely and was greatly reduced in flesh. After using Postum a little while I found myself improving; my heart beats became regular and now I seldom ever notice any symptoms of my old stomach trouble at all. My nerves are steady and my memory decidedly better than while I was using coffee.

"I like the taste of Postum fully as well as coffee. My sister told me two years ago that she did not like it, but when I showed her how to make it according to directions, she thought it was delicious.

"It is best to pour cold water over your Postum, let it come to a boil, then boil 15 minutes. That brings out the flavor and full food value."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Get the booklet "The Road to Wellville," in pkgs.

impetus of the Bible School revival. We had ten special services in the church during the last two weeks of the revival, and 46 persons came into the church, and 15 others have come in since. We are thoroughly convinced that the future of the Broadway church depends upon the prosperity of the Bible School. That is why we sent for Miss Lemert. The results fully justify the effort. It was a great success from every point of view. Our prospects are brighter than ever before. For Miss Lemert and her work we have the very highest regard, and she has surely won a secure place in the affections of the Broadway people.

The following is from our superintendent, Forrest L. Moseley:

It has been my heart's desire to have a Bible School revival ever since I have been superintendent, but I could never get the steps to be taken clearly in my mind. When Miss Eva Lemert came into our midst she made it so clear and easy, that we had no trouble in doubling our school. The beauty of it all is that there is no end to the growth of such work, for she makes it possible for every member of the school to be doing something, and when we begin working for a thing, we immediately find ourselves very much interested, and consequently soon have some one else interested. You know the old saying, "nothing succeeds like success," and we found that to be true with our revival, for we have secured regular pupils who claim they have never been in the Bible School—but church members for many years.

Our revival has set aside the old idea that parents should always send their children to the Bible School. It also does away with the idea that when a boy or girl reaches the age of sixteen or eighteen, they are too old to attend Bible school. Our greatest gain is in the adult classes, and that makes the parents bring their children instead of sending them, thereby leaving no time in life, when one can leave off this great work. We paid all our extra expenses, and our school has been very much strengthened financially, so we are much better able to take care of our current expenses. A committee to make arrangements to build a room large enough to accommodate our school has been appointed, as we have completely outgrown our old quarters.

There are many reasons, too numerous to mention, why a Bible School should have a revival, such as can be conducted by Miss Eva Lemert, and I heartily recommend her plans to anybody. If you are doubtful in regard to the matter, try it once, and you most certainly will be convinced of her great work.

Prof. W. H. Bartholomew is principal of the Louisvile Girls High School, an elder in the Broadway church, and teacher of the Bible class in the Sunday-School. He gives his impressions of the revival as follows:

Miss Lemert impressed me as a woman of faith in God and his word, and full of Christian enthusiasm. Her methods were conservative, that is, they were based upon pyschological principles; a practical knowledge of which she gained by the study of the doctrine and methods of Jesus in enlightening the minds, purifying the hearts, and directing through these, the wills of mankind. Hence, she always, as her Savior did, clearly distinguished the means from the ends in every process involving duty and conscience. Illustrations, incidents, the text books, etc., and even the teacher were only means to lead the minds of the children to have faith in Christ, and to exercise a prompt and loving obedience to his commands, which must ever be the end of all Bible school efforts. It is in the Bible school that the children are trained for intelligent Christian service.

Miss Lemert emphasized time and again that the Bible is the only text book of the Lord's day school, for as Paul said to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In the preparation of the Bible lessons from time to time the thoughts of the Bible on the subject of the lesson should be first studied; after that commentaries, encyclopedias, etc., may be consulted. But, when the teacher comes before his class, he should exclude the latter that the word of God may occupy its proper position in the minds and hearts of his students. Further, the word of God is the sword of the spirit, and it is in the Lord's day school that a knowledge of its qualities and purposes are gained that it may be effectively wielded in the time to come. Scriptural or religious ideas are accurately expressed in the language of the Bible, hence it is inconceivable that the wisdom of men can suggest any improvement of the same. The best way, then, to enforce Christian truth and duty is to use liberally the language inspired of God. And, further, inspired illustrations will illumine the text more and better than those suggested by the human mind. How essential, therefore, that the children should become familiar with the very words of the Bible.

This is an epitome of Miss Lemert's work while she was with us and may the Lord bless her, keep her and cause his face ever to shine upon her.

The Geography of Missions

By W. T. Moore

Progress is never in straight lines. It is either circular or is zig-zag in its course. There is really no exception to this rule. Indeed, the whole universe seems to be constructed upon the principle here indicated. From the smallest molecule to the largest world that rolls in space, everything is circular in form, and everything moves in certain orbits which are practically as definitely described as the movements of the planets.

Now is it not well to study the course of missions in harmony with its universal law? And by so doing, may we not find an additional reason for a missionary spirit that will carry the cross into the nations that lie west of us, since not only the star of empire westward takes its way, but also the star of Bethlehem follows the same direction? If we will study a trustworthy map of the world, we shall probably be astonished to find that the gospel has never made progress in the direction of the east. It is true that we are accustomed to speak of many of the old civilizations as belonging to the East, whereas as a matter of fact, most of them lie west of us. Christianity began in Palestine, which lies east of us. It spread at first chiefly south, and then north and west until it largely reached most of the countries of western Asia, some of the countries of Africa, and nearly the whole of Europe. But the singular fact which needs to be emphatically noted is that it did not spread toward the east. More than two-thirds of Asia and all of the islands of the Pacific remained untouched. In due time the North Atlantic was crossed, and from Plymouth Rock and Jamestown the gospel began to be preached on this great western continent. For a time it remained here. During this stationary period, efforts were made to reach those countries which lie east of Europe through European missions. These efforts were only partially successful. Indeed, compared with the work to be done, they amounted to practically very little. The reason for this is not far to see. The course of missions is not eastward, but westward. This being true, it is impossible to hope that the non-Christian countries lying east of Europe will ever be conquered by European missions. These countries must be reached through America, and this lays upon American Christians an overwhelming obligation. All the countries lying west of us must be christianized through influences flowing westward. We must reach China, Japan, Siberia, the Philippine Islands and Australia by the way of America. This is the high road that leads to success, and when these nations shall receive the gospel, it will continue to travel westward until it reaches the place from which it started, and then perhaps it may overrun Europe again with an added increment of strength by reason of its contact with oriental civilizations. Nor is it impossible to suppose that crossing the Atlantic again it will come back to these United States with a new force of spiritual power.

But some one may say the time is yet long before this can possibly happen. Not so long as we might think. We are living in a wonderful age. The world has come to be a very litle sphere. We can go around it in comparatively a few days. Civilization is moving on at rapid strides. The Bible is being translated into all languages. Missionary activity was never so great as at the present time. We simply need to get our true bearing and keep our flag moving in the right direction. Our first duty is to the western nations lying next to us, such as Japan, China, Asiatic Russia, etc., and then these nations will carry the gospel on westward

(Continued on Page 1594.)

Our Budget

—Ministerial Relief offering next Lord's day!

—The panic is getting worse, and is likely to die of starvation.

—Too much confidence and too healthy condition of banks and business in general for a panic to live long.

—Our readers are paying up back dues and are renewing for THE CHRISTIAN-EVANGELIST, regardless of Wall Street.

—A great winter's work is ahead of us, a part of which is to multiply readers of THE CHRISTIAN-EVANGELIST.

—What can be done in increasing a Bible School? Read the article "A Good Investment," on page 1586.

—In view of the Christmas holiday the CHRISTIAN-EVANGELIST will have to go to press early next week. Correspondents please take notice and get in news promptly.

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—A church has been organized at Henryetta, Ok.

—F. M. Colville takes the work at Tuttle, Oklahoma.

—S. B. Russell leaves Memphis, Tex., for Grinnell, Kansas.

—D. G. Wagner, of Mt. Morris, Ill., has accepted the work at Ansley, Neb.

—At Kingfisher, Ok., there is progress in all lines under H. H. Saunders.

—Harold E. Monser is to hold a meeting for the church in El Reno, Ok., in January.

—Charles E. McVay will sing for L. G. Parker in a meeting at Weldon, Ia. December 22.

—George H. Farley has returned to Muskogee, Ok., and is open for evangelistic work.

—J. L. Hollowell writes enthusiastically of a meeting held at Brashear, by J. W. Davis, of Kirksville, Mo.

—J. C. Eubank divides his time between the churches at Winsboro and Sulphur Springs, Texas.

—C. O. Reynard highly commends the work of Miss Allie Dean, of Hiram, who led the singing in his meeting.

—W. O. Stevens has been delivering a series of Sunday evening talks to girls at Mineral Wells, Texas.

—T. S. Lunbeck reports the organization of a class of Legions of Honor Bible Studies, at Latimer, Kansas.

—At Hugo, Ok., splendid progress on the church building is reported by J. R. Baird, the living link of Ardmore.

—I. N. McCash has just dedicated the building at Vallejo, Cal., raising $1100 on the occasion. A. O. Hushaw is the minister.

—E. L. Kirtley has done a good work at Ada, Ok. He has been there just one year, and will continue, with an increase in salary.

—S. P. Spiegel, whose likeness appears on another page, is a brother of O. P. Spiegel, now holding a good meeting for the First Church, St. Louis.

—We hear good reports of the work at Bellaire, O., under the leadership of W. D. Van Voorhis. J. E. Lynn, of Warren, O., is announced for a meeting here.

—An addition to the property at Albion, Ill., has just been made, in the way of two Sunday-school rooms and a baptistry. D. W. Connor reports the church prosperous.

—Our C. W. B. M. missionaries in Mexico are now putting out an English edition of "La Via de Paz".

—A Teachers' Training Class of 50 has been organized at Norfolk, Neb., and Dr. O. R. Meredith is superintendent of the Bible-school there.

—L. D. Sprague is assisting G. F. Bradford in a meeting at Van Alstyne, Texas. This church has for some months been without a minister.

—J. C. Mason recently dedicated a beautiful house of worship for L. G. Ament and his congregation at Stratford, Texas. The work here progresses well.

—The congregation at Durant, Ok., recently purchased one of the choicest lots in the city and are planning to erect a $16,000 building. Edward Ewell is leading them.

—R. M. Messick has been at Halfway, Ore., since the middle of October, as a supply for T. F. Rawlins. He will probably remain until next June. His family will remain at Salem.

—The congregation at Bartlesville, Ok., have sold their old church property and expect to erect a commodious building on a lot in a more desirable location, which they have just secured.

—The congregation at Crawford Road, Cleveland, O., has moved into the basement of the new church building. The main auditorium and Bible-school rooms will not be finished for several months yet.

—J. E. Story, pastor of the church at St. Elmo, Ill., was recently married to Miss Mabel Wise, of Tamalco, Ill. Talmage Defrees, a college chum and life-long friend of the groom, performed the cermony.

—We regret that we could not be present at the tenth reception of J. T. Boone at the First Christian Church, of Jacksonville, Fla. Brother Boone has done a great work for the brethren in that city.

—A. W. Place and wife, of Pittsburg, Pennsylvania, who have been appointed missionaries of the Foreign Society to Japan, will sail from San Francisco on the good ship Siberia, December 24, for their chosen field.

—The foundation for the new church at Wellington, Kan., is being laid. The building is to be brick, trimmed in stone. Last summer the parsonage was remodeled, at a cost of $1,500. L. T. Faulders is the minister.

—A substantial chapel building has just been dedicated some six miles south of Coma, in Hopkins county, Texas. W. A. Jackson, who works for "Uncle Sam" six days in the week, preaches there on Lord's days.

—Ellis B. Harris, whose permanent address will be Dayton, Wash., has secured the services of Edna Earle Houser, of Lincoln, Neb., as singer for his evangelistic work. His time is spoken for already for several meetings.

—Work at the Island Church, Wheeling, W. Va., is making good progress. This is not an easy place in which to win men to Christ. A. L. Ward's class of men now numbers twenty-eight, while the general attendance at the school has increased.

—A friend in Indiana has sent the Foreign Society his second gift on the annuity plan. A friend in Arkansas sent a gift in the same way. This was his fifth gift. The Foreign Society could use money to great advantage just now in providing the $25,000 building in Havana, Cuba.

—A. L. Ward, writing of four addresses of unusual importance, given by Pres. A. McLean, Dr. Royal Dye, Prof. W. B. Taylor and Secretary H. A. Denton representing their special interests, says these were great educational opportunities for his congregation.

—R. H. Sawyer is leading the church at Carrollton, Mo., in a practical work for the young people. Six rooms in the church building have been fitted up as gymnasium, library, reading and game rooms. A good orchestra has been added to the Sunday-school.

—In another column we give a report of the Texas Lectureship, which goes next year to Waco. As this town is the seat of Texas Christian University and is as accessible as almost any city in the state, there should be a great attendance.

—No other evangelist ever left so many friends at Elmore, Ohio, as did J. P. Allison, of Cleveland. So writes the minister, C. B. Stevens, who reports that the meeting just held leaves the church in possession of a harmony and prosperity that it has not known for years.

—In another column will be found an appeal for Bethany Assembly. This Indiana institution is to celebrate its 25th anniversary as a Chautauqua and convention assembly of the Disciples of Christ. The effort to increase its facilities and further beautify its grounds is a worthy one.

—We are glad to learn of the marriage of Beulah, daughter of Brother and Sister A. J. Bush, of Wichita Falls, Texas. The happy bride of Wm. Albert Boggess has been a great factor in the Juliette Fowler Home. Brother Boggess is an efficient preacher and now one of the state evangelists.

—C. M. Farnham, of Newberry, Indiana, made a pleasant call at the CHRISTIAN-EVANGELIST office last week. Brother Farnham is a Harvard graduate and is devoting himself to evangelistic work. He has excellent commendations and would like to help some of the churches in Missouri.

A BIBLE FOR CHRISTMAS

Our readers will notice on the last page of our Thanksgiving issue the announcement of the "Economy Bible Club," whereby arrangements have been made to give CHRISTIAN-EVANGELIST subscribers the privilege of participating in the purchase of their limited number of $4 Bibles at $1.50 each, postage or express charges paid. The Bible offered is the famous "INTERNATIONAL" SELF-PRONOUNCING TEACHER'S EDITION, a copy of which should be in every home, and for those who have not already selected their Christmas presents, this is an opportunity of which they will be glad to learn.

Send your order direct to Economy Bible Club, 1303 to 1304 American Tract Society Bldg., New York, N. Y.

—Randolph Cook, financial secretary of Oklahoma Christian University, reports that there are now 200 students enrolled, representing sixteen states. Over forty of them are studying for the ministry.

—W. G. Johnston writes in commendatory terms of Jas. Mailley, minister at Greensburg, Ind., who helped him in a meeting at Lawrenceburg, one of the most difficult fields in the state for gathering accessions.

—The work at Philipsburg, Pa., is prospering. There have been numerous additions and $2,500 paid on a $3,800 lot. This congregation has granted its minister, D. F. Harris, the privilege of holding a meeting for some other church after the holidays.

—The Vine Street Church, Nashville, Tenn., hopes to become a living-link in the Foreign Society this year by paying $600. They even hope to go up to $1,000, if it is possible. Our churches in the South are taking on new life and their enlarged interest in world-wide missions registers a larger interest in every good work.

—The churches in Tuscarawas County, Ohio become a living-link in the Foreign Society and will support a missionary on the foreign field in the future. This is a decided step in advance, and C. B. Reynolds, of New Philadelphia, and Chas. Darsie, of Uhrichsville, are to be congratulated upon their leadership in this enterprise.

—The office of J. Fred Jones for the state work of Illinois, is still at Bloomington and not at Stanford, as was made to appear in a recent issue. Brother Jones' home is at Stanford, but mail sent to him there may be delayed. Address, Illinois Christian Missionary Society, Bloomington, for all business connected with the state work.

—Our church at Murray, Ky., has just taken the collection for home missions. Two hundred dollars was the amount aimed for, and twenty-five dollars in excess of this was received. This congregation has in the past few years built one of the handsomest church buildings in any town of the size in the state. E. B. Bourland is the minister.

—Jas. R. McIntire reports from Grand Island, Neb., that his congregation has voted to begin the preparation at once for a great evangelistic campaign next fall, under the leadership of some well-known evangelist. Brother McIntire is very cordial in his appreciation of the assistance of F. E. Day, pastor of the church at Nelson, in a recent meeting.

—Signs of promise at Monett, Mo., appear in the fact that the Bible school is steadily growing. A teacher-training class has lately been organized and is doing well. The entire church board joins their minister in tithing their income for the Lord, while several of the families are voluntarily doing the same. A union temperance movement has been started in the town.

—Oliver Cook reports that the young men of the church at Columbus, Kan., are now doing excellent work in the ministry, Elmer Larson preaching at Hollowell and Fred Lee giving his time to two churches while taking work in the State University. Fred Hood, another young man who recently united with the church, will enter upon some kind of religious work, perhaps that of Y. M. C. A. secretary.

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—"We feel as though we were holding revival meetings all the time." So writes Ada L. Forster, who is minister of the church at Fairmount, Minn., where rapid growth is reported. This cause has been established only two years and as yet there is no building. The field, like many towns in Minnesota, is not an easy one, but the brethren believe that success will attend their efforts.

—M. M. Nelson, state evangelist of Colorado, sends us a report from Durango, in the following terms: "We have just set sail a new ship of Zion, built on the pattern given by the Holy Spirit through the apostles. Fifty-four passengers were enrolled last Lord's day. The ship will be for the service of God and the salvation of men. May she surmount every wave and anchor at last in the harbor of the blessed."

—W. E. Spicer writes us from Pittsfield, Ill., that a telephone message from Chambersburg brought him the sad news of the death of Gilbert A. Gish. Brother Gish was in the midst of a fine meeting with home forces. He had preached his sermon, dismissed the congregation, and died in a few minutes after reaching his home. He was a young man who was making a splendid record, and the Pike county churches will feel his loss.

—The congregation of the First Church, Paducah, Ky., having been without a pastor for more than a year, was not in the best condition when Samuel B. Moore recently entered upon the work there. Since he came, prosperity has attended them. Nearly $2,000, we understand, has been spent on improvements, and the ladies of the church have a considerable sum in hand for redecorating the auditorium, which is one of the best in the city.

—Robert Simons became pastor of the Christian church at Pleasant Hill, Mo., last June, since which time there have been twenty additions to the congregation, seven of them by confession and baptism, and a considerable amount of money has been raised and spent in repairing the building. The church is ready for a forward movement. Joseph Gaylor is now in a meeting there, a C. E. Society has been organized and a hot local option campaign is being waged.

—The First Christian Church at Portsmouth, O., is about to organize a second congregation in the east end of that city. A canvass has been conducted under the leadership of J. P. Myers, the minister, and sufficient pledges secured to hope that an active young minister may, by the co-operation of the state board, be placed in this field which is bright with promise. The community numbers about 30,000 people, and it is believed that a second church will be self-supporting.

—The congregation of the Howett Street Christian Chapel, Peoria, Ill., is very happy in the donation of an addition for the accommodation of their Bible school. This was made necessary by the growth of the work. Brother Rotchford, the Sunday-school Superintendent, acted as chairman. Mrs. Simonson and H. F. Burns contributed to the occasion, and Wm. Price, the pastor, gave the dedicatory address, his subject being "The Church and the Community." This enlargement will lead to a greater work.

—J. E. Denton has closed his work at Petaluma, Cal., and entered upon ministry to the church at Richmond. The congregation he leaves is in good condition. The Bible school has trebled its attendance and there were thirty-seven additions to the church membership. The church has paid a better salary to its minister, it has contributed liberally to missionary enterprises, raising last year for all purposes more than $2,000, with a membership numbering less than one hundred. A good man is in view to take this work. One of the chief inducements leading to Brother Denton's going to Richmond, is the fact that this is near Berkley where is located the University with other educational advantages for his family.

—W. J. Dodge was asked by a little band of disciples at Claremore, Ok., to hold a revival and dedicate their building. S. R. Hawkins, who was to have helped, was only able to be present at the evening service. Over $1,000 was raised, which, under the stress of the financial condition, was more than the brethren expected. This town is one of the best in that section of the new state, and Brother Dodge reports a good feeling toward the church. There is a fine field for evangelistic work in neighboring villages. The membership contains some splendid material, and it is hoped that a minister may soon be located there. Parties interested may write to S. R. Hawkins, South McAlester, or to R. A. Atkisson, Claremore, Oklahoma.

—Our church at Texarkana, Texas, has had a successful year. Nathaniel Jacks is the minister, and is able to report 244 additions at home and 61 in outside engagements. The financial record shows over $7,000 raised, $5,900 of this being by the church, and nearly $900 by the Ladies' Aid. Every condition seems hopeful and assuring. The membership has been more than doubled; the Bible-school gained more than 300 per cent; the Ladies' Aid is now one of the largest in the brotherhood, and, under the untiring leadership of Mrs. Ben Foreman, further success will reward it. The society has adopted an orphan in the Grand Prairie Home, and he is expected to develop into a preacher. Supt. Andrew Rose and a faithful corps of teachers are responsible largely for the phenomenal success in the Bible school. Many improvements have been put upon the property, which is estimated to be worth more than $40,000. The Central Church stands for both Arkansas and Texas, its membership being made up about equally from the two states.

I Want To Tell You

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—The First Church, Rochester, N. Y., made an offering of over $210 for state missions. Robert Stewart is the minister and the work goes on well here.

—The Endeavor Society at Bushton, Ill., has been reorganized and J. A. Lytle reports a growth of interest in the general work.

—The Bible school at Montgomery, W. Va., continues to increase, the enrollment now reaching 203 and the Home mission offering $42. So writes George F. Crites.

—E. W. Allen's congregation at Wichita, Kan., is planning for a Scoville meeting next spring. They have a fine teacher-training class and all the church work is victorious.

—Z. E. Bates is the minister of a splendid church at Atchison, Kan., where the work moves auspiciously with large congregations. This church observes all the special offerings.

—A thank offering of $200 was taken at the delightful anniversary services at Keokuk, Ia., on November 24. This church is prospering, in every way, under the leadership of M. J. Nicoson.

—An Endeavor Society was organized at Skidmore, Mo., September 22, with a membership of ten. It is now able to report sixty-eight members, and active for usefulness. Winn R. Matsler is the minister.

—J. J. Limerick, minister of the church at Dinuba, Cal., writes that the brethren there will not soon forget the services rendered to them by Cal Ogburn, of Bakersfield, and Mrs. W. W. Pew, of Fowler, in their recent meeting.

—The Bible school at Ash Grove, Mo., is rapidly increasing in numbers under the superintendency of W. S. Barnett. A good meeting has just been held at this place by David Millar. The church is forging ahead under the leadership of B. F. Norris.

—E. C. Tuckerman, who was united with Brother Wilhite in some fine meetings, will join forces with C. R. L. Vawter in January, when they begin a meeting in West Virginia. Mrs. Tuckerman, who is a splendid personal worker, will also assist.

—The Bible school at Huntington, Ind., has an average attendance of over 500. More than this number signed the temperance pledge on the recent occasion of the world's temperance day. Brother Shelburne is able to report the general work in fine condition.

—Lew D. Hill expects to give all his time now to Christian work. He preaches at Bushnell and hopes to get things thoroughly established soon. He is engaged there until February 1. Churches wanting meetings after that date may write him at Blandinsville.

—T. A. Abbott very cordially commends George A. Butler, our blind singing evangelist, who is a very worthy man. He has just closed a successful eight-months' engagement in Oregon, and churches desiring his services can address him for the present at Mound City, Mo.

—A beautiful new house of worship for the congregation meeting at Anderson Avenue, Knoxville, Tenn., has just been dedicated by L. L. Carpenter. There is great rejoicing because of large congregations, great enthusiasm and generous giving. Percy T. Carnes is the successful minister.

—President A. McLean and Secretary Stephen J. Corey, of the Foreign Society, are making a vigorous and successful campaign conducting Foreign Missionary rallies. These missionary institutes are becoming increasingly useful in imparting missionary information and are creating missionary interest in the foreign work.



THE CHURCH OF CHRIST

By a Layman. EIGHTH EDITION SINCE JUNE, 1905

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—Excavation for the foundation of the new church at Aurora, Mo., has been made, but G. E. Prewitt, the minister, writes that the panic may work some hardship in the matter of the building. The local option fight, which has just closed there, was a victory for temperance by more than two votes to one; and this is a mining town.

—Joseph Gaylor's fine meeting at Duenweg, Mo., had, as one result, the raising of $1,700 to pay for the new auditorium, one-third of this coming from new members. One hundred of the additions were grown people, and fifty of them men, many of influence in the town and county. Bother Gaylor says the saloons have received their death blow through this meeting, and he prophesies that the church there will, in five years, be the strongest congregation in Southwest Missouri. He is now in a meeting at Pleasant Hill, with Robert Simons.

—Morton Gregory, who has made such a success of the work of the Central Christian Church, Walla Walla, Wash., writes us that S. G. Fisher has just been chosen to succeed him as pastor. The Central Church is one of the largest and best organized churches in the West, and the brethren feel that under Brother Fisher's leadership success will continue to crown their efforts. From the letter-head of the paper on which he writes, we gather that Brother Gregory has gone into business life, in the capacity of president of an insurance society. Whether he will continue to preach as occasion offers, we are not informed.

—Before this copy of THE CHRISTIAN-EVANGELIST reaches the hands of some of our readers, Miss Bertha Caroline Mason will have become Mrs. James Henry Fuller. THE CHRISTIAN-EVANGELIST has received an invitation from Mr. and Mrs. J. C. Mason to attend the marriage of their daughter, on December 12, at the Oak Cliff Christian Church, Dallas, Tex., to the minister of our church at Sherman, in that state. We congratulate all parties. Brother Fuller is a minister who has accomplished much good in the Lord's work, and we scarcely know what the C. W. B. M. work in the state will do without "Sister Bertha", as she was so widely known. Perhaps, however, she will continue to take some active interest in its larger field, though the state of her health may prevent this.

—Dr. W. T. Moore addressed the men of the Union Avenue Christian Church at the inauguration of their winter session last week. Brother Moore went on to Pittsburg to meet the Board of Bethany College, to discuss plans for accomplishing the work he has set his hand in trying to raise an endowment of half a million dollars for the college founded by Alexander Campbell. It is to be hoped that all our preachers will take this matter at once into consideration and not let next Education Day (which is the third Sunday in January) pass without seeking to raise on an average of one dollar per member in their congregations. With two years in which to secure the dollar there should not be the least difficulty. Any Christian Endeavor Society or Bible school could raise the whole apportionment for its church by putting into force a self-denial ordinance in the matter of ice-cream and soda water for a few weeks.

—H. R. Ford has resigned as pastor of the church at East Dallas, Texas, to take effect January 1. He will then have served as pastor there three years. Brother Ford has not, we believe, made any definite plans for his future work. The church at East Dallas has been established just over four years. This church is supporting Dr. Minnie Rioch in India, under the Foreign Board, and helping to support a pastor in one of the weaker churches in Dallas, through

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the Home Board. It will also assist another of the weaker churches in that city as soon as the right man can be found for it. Over $1,600 has been raised for missions, benevolence and education. The membership was increased by 51, and the financial receipts amounted to over $7,000. A new lot, costing $8,500 has been purchased and plans completed for a new building, and the future of the church, if it secures a good pastor to follow Brother Ford, has the brightest promise. During his three years of ministry there were 380 additions, the total receipts being $19,300, over $3,200 going to missions.

The Declaration and Address.

The Centennial edition of Thomas Campbell's immortal document will be ready about January 15. It will be a handsome pamphlet of 64 pages and cover. The price will be 10 cents per copy, $1 per dozen, $6 per hundred, all prepaid. In all copies of advance orders a fine portrait of the author will be inserted. Advance orders of 500 or more copies will also have name of church or other local imprint placed on cover free.

Advise W. R. Warren, Centennial secretary, 203 Bissell block, Pittsburgh, Pa., how many copies you will want. Send no money until notified that the books are ready.

Bethany Assembly—Silver Anniversary.

Twenty-five years ago Bethany Assembly (Chautauqua) was organized. Next summer will be the silver anniversary. We ought, before our coming meeting, to put thousands of dollars of improvements on our grounds, and to present a program worthy so great a brotherhood as Bethany Assembly represents. It was organized by the largest state convention ever convened in Indiana.

One share of stock in the assembly costs $20. Every preacher of the Christian Church in Indiana ought to be a stockholder. Will not each church raise the $20 and present the minister with one share of stock?

We also ask the Disciples of Indiana to give the assembly at least $1 as a silver offering for this glad anniversary. Many brethren in other states will be very glad to join in this fitting celebration. We hope and believe that these offerings will be prompt and unanimous. If any Disciple in Indiana can not send us $1 please write us and give us your sympathy. We shall hope to hear from brethren in many other states.

Wabash, Ind. L. L. Carpenter, Pres.

Eureka College.

The movement inaugurated at the Jacksonville convention to secure eighty people, who will give $25 a year each, for five years, to support a man in the field in the interest of Eureka College, is meeting with favor. The committee now has sixty names, and quite a number have taken the matter under advisement. It is very important, however, that we finish this matter at once.

Quite a number of us are beginning to feel that the thing of great importance among our people at the present time is the college problem. Our colleges must be endowed. We will need our schools worse during the second century of our movement than we did during the first. Many of the men entering the restoration movement in the early days received their training in other schools. The time has come when this matter must be looked after largely by ourselves. The man who believes in our plea and who believes that we have a permanent mission must be interested in the cause of Christian education.

Just as soon as the preparatory work is completed, namely, as soon as we get the eighty people, plans will be outlined for a vigorous five years' campaign in the interest of Eureka College. We will need the hearty co-operation of every member of the Christian Church in Illinois, and we will certainly expect the fellowship of the Alumni Association.

H. H. Peters, Dixon, Ill.
A. J. Elliott, Peoria, Ill.

The Georgia State Convention.

The annual state convention of the Churches of Christ in Georgia, consisting of 200 delegates, was royally entertained by the First Church, Atlanta, November 18-21. The great Wilson-Lintt meeting was in progress and occupied every convention evening except Monday, at which time Ira M. Boswell, of Chattanooga, delivered a sparkling address in behalf of the Foreign Christian Missionary Society. Tuesday the Woman's Society for Georgia Missions and the Christian Woman's Board of Missions held successful and entertaining sessions. Mrs. M. E. Harlan, of Indianapolis, and Mrs. M. R. Ford, returned missionary from Porto Rico, were present and added much to the interest of C. W. B. M. session. Wednesday and Thursday were devoted to the Georgia Christian Missionary Society, during which time masterly addresses were delivered by our national secretaries, G. W. Muckley, J. H. Mohorter, W. J. Wright and W. R. Warren. Roger L. Clark, of Savannah, Ga., delivered a thoughtful address in behalf of ministerial relief. These men and their addresses were enthusiastically received and did untold good.

The work in Georgia has taken on new life and the churches and individuals represented at the convention pledged one-third more for state evangelization than ever before. The pledges together with the amount promised by the American Christian Missionary Society, amount to nearly $4,500. All the members of the state board except two, who asked to be relieved, were re-elected. H. K. Pendleton was chosen president. The next convention goes to the First Church, Augusta. On Thursday at noon, after making a spontaneous offering for Dr. M. B. Doster, who was present and the oldest preacher in Georgia, the convention closed. The closing scene was touching. The preachers, delegates and others present formed into a circle, joined hands and sang "Blest Be the Tie that Binds." J. A. Lord, editor of the "Christian Standard," Cincinnati, attended the convention and had "Standard" supplies on exhibition.

E. L. Shelnutt.

Interesting Men.

At the annual men's luncheon in the church at Eureka, Ill., a few evenings ago, two hundred and ten men sat down. Harry F. Burns, of Peoria, and W. L. Hipsley, of Table Grove, Ill., made the addresses of the evening and they were most excellent. Mr. Hipsley spoke for the business men and presented a plea for manliness and religion that one does not often hear from a man busy with large affairs. Mr. Burns gave a ringing message on the work the church needed to do to meet the times and presented its need of strong men in a way that challenged all that was noble in manhood.

Dr. and Mrs. Dye recently paid this church a visit and it is safe to say that never in its history has it had a day so full of thrilling address. Men not members of the church, and who had ridiculed missions were converted to the idea. Dr. Dye is one of those men who scout out the paths of civilization and of the kingdom of heaven.

A. W. Taylor.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 7, 1908, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, President.
REUBEN BUTCHART, Secy.

St. Louis, Dec. 5, 1907.

Christmas Suggestions

CONSIDER THESE OFEERINGS

JESSE BEN DAVID By James M. Ludlow. A new illustrated, art giftbook, handsomely decorated in colors by S. M. Palmer. What the shepherds told the Wise Men concerning "The Star of All the Ages" is here retold with a wealth of artistic imagery and literary finish. His work has been set in true Oriental colors, and is a rare presentation of the story of the ever blessed birthday. In box ready for mailing 1.10 net.

THE DAWN AT SHANTY BAY By Robert E. Knowles. This is a new Christmas Story, bound and illustrated for an art giftbook. The author has the faculty of making us feel that away down deep there is a tender heart in the most crusty of humans. The people in this story might have lived next door to any one. They did, however, live in the country of the "White Christmas." Boxed for mailing 1.10. Presentation cards will be inserted.

MARGARET E. SANGSTER.

In beautiful, decorated, covers we have these works of this popular writer.

FAIREST GIRLHOOD. This is bound in 12 mo. form. Gold and White roses. Illustrated with character studies by G. Marshall McClure. 1.50.

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THE QUEENLY MOTHER. Covers in gold and white roses. Illustrations by G. Marshal McClure. A precious treatise on the Realm of Home. 1.50

There could be no more fitting Christmas gift made to Mother, Wife or Sister than one of these Sangster books.

THE CHRISTIAN PUBLISHING COMPANY,
St. Louis.

THE TWENTIETH CENTURY CLASS.

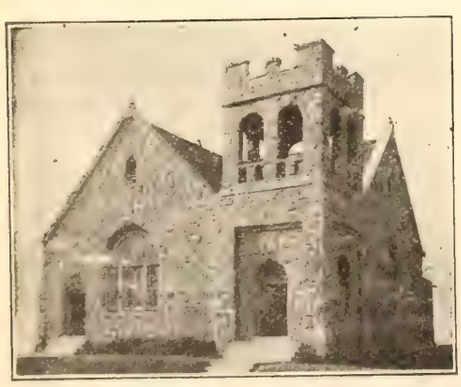
We present on this page a photograph of the "Twentieth Century Class," of which R. H. Crossfield, pastor of the First Christian Church, Owensboro, Ky., is the teacher. It has an enrollment of 156 men. Besides the usual officers, it works through the following committees: Welcome new members, seek employment, devotional, absentee, benevolent, entertainment, advertising, finance and up-to-date. The motto is "Only once a stranger." Besides the button which the men wear, they have a "recognition" by which they know each other. Their aim is to have 200 in this class by January 1. This is the largest men's class among the Disciples of Christ in Kentucky. Brother Crossfield, at the banquet which the class enjoyed some nights ago, telling of the purposes of the class, said he would not minimize women, yet he had no sympathy with the perversion of the Biblical story of the creation which said that God, when he went to make woman, put Adam to sleep and took his backbone from him and made woman from it. Not only Bible study, but fellowship with men is the object of the club.



A SEVENTIETH ANNIVERSARY.

On Sunday, November 24, 1907, the Hyde Park Church celebrated the seventieth anniversary of its organization. It is the oldest Christian Church in Kansas City. Three great services were held: A jubilee service at 11 a. m., a pioneers' service at 3 p. m. and a harvest home service at 8 p. m. A. W. Kokendoffer, of Mexico, Mo., was master of ceremonies, preaching morning and night. He secured the balance of $1,800 needed to clear the debt of $5,500 by January 1, 1908. T. P. Haley delivered an address in the afternoon on "Reminiscences of Pioneer Days." The music for this service was furnished by a trio of old-time music masters. Over fifty members of the Old Men's Association were in attendance, the oldest being Calvin Smith, founder of Smithville, Mo., aged 94.

This congregation was organized as a country church by Elder Frank Palmer in 1837. Its first home was a log church built on the farm of Jacob Ragan. This farm is now covered with some of the most beautiful homes of the city. The old site is occupied by the home of Stewart Taylor, 3644 Holmes street, son of J. Z. Taylor, an early pastor of the First Christian Church of Kentucky. In 1847 a brick church was built in the village of Westport, which still stands at the corner of Westport avenue and Central street. The church occupied this building until 1903, when it entered its present home, built under the heroic ministry of Roger H. Fife.



Hyde Park Christian Church, oldest Christian Church in Kansas City.

The church is located at Westport avenue and Main street in one of the finest residence sections of the city. It will be only six blocks further from the new union station than the Long building at Tenth and Grand. It is on the axis of the city's southward progress. Business houses are going up all the way out to it. The city limits are a mile south, and fine residences extend for three miles or more south of our church. In the steady march of the city's southward progress we are destined to be the next of our congregations to become a downtown church. Before another decade goes by we will need to build here a great institutional church, if we expect to fulfill our mission in this strategic field.

I became pastor here a little more than two years ago, during which time we have received almost 300 persons into the church. The present membership is 460. We will use the duplex envelope system next year, and expect to make weekly offerings for missions. We hope to become a living-link on both the home and foreign fields next year.

Louis S. Cupp.

Practicing the Golden Rule.

Last August my daughter and I went to Hubbard, Texas, for a meeting, to a small, somewhat discouraged band of Disciples. I began our meetings with indication of great good being done. One night I preached on the subject, "What Church Shall I Join?" and the Presbyterian minister told me before he left the service that I was the narrowest man he ever saw. A few evenings later the Baptist people began a tabernacle meeting in the same block with us. We continued, and at the close of the meeting steps were taken to secure a minister, and on October 1 I took up the work here. Much prejudice was exhibited in the entire town. A little later the Presbyterian folks began a meeting, and I was the only available song leader in town, and at their solicitation went and took entire charge of the music for their meeting, which created a better feeling for us. During the meeting we organized a pastors' association, and I was elected president. When it came to a selection of the men to give the Thanksgiving address I was chosen for that. A little later the Cumberland Presbytery convened here, and I had charge of the music for the assembly.

None of the churches have large evening crowds, so I began a series of congregational visitations. On a recent Sunday we met at our usual hour, had a short song service dismissed and proceeded altogether to the Methodist Episcopal Church. We have not only preached "Christian Union" from the pulpit, but have endeavored to practice it from the pews as well, and it really has more effect preached in that way, as it then becomes practical. Otherwise it is simply a beautiful theory, doing no one any good whatever.

You remember the good old woman who was asked if she had tried the method of Christ of "heaping coals of fire on the head" of her husband, in order to bring peace into the disturbed home. Her reply was, "No, but I've tried scalding water, and that seemed to have no effect." Many times we have been trying scalding water without good effect; let us now try the golden rule a while, as well as the heaping of coals of fire.

Wallace M. Stuckey.

A Royal Gift.

The Home Board has received an annuity of $5,500 from a friend in Kansas, whose heart has long been in the Lord's work in America. This fund at the death of the annuitant will become a permanent named memorial fund, bearing the name of the giver. It will be invested so that the interest will support an evangelist in some needy field every year while time shall last.

—**Leaves From Mission Fields.** By N. M. Ragland. This charming book of 273 pages consists of memoirs of the distinguished missionaries Mrs. Harriet Newell, Mrs. Ann Judson, Miss Mattie L. Judson, Mrs. Josephine Smith and Charles E. Garst. It is bound to create great interest in missions in the heart of every reader. $1.00.

Poems and Songs

The thousands who have read the exquisite poems sung by the talented THOMAS CURTIS CLARK, and printed in the Christian-Evangelist and other papers during the last four years, will be delighted to know the author has at last yielded to the solicitations of admirers and is having the best of them bound in book form.

They will be inclosed in a blue cloth cover bearing a unique gold stamp. Price, $1.00.

Among the titles are:
"The Way That Leads Back Home."
"My Pilot Knows."
"Love's Miracle."
Three Lullabies.

These will be ready for distribution for Christmas Gifts.

THE CHRISTIAN PUBLISHING CO.
ST. LOUIS.

A PLEA FOR THE SMALL CHURCH

For some time I have felt that some one should make a plea for the small church, in localities presenting large opportunities—towns of 1,000 to 25,000 inhabitants, county seat towns, towns with good prospects; yea even our large cities. There are places where we have a few members with pastors that need the very best men of our brotherhood to give them a send-off. There are hundreds of such places where a single meeting would establish a good strong church, if this was conducted by a strong team of evangelists. Even larger returns could be secured than entering some of our large well-pastored churches.

My labors for the past few months in fields of this character have been to me such a blessing that I make this appeal hoping others will seek this experience. I entered five small churches during the year. I did so partly by choice and partly by necessity. When I re-entered the field as an evangelist twelve months ago, the small churches were the first that wrote me concerning meetings. I accepted a few meetings where I thought I saw fertile fields. These proved such blessings that I entered others from choice.

From my actual experience on the firing line I believe that any first-class team of evangelists can enter any city with 60 to 100 members where there is an active minister and conduct a great meeting. I believe it from the following experiences:

At Van Wert, O., a county seat town with 10,000 inhabitants, I conducted a four-Sundays' meeting, which resulted in 91 additions. The church had only 63 active members. It was in many ways a discouraging proposition, but the meeting solved their problems and after months their minister, George W. Watson, writes me they are still booming.

At Chicago Heights, Ill., 25,000 inhabitants, W. S. Lockhart, a scholarly Christian man, who desired to build a work from the ground, gathered around him a few loyal, liberal-hearted Disciples at this fast-growing city, in all a little over a hundred members. Calling me to his aid a large tent was secured. The meeting resulted in 83 additions. They have raised enough to insure a $25,000 building.

This speaks for itself. During the year I have held meetings for a number of our larger churches, some of them having membership of almost 1,000. These resulted in much larger ingatherings, yet when comparison is made I feel that the small church has been most fruitful.

I know that even greater things have been done during the year by other evangelists. We could have twenty other evangelists that could do the same. Suppose we do have 300 to 400 additions to our churches of one to two thousand members, does it mean as much as 100 in a new field, work established and church constructed?

A word concerning the expense of these meetings. They have paid me $100 per week for myself and singer, all our railroad expense, entertainment, advertising, etc. I have gone to some on a collection plan; this has proven even more lucrative to me. I am convinced that any church with an active membership of sixty to one hundred members in a good field can bear the expense of the meeting without feeling the same. These fields need the best men we have, none other can do the work. In conclusion, let us all select some two or three such fields for the coming year. I mean this for the very best men we have in the field. We can then go to the Centennial next year with many new fields taken, much fresh sod broken. I do not mean that we shall abandon the great churches. I am not going to do so myself, but I am going to at least two or three such fields. Come on, brethren, let us help the babes.

J. O. Shelburne.

THE TEXAS LECTURESHIP.

For three days the people of Abilene have had a spiritual uplift in the lectures and papers furnished for "The Texas Christian Lectureship." All these addresses were of a high order, but some of them require special mention. The devotional studies, by H. E. Luck, were very helpful and truly devotional. The main lecturer this time was Professor Lockhart, who, in a series of papers on "The Wealth of Hebrew Thought," came up to the high standard set by Calhoun, Vankirk, Willett and others. These papers gave us "The wealth of Hebrew thought concerning man, concerning God, concerning covenants, which, by the way, was unusually strong; concerning sacrifices, concerning the Messiah and concerning the kingdom." Lockhart is a safe yet rational teacher, and seems to be just the man for the place he now holds.

E. M. Waits, of Fort Worth, gave a paper on "Signs of the Times," treating tendencies in present day religious thought, which came much nearer satisfying all present than most papers treating this question could possibly do. Waits is a good man and full of the holy spirit. His associate in the First Church of Fort Worth, J. J. Morgan, gave us a strong but rather conservative paper on "The Atonement." Brother Morgan I suppose, is a conservative, but if one concludes that he has not given close study to more than one phase of this question, he makes a very serious mistake. His paper was certainly a helpful one to the preacher. For the question must come up now and then. "How can I present the death of Jesus for the world in such terms that men will cry out, 'What must we do?'"

M. M. Davis, of Dallas, was to review this excellent paper, but for some reason was not present nor did he send his review. Yet with such men as Walter Stairs to lead in the discussion the various theories of the atonement received their share of attention from those present.

A. Clark was not present to give us his address on "The Demand for Young Men for the Ministry," yet quite a number of speeches were made setting forth the unusual demand just now for well-trained, consecrated young men for the Christian ministry.

E. H. Holmes, of Plano, discussed the question of "Our Relation to Other Christians." Brother Holmes admitted in harmony with our teaching in the past that there are "other Christians" besides those belonging to our distinct movement in behalf of undenominational Christianity. And he admitted that they should be treated as such. Yet it was the judgment of some that he "nodded" when he came to church federation. But as this paper is to be published I shall not comment. It was the opinion of several that if "our people" were only let alone by the religious press they would continue to co-operate with other Christians whenever and wherever they could do so with free speech and an open Bible.

W. K. Homan was not present to give us a paper on "Qualifications for the Christian Ministry." But Colby D. Hall and A. E. Dubber led in a very satisfactory discussion of this all-important theme. I do not remember a lectureship or congress where the discussions were more general and yet there was not one unkind word spoken in all that was said. The lectureship and the congress are the places in which to settle our differences and not in our religious papers. Our next lectureship goes to Waco and the University Church. J. J. Morgan is the next president and Arthur Jones the secretary. The attendance here was not large.

Granville Snell.

Dependable Books

—**The Twentieth Century New Testament.** This new translation gives us the treasures of the New Testament in the English words, phrases and idioms of every-day life, and the reader is held by a peculiar charm of absolute freshness. It is steadily growing in favor wherever the New Testament is loved, read and studied. $1.00.

—**Winsome Womanhood.** By Margaret E. Sangster. A most appropriate Christmas present for your sister, mother or wife. All Christian womanhood is winsome, but herein this gifted writer holds forth an ideal that will lure all readers to higher levels of thought and action and being. The book is now in more than 50,000 homes. It is attractively bound. It will be mailed to you on receipt of $1.25.

—**The Influence of the Holy Spirit in Conversion.** A debate between Rev. Asa Sluth of the Methodist Episcopal Church and Elder J. W. Randall of the Christian Church. This debate attracted great attention at the time it was held. The arguments for and against the position that the Scriptures teach the direct influence of the Holy Spirit in conversion are ably stated and confuted. $1.00.

—**Encyclopedia of the Evidences; or Masterpieces of Many Minds.** By J. W. Monser. This great book should be in the study of every preacher and other defenders of their common faith. Its massed arguments in favor of the doctrine of God's immanence in his world, miracles, inspiration, divinity of Christ and immortality dispel all skepticism pertaining to these eternal verities. Cloth, $2.00; sheep, $2.50.

—**Life That Follows Life.** By John Balcom Shaw. "This is no volume of philosophical speculation, but the answer which Dr. Shaw, as a man of sanity and Christian faith, gives to the plain questions which the children of men ask about the hereafter. To the direct questions—Where is heaven?—Shall we recognize our loved ones?—How shall we get along with uncongenial people? etc., he gives answers without equivocation, stating plainly his convictions. Especially interesting are the chapters on the five minutes before and after death.' $.75.

—**The Authority of Christ.** By David W Forest of Edinburg. 'It appears to me that those who maintain a genuine historical incarnation of the Son of God have not always sufficiently recognized the limitations in an incarnate life, nor how vital is the illumination of the Spirit, operating through the best activities of men's minds and hearts, for the discovery of what Christ's authoritative message really is." Among the chapters are, "The recognition of Christ as the Incarnate Son;" "Christ's authority on individual duty;" "Christianity and the State;" "The Incarnation and the Holy Spirit." $2.00.

We recommend each of these to our patrons.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Bethany College.

A number of students accompanied by Professors Taylor and Johnson attended the Foreign Missionary rally held in Steubenville. They report the meeting a great success.——Prof. W. B. Taylor has visited the Wheeling Island Church, speaking on "Christian Education."——President Cramblet has officiated in the cornerstone laying of the new $10,000 Church of Christ at Salineville, O.——The College Glee Club this year will be under the direction of Miss Minnie Martin, instructor in voice in the college.——Professor Johnson delivered the annual Thanksgiving sermon to the students. The address was greatly appreciated by a large attendance.——It is rumored that gay Cupid has invaded this vicinity and as a result at least six marriages will take place in Bethany in the near future. Miss Maud Lee and Mr. Joe Ice, two popular students, were married on Thanksgiving day. On Christmas day will occur the wedding of Miss Helen Tinsley, a last year's graduate, to Francis C. McMillan, a prominent attorney of Cleveland, O.——On Thanksgivng day the Bethany football team defeated the Y. M. C. A. eleven at Parkersburg, W. Va., by a score of 10 to 2. Our team won seven out of the nine contests this year.

O. T. Lytle.

The Geography of Missions.

(Continued from Page 1587.)

until it has made its march around the world.

I do not hesitate to make a prediction, though I claim no prophetic sight. I judge simply from the facts of history. That prediction is, that some are now living who will see missionaries from the far East visiting our own America to teach us esoteric Christianity. Our present Christianity is largely objective. This may be necessary in order to break down the outer conditions of paganism, the false gods, the unjust laws, etc., etc., but when our western Christianity has done its work on the eastern mind and heart, may it not be that these eastern converts will bring to us a more spiritual and consecrated Christian life to be imitated?

From the premises which I have now suggested, I draw the conclusion that the Disciples of Christ have laid upon them a spiritual obligation to carry the gospel on toward the West until it reaches its final starting place. In the facts already stated, do we not find a new meaning for the religious movement in which we are engaged? The Campbells came from the East to this country, which lies between that part of the world where Christianity was first proclaimed and that portion where it has never yet held any decided sway. In this middle land—this great America of ours—a new movement was inaugurated which proposed to unloose the fetters with which Christianity had been bound, and give it free course, that it might run and be glorified. It is this old gospel in its new environment that must be taken across the Pacific to the old countries that lie west of us, if these countries are ever brought under the influence of the King of kings and Lord of lords. This gospel carries with it the additional plea that all of the disciples of Christ may be one as Christ and his Father are one. In these principles we see our ultimate triumph.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, O., Dec. 8.—Greatest day in history of Columbus churches. Morning services in five churches and missions. Ullom spoke at Wilson avenue, Herman Dodd pastor; Mrs. Ullom at South Side, J. T. Bridwell, pastor; Mrs. Scoville at Chicago avenue, C. M. Arthur, pastor; Smith sang at Broad st., Walter Scott Priest, pastor; L. A. Warde , pastor, spoke at Linden Heights. I spoke at Fourth avenue, Walter Lansell, pastor, 47 accessions at morning services. Spoke to three thousand women in Memorial Hall at three o'clock. Attendance 3500 at night, with over 2000 men on the main floor; 140 accessions to-day, 576 to date. Close next Sunday night.—Charles Reign Scoville.

Special to THE CHRISTIAN-EVANGELIST.

Akron, O., Dec. 8.—Eighteen additions to-day; total 108. One thousand men attended a great patriotic mass meeting in the afternoon, several hundred turned away at night. We continue.—W. T. and A. K. Brooks.

Special to THE CHRISTIAN-EVANGELIST.

Burlington, Iowa, Dec. 8.—Burlington stirred as never before by any church; three great audiences to-day; men's mass meting packed auditorium this afternoon; multitudes turned away after every available inch taken to-night; every one delighted; 44 added in seven days, eleven to-day.—Wilhite, Adams and MacFarlane, Evangelists.—Arthur Long, minister.

Special to THE CHRISTIAN-EVANGELIST.

Terre Haute, Ind., Dec. 8.—Meeting two weeks; 14 to-day, 100 to date. John T. Brown evangelist, St. John singing.—L. E. Sellers, Minister.

Special to THE CHRISTIAN-EVANGELIST.

Hastings, Neb., Dec. 9.—Thirty-six added in first 8 days of meeting, 27 yesterday. People turned away Sunday and Friday evenings. J. E. Sturgis is the efficient singing evangelist; I am preaching.—R. A. Schell, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Kansas City, Mo., Dec. 8.—Budd Park Christian Church, Kansas City, Mo., revival meeting seven days old with 57 added, 34 to-day; great crowds.—S. W. Nay, evangelist, B. E. Stover, singer, B. L. Wray, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Greeley, Colo., Dec. 8.—Here for two weeks; 61 additions first week; great interest; 25 to-day.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Canton, O., Dec. 8.—An eight day revival just concluded; 111 were added, 48 yesterday, 17 at the last service. Netz Sisters' quartette led the singing, pastor preached. Often scores were turned away. 1702 at Sunday-school yesterday. Over 1700 received into church here in six years; resident membership now 1800.—P. H. Welshimer.

Special to THE CHRISTIAN-EVANGELIST.

Carlisle, Ark., Dec. 8.—Crowds are hearing, but only ten added; afternoon children's service great success; all available space taken at 7 for the night service. We continue. Mrs. Wright is singing successfully. Can date meeting for January, address here.—O. D. Maple, evangelist.

Special to THE CHRISTIAN-EVANGELIST.

Mitchell, Ind., Dec. 9.—Membership nearly doubled; 71 additions without singer; close Sunday.—Evangelist H. H. Clark, Salem, O.

Special to THE CHRISTIAN-EVANGELIST.

Kellogg, Ia., Dec. 9.—Closed at Kansas City with 74 additions; opened here, intense interest, house packed and overflowing, 11 additions.—Shelburne and Knight.

Special to THE CHRISTIAN-EVANGELIST.

Lockhaven, Pa., Dec. 9.—Opera house packed again last night; 51 additions to date. We continue. People from surrounding towns present. Pennsylvania folk move slowly.—Nichols and Conrad.

Special to THE CHRISTIAN-EVANGELIST.

Valdosta, Ga., Dec. 8.—Closed at Atlanta with 309—ninety-one grown men, many heads of families. Church here had less than hundred members. Five additions in their meeting last year. We have here 29 in eight days; Opera House crowded to-night. R. W. Wallace, the pastor, is very popular. He was called to bedside of his wife in Mississippi by illness yesterday.—Wilson and Lintt.

Special to THE CHRISTIAN-EVANGELIST.

Centerville, La., Dec. 9.—Forty-eight confessed Christ last night, nearly all men, in response to sermon on Disciples of Christ and their plea; 50 yesterday, 404 added in 26 days of invitation; meeting closes to-night; 354 in Bible school and Brother P. M. Kendall remains for few weeks in further interest of Bible-school. Wilkinson strong in his special work. Brother Hill and people happy in the greatest victory any church in the state outside of Des Moines ever had. I leave to-night for two weeks vacation at father's home, Kingman, Kas.—W. J. Lockhart.

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These are beautiful booklets bound in white and gilt and will be mailed for 25 cents each. Presentation cards will be inserted when requested.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

LITERATURE OF TO-DAY

Two Christmas Gift Books.

POEMS AND SONGS. By Thomas Curtis Clark. Christian Publishing Company. Price $1.

Within a few days a new book will be issued from the presses of the Christian Publishing Company, and we are sure that it will be warmly welcomed. It will be a simple little volume of poems and songs by a writer who has become known to the readers of THE CHRISTIAN-EVANGELIST for the many helpful contributions that have appeared in these columns. Mr. Clark has cultivated the muses for some time, and not without, as many competent judges think, success. He is deeply religious, and most of his poems that have been published in periodicals—for he has won a place in other papers than our own—show the religious feeling; but he has cultivated wider fields than that of devotional poetry, and some of these efforts will be found in the little book which is about to be published. "How Far is it to Childhood Town?" is one that we feel sure will be received with special delight, while "The Island of Dreams" has a rhythm that stays with one. We can not, in this brief notice, attempt to mention other of the poems, but bespeak a cordial reception of the little volume at the hands of our readers. It will make a delightful Christmas present, and will be printed from hand-set type on laid paper, with blue silk cloth binding and special cover design in gold.

Mr. Clark is the son of T. J. Clark, pastor of the church at Bloomington, Ind. He is the composer of a number of songs, secular and sacred, among them being "Somewhere," published by Oliver Ditson Company, Boston. His latest song, "Shine On, Oh Star," was recently accepted for publication by Theodore Bendix, of New York. Mr. Clark is the leader of the Junior Bible Class of the First Christian Church, St. Louis, Mo.

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AT SEVENTY-FIVE, AND OTHER POEMS. No more beautiful Christmas present, nor one more acceptable to his friends could be given than the handsome volume of poems of Dr. W. T. Moore. These have very high literary merit, and as a birthday souvenir of the distinguished writer in themselves they will appeal to many. The beautiful form in which they are presented has led critics to say that no handsomer volume has been put out by any publishing house in the West. The book is printed in three colors on the finest hand-made paper, and contains several illustrations of Dr. Moore, the first one picturing him at the age of 18, beardless; another one being a striking likeness of him at the present time. The book, which has been issued as a birthday souvenir, is by special arrangement, sold by us for two dollars.

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Books for Young People.

WHAT HAPPENED TO BARBARA. By Olive Thorne Miller. pp. 301. Price $1.25. Houghton, Mifflin & Co.

"It is a 'dandy'," was the not elegant but thoroughly understood comment of a young girl after reading a few chapters of this book. The story is one that holds the interest thoroughly of the girl in the early 'teens.

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NINA'S CAREER. By Christina Gowans Whyte. pp. 314. Price $1.50. The Macmillan Co.

There are many characters, plenty of incident, and enough of the love element to make this a really delightful book for budding womanhood. Entirely wholesome, it is both strongly natural and interesting to the last page.

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Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

"STORIES FROM CHAUCER." By J. Walker McSpadden. *"Stories from Morris."* By Madalen Edgar. *"Stories of Early England."* By E. M. Wilmot-Buxton. Price 60 cents each volume. Thomas Y. Crowell Company.

These little books are of uniform edition and are intended to bring to young people some of the gems of early English literature. They answer well this purpose, for the language is within the grasp of young minds and the selections are of a character to interest. The stories of early England, as sung by bards and minstrels, are arranged in chronological order, taking us up to the fifteenth century. Each volume contains a preface and there are many illustrations.

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In Magazine Land.

ST. NICHOLAS entered upon its thirty-fifth volume with the November number.

A magazine that has lived so long and won such success hardly needs commendation, for these facts speak its value. But there are doubtless many homes into which it has never gone and we may at once say this illustrated magazine for boys and girls would bring to these pleasure and instruction. For the distinguishing characteristic of the St. Nicholas monthly bill of fare is that it hath in it profit as well as entertainment. It is the young folks' magazine. The new volume is to contain a new serial story by Ralph Henry Barbour, who has won great popularity among young readers, while as attractive as any serial will be the "true story" serial entitled, "Three Years Behind the Guns," being the record of the daily life and experience of a boy who ran away to sea and became a "jackie." Specially for girls is a story by Mrs. A. McClelland Daulton, for which is predicted greater success than anything she has yet written. Gen. O. O. Howard will tell some of the romance of Indian life. Mrs. Burnett and Carolyn Wells are to write and there are to be many short stories and descriptive papers. The 'St. Nicholas League" is a very popular department and this will be improved.

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THE CENTURY MAGAZINE. This, one of our premier periodicals, began its seventy-fifth volume with the October issue. Mrs. Burnett's "The Shuttle," is concluded in the Christmas number, which is one of the best issues the editors of the "Century" have ever put together. "A Visit to the Paris Conservatoire" is an illuminating sketch, and "New Photographs of Mars" is another special article. One of the "feature" contributions to this new volume is the series of reminiscences of Lady Randolph Churchill. This brilliant American woman had through her marriage with the distinguished British nobleman unusual opportunities and in the December installment tells of English social traits and life at Blenheim. There are a number of excellent stories, besides some special Christmas matter and poems. A representation of Ivanowski's painting of Emma Eames as "Aida" is one of the striking illustrations.

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THE REVIEW OF REVIEWS. It would be difficult to find anywhere a better resume of the world's happenings than is presented twelve times a year in this periodical. One of its strong points is that it illustrates the news features of the world, both by ordinary photographs and select cartoons. In the December number are a number of articles on the financial crisis. "American Painting To-day" illustrates well present tendencies. A very delightful contribution is that of Jeannette L. Gilder on "Queen Victoria." Especially topical is an article on "How Germany Makes Toys for the World's Christmas." A periodical of this kind can not schedule in advance many contributions for its next year's issue, but we may feel confident that under the editorship of Dr. Albert Shaw there will be no lessening of the value to the busy man of the "Review of Reviews."

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THE DELINEATOR.— The Christmas number contains many contributions that appeal to the women and children of our homes. Edwin Markham says that this holiday recalls to us the fact that we have a larger and nobler nature. Eva Booth, who came to this world with the snowflakes on one Christmas Day, thinks this is the brightest of all the days in the year. It was on the same day, seven years after her own birthday, that she gave herself as a Christmas present to Jesus Christ. Charles F. Aked finds the charm of Christmas in the fact that the entire Christian world stands around the cradle of a child. The meaning of Christmas to him is nothing less than peace on earth. Among the other special Christmas features are "Christmas in Strange Places," a story, "Not as the World Giveth" by Zona Gale, "How Santa Claus Comes to the Children of the Rich," and "The Best Christmas I Ever Had," consisting of real stories of Yule-tide happiness. The regular features of the magazine are continued, and a special article appears about the campaign which this periodical has entered upon in behalf of child rescue.

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PUTNAM'S MONTHLY has a very attractive cover design for its Christmas number, while its frontispiece is an excellent reproduction of the Sistine Madonna from a color printing by Hapfstaengl. This is in accord with the leading article, whose subject is "Painting and the Word." We can commend this article to all interested in religious art. There are eight reproductions from photographs of pictures illustrating the life of Christ, most of which are well known to travelers, but have not had any wide publicity through periodical literature. There is an appreciation, apropos of the poet's centenary, of John Greenleaf Whittier, by H. W. Boynton. Brander Matthews writes on "Recollections of the Rabelais Club," and there are published some more Longfellow letters. We cannot stop to enumerate other interesting contributions, but taking a glance at the new volume we may state that among the contents for 1908 we are promised some very interesting and valuable material. Mr. Henry Holt is to contribute a series of papers describing his visit to the West. There will be illustrated art papers. "How London Is Governed" is to be told by the clerk of the London County Council." The Chief of our Forest Service is preparing a paper dealing with the attempt now being made to strike a balance between the production and consumption of timber in the United States. Art and Literature will, of course, be the strong feature of this magazine, but there will be essays on the "American Diplomatic Service," "Napoleon's Return from St. Helena," "Washington as a Colonial Magnate," while in the January number some Japanese statesmen of to-day are to be sketched by W. G. Fitzgerald.

NEWS FROM MANY FIELDS

The Scoville Meetings at Lincoln.

I am aware that many things have been written concerning the great evangelistic successes of Charles Reign Scoville in recent years, and that his greatest meeting, just closed at Lincoln, Neb., has already been ably reported by the special correspondent of THE CHRISTIAN-EVANGELIST. The eyes of the brotherhood have watched the frequent reports telegraphed to our papers week by week. It would seem that enough had been written. Yet perhaps a few paragraphs from the pen of one associated as a co-worker may not be amiss. They will at least afford an opportunity to make a merited expression of appreciation of his great work in our midst.

The meetings were remarkable because of the great difficulties encountered. Lincoln is a delightful home city. Its air of culture is, in many ways, ideal. It is not a wicked city as cities go. But as the seat of a great state university with its agnostic atmosphere, added to the conservatism of culture it has been exceedingly difficult to move religiously. In nearly twenty years of observation of its social life I have never seen a great or general religious awakening, although repeated evangelistic efforts have been made. The results of the meetings are a matter of surprise on every hand. On the last Sunday the city press was filled with words of appreciation from prominent members, ministers and laymen, of nearly every religious body in the city. The results were far more than that shown by numbers. The enthusiasm and awakening extended widely throughout the state and stimulated interest in other meetings, and will doubtless continue to do so.

Much, it must be said, depended upon the organization and preparation made for the meeting, under the direction of the evangelist. As the writer had little to do with this he may well give large praise to the skill in advertising and the enterprise in planning, both before and during the meetings. Another significant element of power lay in the joining of all our local churches into a united body for the time with a common end. It seemed during the meeting that all special interests were lost sight of, and, since its close, that the brotherhood, meeting in the four church centers, is one church in sympathy and aim. This alone is worth the outlay and effort.

In writing of the evangelists there is danger that reference to them may become mere eulogy. It is only natural that they should gather to themselves strong friendship, and that they should be accorded high praise. But certainly nothing could be more distasteful to them than empty compliment. They are men and women with mistakes and faults as others who labor in like fields. But it would be less than justice not to highly commend their work and ability. The simple truth is that Brother Scoville is a man of masterly platform power. I have never seen men more profoundly moved than in his men's meetings. He is a master of assemblies as few men can be. He is fluent of speech, intensely earnest, inspirational in the use of wit and pathos, and above all believes in his mission and his message. His spirit is one of kindness for men and women, but of uncompromising denunciation of sin. He is loyal to his convictions. He wasted no words in negative teaching, but presented the simple apostolic plea without apology or compromise. The scriptures were to him an end of controversy. He made much of prayer and gave evidence of communings with God in preparation for his public message. Some of his plans and methods are different from those of our general practice. Some of the practices of other evangelists outside of our ranks were adopted with marked success. He is original and abounds in surprises. No two services are just alike. Yet he does not convey the impression of being intentionally sensational.

In nothing does Scoville show more wisdom than in the selection of his associates. Brothers Smith and Van Camp are eloquent in song and great leaders of assemblies. The power of personal work was greatly emphasized. Much of the fruits of the meeting were "hand-picked," ripened, first, by strong and fervent preaching. I am sure that it is the unanimous judgment of those best able to know that a great and far-reaching impetus has been given to the cause of apostolic Christianity in Lincoln and far beyond its limits.

It brings new responsibilities and cares but opens wide the doors of opportunity.

We thank God and take courage.

W. P. Aylsworth.

The Belleville (Kan.) Meeting.

This meeting was one of the greatest ever held in this part of the state. Belleville is a city with a population of about 2,500. The Central Christian Church had a resident membership of 258, and a nonresident membership of 92 on June 30. The Bible school averaged about 130 before the meeting. But during the meeting the attendance never fell below 250 and reached as high as 309.

We decided last January to call Evangelist Fife and his son for a meeting in October, and began to prepare for the same by booming the Bible school, the Y. P. S. C. E. and other departments of the church. Besides we began to train a large chorus for the meeting. And we talked it from the pulpit, on the streets, in the homes, in business places, and everywhere we could until everybody was expecting something great. When the time came for advertising we did that on a big scale. And when the evangelists arrived the chorus met them at the train singing "The King's Business." This attracted the attention of the railroad men as well as others. We had some promised for the first invitation and as a result 16 came the first day. The interest continued during the entire meeting of four and one-half weeks.

November 24, the closing day, was the greatest day this town ever experienced. The Bible school numbered 257 in attendance. In the afternoon the house was again crowded for the good fellowship meeting. This was the zenith of the meeting. The new members were seated in the auditorium and filled about two-thirds of it. When lined up for the hand of fellowship the line extended around the inside of the house. Then the members of the church surprised my wife and myself with a thankoffering of $79, and then raised my salary $200 per year. The evening service was a splendid service and people were turned away that could not get in. The total number that came into the church was 130. Of these 100 were baptized.

Evangelist Fife and son preach and sing the gospel. They help the pastor as the people and cause them to think more of him. Brother Fife is a rustler in personal work, and a general in organization. Brother Clyde is a splendid chorus leader, a good soloist and a fine preacher, as well as an adept at personal work.

They went from here to Greeley, Colo., to hold a meeting. They were to have gone to Savannah, Mo., but that church became frightened at the financial depression and cancelled the date. We had the same scare here but it did not hurt us. We not only raised enough for the meeting but have over $100 left in the treasury for other work. We now have one of the strongest and best churches in Northern Kansas, west of Atchison.

R. C. Harding, pastor.

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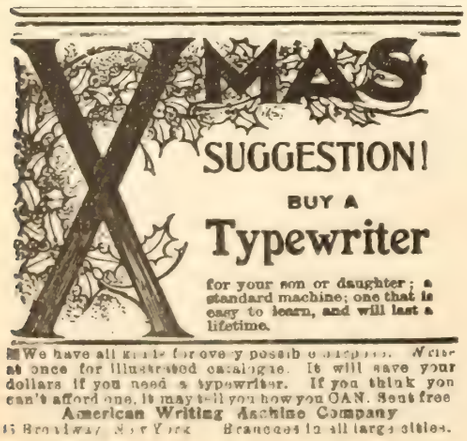
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Meeting at Ensley, Ala.

S. P. Spiegel, state evangelist, is assisting P. H. Duncan in a meeting at Ensley. The meeting began under good auspices, the audiences being most favorably impressed with Brother Spiegel's preaching. The meetings will continue indefinitely, and we hope with substantial and gratifying results. Brother Spiegel has held some of the greatest meetings ever held in Alabama. In fact, so far as we recall, he had the largest number of additions at East Tallassee—126. Brother Duncan is also a preacher of ability and experience. He is an indefatigable worker and we confidently look for great results in this meeting.

Ensley is a suburb of Birmingham and the site of the largest steel plants in the South. In this rapidly growing city the possibilities for building up a strong church are unlimited.



P. H. Duncan, Pastor, Ensley, Ala.

Editor of Children's Day Exercise and Sunday-school lesson notes for Foreign Christian Missionary Society, and former State evangelist of Kentucky.



S. P. Spiegel, Alabama State Evangelist.

Men's Work in New York State.

The Men's League, connected with some of the churches of the Empire State, are becoming a noticeable factor in their local church interests and of no insignificant force in advancing the cause of state missions. The Men's League of the Rowland Street Church, Syracuse, N. Y., gave a reception recently to the league of the Central and the Auburn churches, at which some sixty men were present. It was a unique affair in that the meeting was held in the bakery of John Ramsey, a member of the Rowland Street Church, and while seated at the tables biscuits and cakes were served hot from the ovens; hence we might consider it a warm reception. Dr. Eli H. Long, of Buffalo, president of the New York Christian Missionary Society, and the sponsor of the leagues, was unexpectedly present, and when he entered the room in company of the writer and James A. Serena, of the Central Church, he was greeted with an ovation. C. H. Curry, president of the local league, presided and after a brief business session, C. Roy Stauffer, minister of the local church, was made master of ceremonies. Dr. Long gave a very entertaining talk upon the missionary interests in the state, and recited some facts and figures showing marked increase in state day receipts. Arthur Braden, minister of the Auburn Church, the scheduled speaker of the evening, selected as the theme for his address, "Christian Man," and said, "Too much emphasis has been and is yet placed upon the money feature in our campaign for righteousness, and too little upon the man. We want," he said, "consecrated Christian men. A billion dollars would avail nothing without consecrated men, but with consecrated men the cause would prosper and the money question would be solved. Brother Serena, minister of the Central Church, gave a "snap shot" picture of the Norfolk convention with the fine touch of the artist. C. G. Van Wormer, vice-president of our State League, briefly recalled what he had gleaned at the convention, relating to men's organizations in the brotherhood and appeals made in the several addresses for greater activites in our churches on the part of our men. Dr. A. G. Foust, president of the State League, who was also present at the convention, touched upon some things he saw and heard, and then outlined a prospective work for individual men as well as leagues to engage in throughout the state.

Other impromptu speakers were Brethren Noble and Goodrich, of the Auburn Church, and E. A. Olley, secretary of the State League, who introduced some correspondence received from a men's league in Wilmington, O., and related some personal experiences.

The men at Auburn have a strong organization and have opened a mission Sunday-school with the view of building a second congregation. The Rowland Street Church, of Syracuse, also is fortunate in having a strong organization of men and under the strenuous leadership of Brother Stauffer are planning for the purchase of a lot and the erection of a new building in the near future. The Central Church has under consideration a Bible school campaign this winter. As a matter of information and common interest the secretary of the men's league of the Church of Christ in the state of New York, invites your correspondence. Address E. A. Olley, secretary, 310 Elliott street, Syracuse, N. Y.

Syracuse, N. Y. C. G. VanWormer.

North Carolina.

T. S. Frost, of Varnsville, S. C., takes the work at Spray, N. C. We are glad to have Brother Frost locate in our part of the state. Spray has been for several months without a preacher.——The headquarters of A. B. Cunningham, president, and W. G. Walker, corresponding secretary, of the state board, is changed from Washington, N. C., (not D. C., as printed recently in my notes), to Wilson, N. C., where the office of the "Carolina Evangelist" will be located.——C. L. Andrew held a meeting for Galatia.——We hope the splendid achievements of the past year, as reported at our state convention, will give an impetus to our state work that will continue all through our present year.——The Tarboro hospital, mentioned in my last notes, is worth $15,000, not $1,500.——The little band of Disciples at Fremont are progressing nicely with their house of worship and expect to soon have the best church in the town. It will seat 300.——Your correspondent has been called to Bellaire, O., to visit his mother, who is very ill. Her father, Joseph Nelson, was first to invite the Campbells to preach at Bellaire, and her mother was the first convert after a work was started at that place.——J. H. McCall, a member of the Winston-Salem Church, but residing at Greensboro, died November 9. He was at one time a deacon at Central Church, Lexington, Ky. He was highly esteemed. J. A. Hopkins.

Pastor Holds Meeting at Rushville, Ind.

Seventy-two added—40 by confession and baptism—was the visible result of our three-weeks' meeting which we began immediately after the Norfolk convention. Frank M. Charlton was with us as leader of song and I did the preaching. Brother Charlton is an exceptionally good soloist and chorus leader and did us much good. The meeting closed with great enthusiasm, 22 coming forward on the last invitation. We should have continued longer but for physical reasons. This makes about 150 added to this congregation thus far this year, W. W. Sniff having had about 60 additions the last month of his pastorate. We are enjoying our work at Rushville greatly. They are royal people here, full of the spirit of aggressiveness. The church is supporting Brother McDougal at Calcutta, India, and Brother Wolfe at Manilla, Philippine Islands. The outlook is bright with promise.

R. W. Abberley, Minister.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."

Arkansas.

Arkadelphia.—One addition by statement last Lord's day.—E. S. Allhands.

Carlisle.—Began meeting here November 27; good preparation. Mrs. Wright is assisting me.—O. D. Maple.

Prairie Chapel.—Just effected an organization here of 31 members.—James E. Stebbins, Carlisle, Ark.

Canada.

Milestone, Sask.—Two additions recently—one by confession.—A. R. Adams.

Colorado.

New Windsor.—One confession and baptism yesterday.—R. H. Lampkin.

District of Columbia.

Washington.—Present at preachers' meeting December 2, President George A. Miller, F. D. Power, J. E. Stuart, Walter F. Smith, W. G. Oram, J P. Lewis and the writer. Additions: Ninth Street (George A. Miller), 1 baptism, 1 by statement, 6 by letter; Whitney Avenue (Walter F. Smith), 1 confession, 1 by statement; International Y. M. C. A. convention did our city good. Our pulpits filled by their speakers. Great mass meeting of men held at Ninth Street. H. Street Church is reducing the debt rapidly. W. G. Oram is hustling.—Claude Jones, secretary.

Florida.

Newbury.—Have just closed a series of meetings in three neighboring school houses in Levy county—16 additions by confession and baptism.—T. A. Cox, corresponding secretary.

Illinois.

Albion.—Two confessions at prayer-meeting—19 baptized.—D. W. Conner.

Armington.—Meeting in progress sixteen days; 69 additions, nearly all by confession. F. A. Sword is the evangelist.—Charles E. McVay, singing evangelist.

Berlin.—Eight additions in three weeks' meeting, led by G. H. Rowe.—J. W. Bolton.

Canton.—Four additions since last report.—J. G. Waggoner.

Catlin.—Four added since last report—3 by baptism, 1 by letter.—Lewis R. Hotaling.

Columbus.—Closed an eighteen-days' meeting with 9 additions—7 baptisms.—C. B. Dabney.

Du Quoin.—One confession recently.—George W. Wise.

Christopher.—Closed meeting with 175 additions.—J. A. Bennett.

Fairfield.—Closed four weeks' meeting with 65 additions—50 by baptism. Richard S. Martin, of Chicago, was the evangelist.—Allen T. Shaw.

Galesburg.—The Sunday union meeting has greatly strengthened our church. There have been 125 additions—90 by baptism.—J. A. Barnett.

Greenville.—Meeting just closed with 25 additions. Lucille May Park, of Coffeyville, Kan., conducted the singing. We organized a C. W. B. M. with 37 members. Membership now nearly 400.—Ivan W. Agee.

LeRoy.—Three additions recently—one by confession.—L. E. Chase.

Marion.—Five additions since last report.—W. W. Weedon.

Lynnville.—Closed our meeting with 11 additions. Bible school attandance doubled; contributions trebled.—G. W. Thomas.

Mulkeytown.—Meeting three days old—22 additions.—J. A. Bennett, evangelist.

Olney.—Thirty additions in meeting being conducted by B. L. Allen.—F. E. Trucksess, singer.

Indiana.

Danville.—Two-weeks' meeting closed with 27 additions—11 confessions. L. E. Brown, of Lebanon, Ind., did the preaching.—E. E. Moorman.

Edinburg.—I recently closed a meeting with 31 additions. There have been more than 200 added to the membership in less than three years. Attendance at prayer-meeting 150. Work in splendid condition. T. H. Adams is the pastor.—E. B. Barnes.

Freedom.—Meeting closed with 12 additions—9 by confession. Harry Hazle was the evangelist.—James W. McIndoo.

Iowa.

New Sharon.—Meeting closed with 79 additions—69 by confession and baptism.—C. L. Organ, state evangelist.

Blanchard.—Five additions yesterday—4 by letter, 1 by confession.—J. N. Cole.

Burlington.—Meeting two days—25 additions.—H. E. Wilhite.

Des Moines.—At ministers' meeting, November 25, there were the following reports: Central (Idleman), 3 by letter; South Side, 1 by statement; Chesterfield, 2 by statement; University (Medbury), 3 by letter, 1 confession; Capitol Hill (Van Horn), 3 by letter, 1 confession.—Jno. McD. Horne.

Des Moines.—At ministers' meeting December 2, there were the following reports: South Side, 1 confession; Chesterfield (Finkle), 1 confession, 1 by statement; Ninth and Shaw, 3 confessions, 2 by letter (Mingus); University, 2 by letter, 3 reclaimed, 3 confessions (Medbury); Central (Idleman), 3 by letter, 2 confessions. —Jno. McD. Horne, secretary.

Lohrville.—Closed a short meeting at Kellerton with 25 additions, mostly by confession and baptism, including the leading infidel of the town. Began here yesterday.—W. S. Johnson, state evangelist.

Kansas.

Arkansas City.—Meeting in progress ten days—19 additions. O. N. Roth, of Wichita, is doing the preaching. M. Lee Sorey is pastor.—V. E. Ridenour.

Coffeyville.—Four weeks' meeting closed with 61 added—38 by confession and baptism. Our membership is now more than 400 and we are planning for aggressive work. John A. Stevens and wife were the evangelists.—Ellis Purlee.

Eureka.—Our three-weeks' meeting with Mitchell and Bilby closed with 42 additions; 7 added since the meeting. The Christian Endeavor Society has increased 50 per cent in six months.—O. J. Law.

Hepler.—Seven additions recently. Mission Sunday-school organized with 40 members.—J. P. Childs.

Mt. Hope.—Nine additions to date; one confession last night.—J. P. Haner.

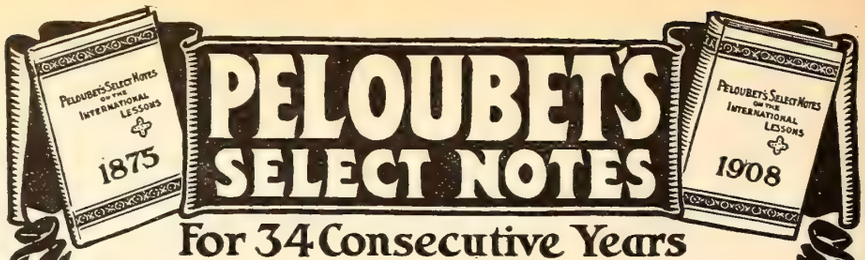
Nortonville.—Twenty-three additions to date. Full houses and intense interest.—O. L. Adams, living-link evangelist.

Reece.—Wm. M. Bobbitt, of Emporia, just closed a three-weeks' meeting with 46 additions, 35 by confession and baptism. Reese has a population of 150. Two railroad section gangs live here with six men in each. All of one became Christians and four of the other. A Christian Endeavor Society was organized with 33 members, and a teacher-training class of 40. The section men study the lesson at the noon hour, instead of playing cards, as they formerly did.—O. J. Law, Eureka, Kan.

Smith Center.—Seventy-six additions here and at Dewey recently, 61 by confession and baptism. Began a meeting at Phillipsburg yesterday.—F. E. Blanchard.

Stockton.—Meeting continues with good interest; 33 additions, mostly by confession.—Edward Clutter, evangelist.

Topeka.—I have just closed a meeting with



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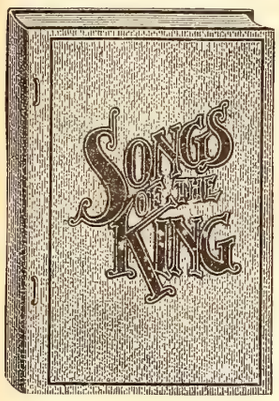
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the North Topeka Church—32 additions. F. H. Bently is the pastor.—George E. Lyon.

Wellington.—We held a sixteen-days' meeting with the Council Hill Church, resulting in 25 additions—16 by baptism. This church has had no regular preaching for three years, but enough money was subscribed to enable them to have preaching half-time.—L. T. Faulders.

Kentucky.

Carlisle.—Thirty-five added in a seventeen-days' meeting—33 by confession. I. J. Cahill, of Dayton, O., did the preaching.—E. J. Willis.

Michigan.

Fremont.—Church spiritually strengthened and one confession during the meeting conducted by L. O. Drew, of Hudsonville. Four added since the meeting closed.—T. W. Bellingham.

Missouri.

Adrian.—Eight additions—5 by confession.—R. A. Blalock.

Excelsior Springs.—Meeting closed with 25 added—9 by confession. C. M. Chilton, of St. Joseph, was the evangelist.—J. W. Gresham.

Kansas City.—Sumner T. Martin was with us in a meeting lasting six nights, which resulted in 17 additions; 155 have been added in ten months and 138 new pupils have been enrolled in the Bible school in the last eight Sundays. Work prospers as never before.—W. O. Thomas.

Lebanon.—H. Gordon Bennett assisted in an eighteen-days' meeting, resulting in 41 additions.—Edward L. Ely.

St. Joseph.—Have just closed a short meeting at Hayden's Grove with 19 added—16 by confession and baptism.—T. A. Lindenmeyer.

Menden.—Closed week's meeting with 34 added—28 confessions.—J. M. Harris.

Windsor.—Meeting in progress ten days—57 to date; 45 by confession and 2 by statement yesterday.—Coombs and Dawdy.

Nebraska.

Cook.—Twenty additions—12 by baptism.—Joel Brown.

North Platte.—E. Von Forrell, evangelist, closed meeting here with 22 additions—13 by confession.—Mattie D. Sturgis.

Ohio.

Akron.—Thirty added in a three-weeks' meeting at the Broad Street Church, of which Brother Durfee is pastor.—Joseph J. Tisdell, evangelist.

Bethesda.—Our two-weeks' meeting closed with 14 additions. Brother Saunders is the pastor.—H. C. Parsons, Rudolph, O.

Cleveland.—At the teachers' meeting December 2, 18 present, the following reports were made: Madison Avenue (Ford), 1 by statement; Vermillion (Brown), 1 confession; Crawford Road (Tisdall), 1 confession, 1 by statement; Bedford (Freer), 6 confessions, 2 by letter; Lakewood (Salkeld), 2 by letter; West Fiftieth Street (Griffith), 4 confessions, 1 by letter. Dunham (Allison), 5 by letter, 1 by confession; also 10 confessions and 1 by letter at Elmore meeting.—C. A. Freer.

Portland.—Closed fifteen-days' meeting with 6 added—2 by confession. The Free Baptist minister was our singing evangelist. I will preach for him in a meeting in January.—Olin O. Ohrey.

Oklahoma.

Chickasha.—Five additions yesterday; 32 the last five Sundays; 182 in thirteen months. Every service evangelistic.—J. E. Dinger.

Oregon.

Woodlawn Station.—Work starting splendidly. Four added recently. Hope to organize a C. W. B. M. auxiliary soon.—C. W. Comstock.

Pennsylvania.

Pittsburg-Knoxville.—Thirty accessions recently. Men's mass meeting to-day. Special services one more week. John G. Slayter, evangelist.—Fred Gordon, pastor.

Charleroi.—Closed meeting with 14 added—6 by confession. One confession since meeting closed.—H. C. Boblitt.

Philadelphia.—Eight added recently at the Third Church. Sunday-school offering on rally day was $138.—G. P. Rutledge.

Altoona.—Work moving nicely. Fine audiences and one baptism Sunday. Begin meeting in January.—Charles E. Smith.

Texas.

San Marcos.—Eight confessions recently. Christian Endeavor meetings are glorious. Sunday-school growing, and the outlook has never been better.—A. W. Harral.

Van Alstyne.—The Bradford-Sprague meeting is the best in this church for years. Whole city turning out; 16 added this week.—C. A. Burk.

Utah.

Salt Lake City.—One by letter at regular service, Dr. Albert Buxton preaching.

Ministerial Exchange.

Theodore A. Lindenmeyer has decided to enter the evangelistic field and wishes to make engagements with churches in Illinois, Iowa, Missouri, Kansas, Oklahoma, Nebraska or Colorado. His address is 512 North Twenty-second street, St. Joseph, Mo.

The church at Bardwell, Ky., wishes to engage a young married man as pastor for the coming year. He would probably have two charges, located seven miles apart. Address J. W. Hopper, Bardwell, Ky.

Churches in need of an evangelist for work in the early part of 1908 might be able to secure J. C. B. Stivers, of 9411 Lamont avenue, Cleveland, O. His work as pastor of some of our best churches and as evangelist for the Western Pennsylvania and Ohio Christian Missionary Societies is sufficient commendation.. Write him.

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Sunday-School

December 22, 1907.

Christmas Lesson.—Matt. 2.1-12.

Memory verses, 10-12.

GOLDEN TEXT.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

The familiar words of this chapter—"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King," and so on—are like music to our ears. The stupendous theme, the simple language, the familiar rhythm of the sentences, the holy memories which they summon, all contribute to an effect which appeals alike to the senses and to the reason.

Even the most thoughtless person feels that this is a record of a momentous affair. Here is the supreme moment of history. No night was ever so crowded with meaning and value for the human race as that night "when Jesus was born in Bethlehem of Judea in the days of Herod the king." In the centuries before that, the world had but proved its impotence and exhibited its utter inability to prosper, either materially or spiritually, without those principles which Jesus brought.

He came, the embodiment of the truth of God, the incarnation of God's love and peace and patience. These qualities had been in the world before, but feebly. Men had seen, but darkly as in a warped mirror, those divine qualities which it is the will of God that men should incorporate into their lives. The truth had been told to them, but it had not been shown to them in human form. At this time, on this day of the birth of Jesus, there entered into the world the most potent manifestation of those truths, the most convincing argument for righteousness and love. This was the greatest formative force that ever entered into individual life or human history. It is proper that we should date all events from the birth of life.

The birth of Christ in the world is of avail only as he is born afresh in the hearts of individual men. To be sure, the regeneration of society and the uplift of the race which has come through the influence of Christ in the world during all these Christian centuries, brings a heritage of blessing in which all men share, even those who personally reject the source of all those blessings. But this is only an incidental and relatively small benefit. The true blessing comes only to those for whom the birth of Christ is not only a fact in history nineteen centuries ago, but a present and vital fact in their own experience.

Christian Endeavor

December 22, 1907.

The Magnificat.

DAILY READINGS.

M. Michael's Song.	Mic 5:1-4.
T. Zechariah's Song.	Zech. 14:20, 21.
W. "The Sun of Righteousness."	Mal. 4:2, 3.
T. The Angels' Song.	Luke 2:13, 14.
F. Zacharias' Song.	Luke 1:68-79.
S. Simeon's Song.	Luke 2:29-35.
S. Topic.	

In preparation for this very beautiful lesson one should read the whole of the first and second chapters of Luke. Read thoughtfully and more than once, and ponder the narrative to enter as far as possible into the spirit of the time.

Think of Mary, frightened by the sudden appearance of the angel and disturbed by his announcement. Think of the exaltation of soul as she gradually realized that the age-long hopes of Israel were to be fulfilled and that she was to be the mother of the great Lord of Glory.

Read over her song of praise thoughtfully. How humble and grateful, yet how grand.

At this happy Christmas season can you not make it your own? Can you not read it aloud as your own song of praise? Try it.

Which one of Mary's phrases will you use in the Christian Endeavor meeting as the expression of your praise? Will you say, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour"? Some disciples' lives belittle the Lord. How about yours?

Can you say in the next meeting, "He hath regarded my low estate"? How hopeless we were before the coming of Christ our Saviour. His Christmas gift to the world was his power to lift us up.

Can you say in return, "All generations shall call me blessed"? Your life may be an eternal spring of everflowing blessing through the influences you inaugurate. Are you thus making your present life fruitful with blessings for the future?

Will you voice your testimony in the words of the forty-ninth verse? "He that is mighty hath done to me great things; and holy is his name." Do you often meditate upon the great things that are in your life because of the life and work of Jesus? And all his power is for your upbuilding in holiness, into participance with his divine nature.

Have you had refuge in "his mercy" because you have feared him? Has he "showed you strength with his arm," and scattered proud adversaries before you? Has he "exalted you" out of the depths from which you cried? Has he raised you to sit with him at his right hand in heavenly places?

Has he filled you "with good things"? Have you tested and seen that the Lord is good"? And are you conscious that he is keeping with you the "covenant"? This song of Mary may be your praise. And your praise is fitting acknowledgement of what the coming of Jesus into the world means to you.

Think over the lesson and decide which of these praises of Mary you will make your own for the coming meeting.

Intaglio Texts

Among our Christmas novelties are some beautiful wall mottoes. These are to be ordered by number.

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No. 338. *"Faithful Words,"* 12½x6¼. These are of oval design, with landscapes. Very attractive ..... .20

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Midweek Prayer-Meeting

By Charles Blanchard.

The Greatest Grace.

Topic, December 18.—1 Cor., chapter 13.

"And the greatest of these is Love." It is the language of the Great Apostle. But the Spirit of the Christ inspired its utterance. There is no accounting for it in any other rational way. Some one has said that the conversion of Saul of Tarsus is the strongest possible evidence of the divine origin of the religion of Jesus Christ. The greatest of all the miracles of grace is this turning of Saul, who persecuted the church, into the mightiest missionary of the cross of Christ. The Apostle to the Gentiles is a perpetual challenge to the infidelity of the world and a convincing proof of the faith which he once sought to destroy, but afterwards preached with such glorious self-abandon that his name to-day is everywhere recognized as the very greatest in the records of redeeming grace.

And it was this man who wrote the most wonderful chapter in the Bible, or in the literature of the world. He is not called the "Apostle of Love." That honor is given to the beloved John, the disciple who leaned on the Master's breast and who has revealed most the heart of the Christ to men. Yet it was given to Paul, who was in labors more abundant than all the other apostles, and who, in the midst of manifold perils, was cumbered with the care of all the churches, to write this perfect prose-poem of Love. Out of his blessedly busy life sprang the perfect flower of the Master's love in his own life, this simple and sublime utterance, this final and full utterance on the greatest of all themes. How do you account for it? There is no accounting for it on any other theory than that he received it from the Lord. You seek a proof of the inspiration of the New Testament? Find it in this thirteenth chapter of 1 Corinthians. And seek no further. Here where the scoffer is silenced the soul may rest. Don't be afraid that the old Book is going to fail us. The volume that contains the sermon on the mount, the Lord's prayer, the thirteenth and fifteenth chapters of 1 Corinthians, is not a disappearing volume. "Will the Old Book stand?" Let your heart answer. Yes, while the world stands and Love lasts.

"And now abideth faith, hope, love; but the greatest of these is love." Love is great because it abides. But love is great for other and blessed reasons. Love is great for what it does and for what it does not do. And according to this chapter, love is greatest for what it does not do. The virtues that we sometimes call negative are just the qualities that mark the perfection of love. "Love suffereth long and is kind. Love is not easily provoked, thinketh no evil, is not puffed up; doth not behave herself unseemly; seeketh not her own. Love believeth all things, hopeth all things and never faileth." Ah, yes; "endureth all things"—I forgot that. But it is just this quality of endurance that marks the perfect character of love. Endurance—not stoical self-possession, with face of flint and heart of stone, hopeless, yet possessed of stubborn defiance; but endurance with patience, warmed with human kindness and tendered with gentlest sympathies, while life is filled with gracious ministries. This is the love of the Christ and of the great apostle. Where did he learn it? Where but in prison, or while bearing his heavy burdens on those long and weary journeys that brought the gospel into Europe and made us debtors to Paul, as he felt himself debtor both to Jews and to Gentiles. It was love that fired his spirit with a lofty purpose and divine determination to preach the gospel to them in Rome also. Love is no weak-kneed, knocked-kneed makeshift of a man, or silly, simpering something mis-named a woman. Such know not what love means.

How few of us really know the meaning of this little word. Fewer of us know the might of the thing itself. I am confessing my own unworthiness. I have sung of Love, who am not worthy of the least of all his mercies and his loving-kindness. Yet my soul has caught a glimpse of the Christ, whose holiest name is Love. He came forth from the Father and the Father sent him. He is one with the Father. And God is Love. I am slow of heart to understand, but I am trying to spell it out. I want to spell it in my own life, as I try to read it in the lives of others. And this is Love's way. I am glad it is so. The humble and the lowly may know the secret of its might, the marvel of its transforming power, the triumphs of its grace working out in our human lives. And it is Love makes us great.

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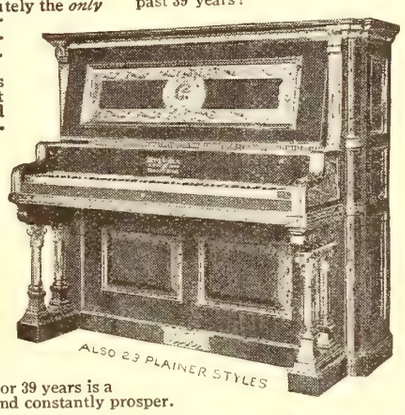
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The Home Department

The Master Chord.

BY METTIE CRANE NEWTON.

He speaks! His words, like stars, diffuse the light
And love of upper worlds: his presence like
The breath of spring, enflow'rs and vivifies.
Ah What and whence the power that gives to words
The master-chord that thrills and fills and feeds
The soul; to character and life, the true
Nobility? Intellect? Nay. The force
Of mind and will? Ah, nay. A sunless world
Would have the charm of majesty and might;
Mountains and hills would rear their stately forms
Unto the heavens; rivers flow onward
To the sea:—sublimely grand, ay, grand, but cold.

But see! In the orient sky rises the sun,
And Nature's face, transfigured in her smile,
Smiles upward to the skies. The forces hid
Within her breast, quickened by light and warmth,
Send forth the bud and bloom on vale and hill,
And wakens melodies that softly steal
Into the secret places of the soul,
Like the sweet airs of angel-lutes. And thus
In lives touched by celestial fires, blossoms
A new, sweet life, that greatens and sublimes
The soul; fires genius; tunes the heart to song;
And gives to words the master power that wins
The world, thro' night and sin, to light and God.

New York.

A little London girl won a prize at a flower show. Her prize was grown in an old cracked teapot in the rear window of the attic in a tenement house. When asked how she continued to grow so perfect a flower in such surroundings, she said she always moved it around to wherever there was a sunbeam. Perhaps that would be a pretty good receipt for anybody's growth in some directions. We're all a good deal like plants. The hymn "Walk in the Light," means live in the light. Walking is the Bible phrase for living.—*Rev. W. T. Richardson, Ph. D.*

Old Acquaintances.

Among the visitors in New York from the South, during the centennial celebration, was a gentleman on the staff of the governor of Virginia. He had written to a friend to engage a horse for him to ride during his stay in New York. A white horse, proud-stepping and slender-limbed, was selected, and on the morning appointed was led in company with a coal-black steed, to the spot where the Virginia gentleman and a friend were ready to mount, when, lo, the black horse pawed the ground, shook his head, showed great uneasiness, and altogether behaved so remarkably that he attracted great attention.

"As sure as I live," said the rider of the white steed to his companion. "You are mounted on Black Diamond, my own old horse!"

"Nonsense!" said the other equestrian. "You wouldn't know Black Diamond now, and he wouldn't know you."

By this time a little throng of spectators had gathered, interested in the scene. Black Diamond's saddle was taken off, and under it was discovered an old scar and a little tuft of white hair, which proved his identity beyond a doubt. When his old master mounted him, the horse fairly quivered with delight, and gave a cry of gladness. All through the centennial week there were two happy beings together, a man and a horse; and a horse sometimes shows intelligence so nearly human that one cannot but be glad when a great pleasure falls into the life of this faithful friend of man.

Peter at the 'Phone.

"I left my dog accidently at a friend's house yesterday," said a young girl, as reported in the Philadelphia "Evening Bulletin." "My friend tried to get him to run after me, but he would not leave. He plainly held that I would soon return; that since I had gone without him I would come back inevitably for him, and he stuck to the room where I had parted from him, feeling that it was his duty to do so. Finally my friend called me up on the telephone.

"'Your dog won't go,' she said. 'He thinks you will be back, and we can't drive him out.'

"'Hold him up to the 'phone,' said I.

"She held him up.

"'Peter,' said I, 'come home; I am waiting at home for you. Come straight home, Peter, good little dog.'

"Peter wagged his tail, wiggled down and out of my friend's arms and set off homeward like a flash of lightning."

The Lion's Tooth.

Who could guess that the dandelion was the *dent de lion,* or lion's tooth—and the tulip so called because it looks like a turban, and that tulip was another name for turban? The beautiful gladiolus is a sword lily: gladiolus (Latin) means "a little sword." It is so called from the shape of its leaves. The asphodel is from the Greek word meaning "king's spear." The name daffodil comes from "asphodel," and so means the same thing.

"How can you tell an old fowl from a young one?"

"By the teeth."

"But fowls have none."

"We have, though."—*Wolny Zart.*

All Play and No Work.

"All work and no play makes Jack a dull boy," says a queer old proverb, and it is quite as true of Jack's sister. That is why there are so many pleasant breaks in your school work. Before you have had time to get really tired, recess begins, and if your teacher sees you are all getting dull and sleepy, she reads you a funny story, or sets you to doing gymnastics to wake you up. Then every week comes Saturday with its fun. There is enough play sprinkled in with your work to keep you from becoming dull girls and boys.

But all play and no work is nearly as bad as all work and no play. The girls and boys who do nothing but romp and play all summer, really grow tired of it. They are likely to be fretful and restless, and it is very hard to start work again in the fall. Try helping mother a little bit every day, and see if that does not make a pleasant change. You will have all the better time for doing something useful. All play and no work is likely to make Jack a lazy or a selfish boy.

Worth Keeping.

We know a man in a very trying position with many trying duties to do, very few encouragements and many perplexing problems on his hands. During the year 1906 he had pinned on his desk some encouraging lines. He was about to throw them away when we rescued them and passed them on in the hope that they may prove helpful.

"Keep going." There are no more cowardly words than "give up."

"Keep your head." Train your thoughts as soldiers are trained, not to fly into a panic and scatter helplessly in the hour of peril, but be firm, alert, and ready.

"Keep clean." Let no seeming obstacle persuade you that your path must diverge, even for a few steps, into the mire. There is a clean way to everything worth having.

"Keep faith." Above all, keep faith; faith in the Fatherhood of God, the loving presence of Christ, the rule of God, and the triumph of right.—*Sailors' Magazine.*

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CLOTHING THE LORD IN PATCHES

BY KATHERINE ELISE CHAPMAN.

Luella Eliza was elderly, lonely and poor. She had been left hanging, a russet leaf, upon the bough from which all her own kin had fallen. She was thinking of this—and of them—that morning when, waking, she remembered that it was her birthday, and that she was fifty-four years old. Upon the chair beside her bed lay a heap of warm, woolen clothing. As she glanced at it, the tears started into her eyes. The clothes had been her mother's, and until to-day they had been kept too sacred for any uses except reverent touches and the tears of a regretful memory; but now a crisis had come, and they must needs be taken from their chest.

Her short breakfast, and that of Felicity being dispatched, she took into her lap a smaller, badly-worn pile of her own.

"This'll have to go," she said of one garment after another; "the rag-bag's gapin' for 'em; but this—les-s-s see—elbows worn bad, but by patchin' it'll last another winter. Old Mis' Andrews 'ez got the rheumatism in er joints. Will it be good enough for her?"—holding it out critically and turning it around—"Yes, with a good patch or two, it'll be warmer than now."

She went on, sorting and selecting, assigning most of the garments to the piece-bag, and others to her Little Sisters among the Poor. This Michigan town, originally settled from New England, was severely cold in winter. Much of the life-blood had seemingly throbbed away to larger cities; so that there was often need of a helping hand among the aged and unfortunate.

At last, she turned to the larger pile in front of her. A gush of tears came.

"Oh, mother!" she sobbed, "if you *knew*, you wouldn't blame me for takin' out your clo'es to wear. I ain't had work for a month, and I've lived on corn mush mostly, and a few beans because they was cheap"—she shivered a little although hot tears were falling—"and my clo'es ez most worn out, and it's cold."

At length she dried her eyes.

"I ain't missed a winter," she thought, "but what I had *something* for the Ladies' Aid, and ole Mis' Andrews, anyway. Them I always helped; but this time it'll be nothin' but clothes, and poor ones at that; I'll have to wear Mother's. I jess couldn't give 'em away." She wiped her eyes again. "I'll jess flax 'round, now, and tidy up," she was speaking aloud again, this time to Felicity, the cat, "and then I'll set down and do the mendin'. I'm thankful I don't have to find you in clo'es, Lissy, ain't you? It's the Lord himself who looks after you."

Luella Eliza did not take much time to tidy up. After the wax flowers on the dingy mantel-piece had been carefully adjusted, Bunyan's Pilgrim's Progress and the photograph album placed at just the right angle to the family Bible on the center-table, and the bright rag rug before the stove shaken out, she was ready to begin her labors.

Her scissors snipped and flew, and her needle did marvels that morning. Her friends were used to remark of Luella that "she was a right smart hand at fixin' up things," and she had carved out her destiny and moulded the daily bread with her needle. But somehow, of late, ladies were getting to say that her styles were not up to date. Work had fallen off, and she was becoming poorer and lonelier and more sorrowful every day.

She still had one friend, however, who had been faithful. Mrs. Preston had for several years "looked after" Luella Eliza and furnished her with work. The tie between them was a strong one, knit through the faithful, self-devoted nursing once given by Luella to Mrs. Preston's invalid mother. But of late, her friend had been away, and Luella Eliza had keenly felt the difference.

Perhaps she could yet have made ends meet, if it had not been for that mortgage. After her mother had died and the funeral expenses had been met—somehow—there was still the mortgage, left over from the time when the father, expecting in a year or two to pay it all, had died suddenly. Relative and friend had slipped away, but the mortgage still stayed; stayed with the old place itself, which nobody could be persuaded to buy.

But, one day a wonderful piece of good fortune, as she thought it, had come to Luella Eliza. She had found a tenant. Some one, attracted by the size of the old rooms and the cheapness at which Luella Eliza could be persuaded to rent them, had taken all except the "ell" and the coal-shed, which Luella retained for herself.

But alas! it proved to be only the beginning of sorrows. There was plastering and painting and papering; there was vexation and trouble and searchings of heart. For the old pump had to be renewed and the chimneys had to be mended; the rusted gutter pipes dribbled at the joints and must be patched, and the roof which had staunchly withstood so many storms suddenly sprung a leak; so that it was three months before the tenants were satisfied, and at least six before she could make a visible gap in the onslaught of bills. Therefore, Luella Eliza, who hated debt and thought it wicked as heresy, was keeping her old clothes together by constant mending, and was living on corn mush, when one day her tenants gave notice that they had found a "modern house."

Yet this morning, in spite of these reverses, there had crept a certain sense of comfort and of merit into her heart as she thought of ole Mis' Andrews and the lame daughter of the washerwoman, who was to get that patched skirt. She glanced again at the larger pile. Out of these scarcely worn garments of her mother she would still have supplies for herself. She was already reconciled to the thought. She looked back at the clothes she was patching . . .why did that text flash into her mind?

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Unto me?—Was she really preparing this clothing for the Lord?—but it must be so, for he had said so. Somehow, the patches looked more shabby. They grew unseemly, indecorous, shocking.

"No, I can't do it," said Luella Eliza at last, biting off her thread with decision. "I can't do it. I can't dress the Lord in patches."

She took off her glasses and rubbed them energetically. Then she sorted out the two piles again. The patched garments were laid aside for herself. All the best of the others were chosen out and wrapped in paper and then it was to warm up the cold beans and eat her dinner.

It was a glowing heart which Luella Eliza took to the Ladies' Aid Society on the afternoon when she was fifty-four years old. She was giving the Lord her best—yes, she was sure, now, that it was her *best;* some of the exalted passion of Mary, when she broke the alabaster box of ointment, surged through Luella's being. The glow was still there as she walked home in the early winter twilight. Yet sometimes she shivered, too, for her old jacket was less of a protection than ever to her aging frame, and she had a shame-faced sense that the lining was badly frayed. Her mother's cloak, worn through a careful, tidy winter, was in the package she had taken to the Aid Society. It was as good as new, and oh! so thick and warm! She had sometimes opened the chest and run her fingers lovingly over the soft plush. That was a specially sacred gift. It was to go to no less a person than the wife of a home missionary.

After her light supper (she had managed to save some milk from the night before for Felicity) she adjusted her glasses by the little kerosene lamp, and gave the old cloak a thorough inspection.

"Mebbe I can find silk pieces enough to mend it," she said to Felicity. But an exhaustive search through her piece-bags revealed only disappointing and delusive scraps.

"It needs new lining all through, and I could wad it to make it warmer, Lissy," she said, "but oh, where's the money to come from?"

She shook out her old pocket-book; it had a few pennies—one, two—three; she rubbed her finger under the torn lining—three more; six pennies in all!

"Not enough to buy waddin'," she said.

And then, Luella's heart sank. She was discouraged. The joy which had lightened her footsteps was forgotten. She took off her blurred glasses and sank upon her knees.

"Oh, Jesus!" she sobbed, "I do try, I

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ASPIRATION.

By Thomas Curtis Clark.

As yonder tree, though captive to the sod,
Lifts heavenward its head; so do we unto God,
In aspiration fond lift heart and mind,
Captive to earth and circumstance unkind.

do try; but to be so poor—it is hard—hard!"

But who ever went into that gracious Presence and returned despairing? She rose and wiped her eyes.

"Shame on me for bein' so ongrateful! I've got a warm room and plenty of bedclo'es and coal yet in the shed. I've got my health and my hands—and may the Lord help me to see his mercies!"

And then she sank upon her knees again to offer her evening thanksgiving with a quiet heart. In that hour brilliant women, radiant with youth and beauty, were receiving the homage of their admirers; maidens were listening to the stammered declaration which expressed itself, when words failed, in the vibrant tone, the conquering eye. This woman was homely and lonely and poor. No lover had ever knelt at *her* feet. Unaided by any of the graces and triumphs of life which sweeten womanhood and perfect her charms, she had still achieved unselfishness, tenderness, love. And now, with calm trust, she laid her head upon the pillow and gazed out into the friendly darkness. After awhile, as she gazed, the dim outlines of the stove, the chair, the table, seemed to float away in a soft atmosphere of twilight. Somewhere above in the still, soft gloom, a face grew out of the dimness—and she knew him, as we shall all know him, at his appearing. She lay awhile, wrapped in the perfect peace of tender awe. Then she heard a voice.

"Sister," it said, "thou hast clothed me with thy best; but henceforth, I, too, shall wear these robes of poverty As they have clothed thee, they shall also clothe me, for thou hast become a temple in which I may delight to dwell."

As she spoke, the humble garments upon the chair "glowed as no fuller on earth could white them," and then as she lay, still rapt and motionless she glided into peaceful unconsciousness.

Was it a dream? Luella Eliza did not think so. In the morning she recalled the vision vouchsafed to her—so unworth!—with a heart of tender joy. Now she need not be ashamed of her shabby cloak, nor complain of the bitter, biting wind!

While she was washing the dishes, there came a knock at the door. When she opened it, a hearty-looking countryman stood there.

"Mornin! your barn for rent?"

"The barn? oh, I never thought"—

"Waal, if you want a renter, name yer price; I guess we can fix it up, somehow."

"Oh, I don't know how much"—

"Waal, I 'lowed it was worth two and a half. It's good and large, but shackly in places. I guess I can tinker it up. Will that suit yeh?"

"Oh, yes!"

"Then here's yer fust month's rent. I'll put my hosses right in."

Two dollars and a half! it seemed a fortune to Luella Eliza as she turned it over. "How good the Lord is!" she murmured. "And to think," she added, speaking to Felicity, "that I never thought to rent the barn!"

On the way to the store to buy her linings, she met Mrs. Preston.

"I'm back for awhile, you see, Luella. Are you engaged for next week?—No?—I'm glad. I wish you'd come and stay a month with me. The childrens' things all need making or mending, and so do mine. I lost so much time while I was away with mother. Bring Felicity with you. She is such a well-bred kitty that we all love her."

Luella, after thanking her with a full heart, was turning away, when Mrs. Preston called after her—

"And by the way, Luella, I mustn't forget to give you mother's kindest regards and her love. She will never forget how well you cared for her the summer she was with me. She says you are the patientest nurse she ever had."

A month later, Mrs. Preston was called away again—this time to her mother's death-bed. When she returned, she drove around one afternoon to Luella's humble home. After the two women had shed their tears together, and Luella had spoken of the Comforter who had brightened her own lonely life, Mrs. Preston said—

"I haven't come to you for sympathy alone, Luella, although I know how well you are able to give it. I have good news for you."

"For me, Mrs. Preston?"

"Yes, and I am so glad for your sake. Mamma was always fond of you. She wanted to give you a keepsake, so she has left you her large-print Bible and a little money."

"Just enough to pay off the old mortgage!" exclaimed Luella Eliza when Mrs. Preston named the amount, and as soon as her friend was gone, she went down on her knees in a little prayer of thankfulness, with her head upon the Bible.

So in one natural, helpful way or another, her wants were supplied. She learned to look for the daily miracle of the little daily helps, although she never again received the "open vision." And she was growing younger day by day with eternal youth, and more beautiful year by year with the beauty which never fades. When she put on her humble garments each day, so neatly mended, so carefully kept, it was scarcely an irreverence to say that with his Spirit dwelling within and shining out of her face, she was still "clothing the Lord in patches."



The Child—Are you the trained nurse mother said was coming?

The Nurse—Yes, dear; I'm the trained nurse.

The Child—Let's see you do some of your tricks.



From time immemorial there had been a law in Applegate, County Warwick, England, to the effect that the mayor had the best of everything in town, and, for instance, if one should say he had the best coat in the place he must add the words, "Except the mayor."

One day a stranger came to Applegate and had dinner there at the inn. After paying his bill he said to the landlord, "I've had the best dinner in the country."

The Landlord—Except the mayor.

The Stranger—Except nothing!

As a result the tourist was called before the magistrate and fined ten pounds for his breaking of the laws of the place. When the man had paid his fine he looked around him and said, slowly, "I'm the biggest fool in town, except the mayor."—*Harper's Weekly.*



Listening Times Needed.

What we need above all things in these crowded days is the setting apart of many listening times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. The great clock bell of St. Paul's is not heard even a few streets off in the roar of traffic all day long; but it can be heard over half the metropolis in the silence of the night. One reason why God so often spoke to his servants in the night was that all was quiet then.—*Selected.*



Sunday pleasure-seeking weakens the moral sense, both directly and indirectly. It disobeys a law of the human soul, and that is bad enough, but it also steals the only time available for gaining any large moral help.

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Reasons for Child's Play.

BY DR. HETHERINGTON, ATHLETIC DIRECTOR, UNIVERSITY OF MISSOURI.

Into the education of the child three groups of influences enter, says Dr. Clark W. Hetherington, first the home influences, which are largely beyond the jurisdiction of educators; second, the school influences, where the child learns to use the tools of mental life and comes in touch more or less with the wisdom of the ages; and third, play. A realization of what play means to the child and to society has created the Playground Movement.

The life of the child is made up largely of play; it is his chief function. The duties that come with advancing age reduce the time devoted to play and usually make it more intense, but through the years of childhood it has the same meaning. Play is an instinct upon which the life and vigor of the child depends. The impulse which compels the child to make innumerable movements—random movements at first, then movements in doing something that gives pleasure—creates the stimulus necessa a stimulus to growth and development, Authorities claim that if the child were bound in infancy so that it could not make muscular movements, it would die. And even if it lived, so essential is activity as a stimulus to growth and developement, there would result no vitality, no constitutional vigor, no health, no power for movement, no skill, no will. Without play there would be no growing-up. Play guards an organic need, which need is the stimulus of bodily activity. Modern social conditions are like bandages which restrict activities. Most of the weaknesses from which women suffer are due to the social restrictions on vigorous activities during girlhood.

Society is filled with men who are inefficient economically because insufficient play was denied them during youth. Therefore the first social argument for playgrounds is to furnish opportunities for play as a necessary stimulus to the physical development of children and to furnish better opportunities than the children can secure when left to their own resources.

But play is also Nature's method of educating mentally, socially and morally as well as physically. The child spends its life getting experiences. From bumps that teach him the meaning of falls, he goes on to social bumps that teach him the meaning of a more subtle form of fall. He experiments with his parents and teachers and learns the significance of law and authority. He experiments with his mates and learns human nature, the significance of personality, human rights and the laws of human relationship. The social development of the child comes largely through play with mates. He gives self expression to his social feelings, he sees others express themselves. There follows a social adjustment. All the feelings and emotions of adult social life are exhibited in the child's play in miniature. At play the child learns his social manners and customs. What kinds of manners and customs he learns depends upon the environment and conditions under which the play is conducted. Our reformatories, penal and charity institutions are filled with men and women who are the product of insufficient opportunities for social development through play and also of unsocial ideas gained through play under unfortunate social conditions. A young man's susceptibility to the influences of the saloon depends largely on the physical tendencies and habits of sociability developed through play. Therefore the second social argument for playgrounds and supervised play is to furnish the opportunity for normal play and a normal social development under conditions that will make the social influences productive of good citizens.

Out of these principles, then, has come the Playground Movement. Its object is to protect the rights of the child, the rights of the parent and the rights of society in play. The larger social experience is country districts and small towns as for large cities. Room is abundant. Country children have activity and the social excitement of play, but they lack experience in play and environment that encourages play. The larger social experience is needed more than by city children. Isolation and loneliness lead to mental devitalization and discontent. In small towns the play developed is seldom effective, especially for the older children. All these can be relieved by establishing playgrounds as centers for social play activities. The Playground Movement is the best means of developing a healthy, contented and happy rural life. It will relieve much of the ill-formed craving for the city.

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In every $100 worth of boots and shoes you buy is $20.71 of labor.

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In every $100 worth of cotton goods you buy is $16.91 of labor.

In every $100 worth of men's furnishing goods you buy is $18.34 of labor.

In every $100 worth of worsted goods you buy is $13.55 of labor.

In every $100 worth of woolen goods you buy is $12.86 of labor.

In every $800 worth of the above goods, $100 worth of each kind in $800 lot, is $147.73 of human labor employed.

In every $800 worth of liquors you buy is $9.84 of human labor.—*Minnesota Issue.*

Intoxicating liquors, like weeds, come easier than the necessities of life, but in wrecked homes, broken hearts and lost souls the cost is immense. Why will men spend their money for that which is not bread? Let the young be well fortified against the awful evils of the drink habit.

Teacher. "Wait a moment, Johnny. What do you understand by that word 'deficit'?"

Johnny: "It's what you've got when you haven't got as much as if you just hadn't nothin'."

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Stuart's Charcoal Lozenges will drive foul breath away altogether and has never been known to fail. You can buy them at all drug stores at twenty-five cents a box, but before you buy send us your name and address, and we will send you a trial package free so that you can try them and see for yourself that Stuart's Charcoal Lozenges will do all we say they will. Address F. A. Stuart, 200 Stuart Bldg., Marshall, Mich.

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GUESS.

I see two lilies, white as snow,
That mamma loves and kisses so;
Dearer are they than gold or lands;
Guess me the lilies—baby's hands.

I know a rosebud, fairer far
Than any buds of summer are,
Sweeter than sweet winds of the south;
Guess me the rosebud—baby's mouth.

I know a place where shines the sun—
Yes, long after day is done;
O, how it likes to linger there;
Guess me the sunshine—baby's hair.

There are two windows where I see
My own glad face peep out at me;
These windows beam like June's own skies;
Guess me this riddle—baby's eyes.

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Last year, Arkansas gave for Foreign Missions, more than 37 of the other states gave, respectfully. Well, you say, what of it? Why, this, for instance. S. J. Corey says "Last year 1,116 additions were made to our church in foreign lands; this year we bring you the report of 1,912 additions."

Are you an Elk, or a mere human? The national convention of the Elks will be held in Dallas, Tex., in 1908. That is where the *"Dallas News"* is published. I received an envelope last week with the *"Dallas News"* return-card printed thereon, and I wondered if some one else was about to heap denunciations upon my head for my feeble tribute to Texas. But instead I found ever so many inclosed stamps and this—

"Here is one dollar for Drusie, and one for Charlie. How's Felix?"

Well sir, Felix has developed a new trait, so uncannily human, that it is worthy of remark. I will explain. I printed on this page some weeks ago a promise from one G. Gordon, of El Oro, Mexico, to send $3 for our missionary Drusie. He sent the $3 in due time and then came on himself, to pay a visit to the Ozarks. Owing to the peculiarity of the family, Felix is kept mainly on a vegetable diet, but of course the presence of company in the house had necessitated an enormous inlay of meats. At first Felix was almost paralyzed with delight over the fragments of ham, chicken, steak, pork and sausage that came to his plate. His cup was literally running over and all that he desired in the wide world was his for the asking.

In a short time Felix began to develop a choice between beef and pork, then between the conditions of hot and cold. A day or so later, he discriminated against ham; then he showed a decided antipathy to it; then he became clamorous if he was not given beef; then he waxed violent if his beef was not warm. To-day, there is only a certain tender cut of the beef that he will tolerate. And when he gets it, he is hardly satisfied. He hasn't caught a mouse for a week. To-day he is a millionaire cat. But I fancy he'll be quick enough to dispose of his bonds at a sacrifice on the market, when G. Gordon leaves.

The other night the Christian Endeavor Society had a social here, and on that day Felix was sitting on the softest rug in the parlor before a cheerful fire, quietly shedding his hair—when we began taking out the table and other things that you put in your back yard out of the way, when you give parties, you know. Well, Felix saw the old familiar roommarks vanishing and the idea came into his head that we were going to move again. I don't know whether he thought we were going back to Missouri, or to a more Arkansaw Arkansas than Bentonville. At any rate, the vision of a pine box with slats over the top bounded before his vision, and he bristled like a bear and fled from supposed imprisonment.

Pearle Hopkins, Woodward, Okla.: "Knowing that you are always interested in missionary work, I thought maybe you would help me a little with our Christian Endeavor—I have been president of the society here for two years. Can you suggest some missionary work for our society to take up? Our society is real good; small in numbers but not so in purpose. What is required of one to join the Advance Society. I might interest some in that. Can you tell me about Endeavor quarterlies?"

"The Endeavorer," Kansas City, Mo., is a monthl magazine, each number containing the lessons of the 4 weeks; it thus serves as a topic card only it is much fuller on each lesson, besides pages of valuable C. E. news; it is only 10 cents a year; it has been adopted as the state paper by Arkansas, Missouri, Kansas and Nebraska. Why not take this paper? I know one of the editors,—Martha Stout Trimble; a very active member of the Christian church. As to missionary work, the regular work set apart for the C. E. Societies of the Christian church is the orphanage at Damoh, India. Write to F. M. Rains, Cincinnati, for particulars. By the way, once I offered in this page to send F. M. Rains $1 for foreign missions, if he found the offer in our page without being told it was there; but I never heard from him. I offer it again. If he sees this, without somebody having told him to look for it, and will write and tell me so, I'll send on $1 from the Av. S.

As to the rules of the Av. S., they are so simple that I wish we might have many new members coming in at this season of the year. They are: Read 5 pp. history and 30 lines poetry, weekly; Bible-verse, daily; memorize a good quotation, weekly; keep an account of work done in your note book. That's all.

W. D. Cunningham, Tokyo, Japan: "In some respects this has been our best year in Japan. Evangelistic meetings were held every week at all three of our stations,—helping to evangelize the 30 millions who have never been evangelized before. Among those baptized were two school-teachers, one military officer, a bank clerk, a young doctor, an assistant army paymaster, one postal clerk and several college students. Two of the latter have gone to America to complete their studies."

Ama Jones, Plattsburg, Mo.: "I inclose 15 cents, which I've long intended to send for little Charlie."

From Sadie Pugsley, Woodbine, Iowa, comes a card bearing a rough embossed cat (I don't know if this is the technical term in artistic circles) and this poetry thereon:

"I am a friendly pussy cat
And love afar to roam,
But if you want to scratch my back
I'll gladly stay at home."

The cat painted with sulphur-colored eyes, suggesting that the scratching is to be done with a match. I am grateful; but sorry to find "Felix" written beneath the cat, for the picture is as unlike Felix as can well be imagined; I mean in expression. This picture-card cat has the most sentimental, foolish expression I ever saw, and he wears a red ribbon with a bow under his chin. You can't think how foreign such things as bows and ribbons are to Felix's disposition. This is the tenth picture I have received purporting to be a likeness of Felix, yet all lacking in individuality. Some people, in fact, many people, think that a cat is a cat; whereas often a cat is not a cat at all.

John C. Lloyd, Dighton, Kans.: "I am sending my first quarterly of Av. S. work. I have completed my 2nd quarter, but the account is in a book at the school house, 4 miles away. I hope Charlie gets a good Christmas vacation. It is too bad he didn't get to see his little sister, but he saved that much money. Tell Felix that we have a Newfoundland pup; and that he's just as aristocratic as Felix is. His name is Jess."

Mrs. C. E. Sandbery, Red Wing, Minn.: "Enclosed, please find $1,—50 cents for Drusie, 50 for Charlie."

Walren Davis, Trentin, Nebr.: "I have read the Thanksgiving number of the CHRISTIAN-EVANGELIST, and it makes me

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want to join the Av. S. No wonder Ruby Lacy Taylor forgot to read her verse, traveling all day from Indiana to Missouri. Do you know how Harry Buckley (Lawrenceburg, Ky.) is getting along? I hope he is well by this time. That was pretty good, what you said about the pupils of Kimberlin Heights. I am just going to wait and see, now, if any of those who ate supper there November 16th, will write to thank the Av. S. for their bread. For history, I think I will read Redpath's History of the World. We don't study that at school."

Mamie Duvall, Orange, La.: "I have decided to take up the Av. S. work, and hope to be on the Honor List in twelve weeks. But I can't promise to learn as long quotations as that one you gave from Sadie Pugsley's report."

Elmer Wiston, Aday, Ore.: "Here is my first quarterly report. You will see I have made out each week's work separate, giving what I did on each day. It took a good deal of time, but I found it interesting. I like it."

Nell Marville, East Point, Ind.: "You are right in what you said about the Av. S. making us like history and poetry. When I took up the five rules, I thought I never would like either; but now, after keeping the rules seven quarters, I find that history is really interesting; that is, some are. I used to think that a book just had to be history to be dull and dry; but now I like some histories as much as I do stories. And you will see by the inclosed 7th report that I have read a great deal more poetry than you require; nearly 20 times as much. Mamma says she can never thank the Av. S. enough for its getting me out of the habit of reading nothing but stories. And so Felix is jealous? How surprising! I am sure he has no cause for jealousy against you, for I never knew you to show the *least* interest in anybody else's cat *but your own!*"

Unkind, unkind cut! I am sorry to say I do not know how Harry Buckley is; but will try to find out for our next page.

Drusie Malott, North China: "Boys are coming in little groups to the school right along". (This was written in October.) "There are now over 120 boys,—3 times as many as this time last year. Perhaps it is partly because food is so high, the parents are glad to have their boys fed and clothed cheaper than at home. There are 14 school girls,—6 more than last year. Besides, there are some orphans, too little for school; we had none such last year. Food continues about double price, and there must be much suffering this winter. People earn from 5 to 7 cents a day, and many, many can not get work. Sewing for our boys gives work to a number of women. It is no little work to make wadded suits for 120 boys,—and more coming! We expect 250 children this winter. Do you remember the Taiming-fu cook, for whom I asked prayers last summer—the one struggling against the opium habit? Well, he is doing nicely, much stronger physically, and, better still, is progressing spiritually and really seems to be delivered from his former appetite. I praise God for this answer to prayer.

"It is somewhat cooler, now. I expect to have my first fire in my room to-morrow if the tinner comes to put up the stovepipe and repairs the stove. It is a new stove, just arrived from America, but it was badly battered up; and had a hole knocked in the bottom."

I think Roosevelt ought to see to it that good American stoves get to Chinese missionaries without a hole in the bottom. But perhaps he is too busy getting "In God we Trust" off our money.

Bentonville Ark.

Jimmy's Club.

A gentleman sat in a plain office, puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this:

Thanksgiving was at hand, and he had not money enough to do all that he wished to do on the coming day. He knew, too, many families who lived at starving point, to whom Thanksgiving gave little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a mission Sabbath school. He said pleasantly:

"Well, children, what can I do for you to-day?"

"Nothin'," answered the children vaguely.

"You, Jimmy you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket and slowly produced a large handful of pennies and small change.

"We are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We girls are in it, too," interrupted the girl who gave the shove.

"We come from Cummin's Alley and we're a club to help Thanksgivin'. Here's—here's—nine dollars and ninety cents."

The agent stared at the large sum, collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say as he glanced at the poor clothes and shrunken cheeks of the "Club."

"Yes," said Jimmy, stoutly, "there's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner for two or three days so'st that we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh—turkey and stuffin', and—and puddin'!" cried the children, eagerly.

"That will cost perhaps twenty-five cents apiece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children, and I am delighted that you have been so kind and thoughtful for others."

The dinners were bought. "The Club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbages enough to go around. So they cut each cabbage into quarters, and put one piece into each bag.

That club of twenty poverty-stricken children worked until nine o'clock at night on the day before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make our easy blood tingle with something akin to shame.

—*Southern Presbyterian.*

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—Marion Stevenson has been called in from holding institutes among the churches to give the finishing touches to his invaluable supplemental work that will be a feature of our new Teachers' Quarterlies. We are now ready to book engagements for him through January and February.

—We are pleased to know that so many of our larger Bible-schools will have made great improvement in the Bible-school literature they distribute to their attendants through 1908,—that is another way of saying that a great many of them are, for the first time, ordering their Bible-school helps from this House.

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—We regret that the list of clubs is not longer and larger this week. We have at least 1,000 preachers in the United States who could and would through the vivid realization of the value of a Christian paper in the homes of their members secure us at least 10 new subscribers in time to report in next week's issue. Will you not, kind reader, send your ten?

Bedford, O., C. A. Freer, minister..... 3
Charlottesville, Va., C. R. Sine, minister. 8
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—Difficulties in the Bible. By R. A. Torrey. $.50. This book is the popular evangelist's answer to many alleged errors and contradictions found in the Bible. He has taken up those objections of which the modern infidel makes the most, and which are most puzzling to many Christians. It is exceptionally valuable to Christians other than preachers who have never had the opportunity in Bible colleges of learning the best replies to the scoffer. Among these difficulties are: God Hardening Pharaoh's Heart, The Imprecatory Psalms, The Antiquity of Man, etc.

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THE CHRISTIAN-EVANGELIST



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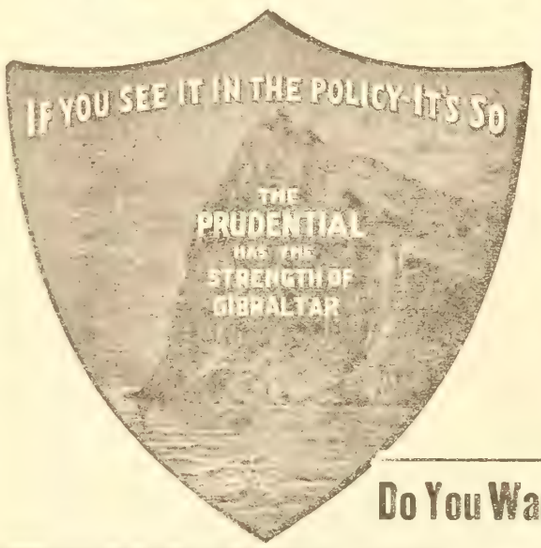
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Current Events

Christmas and "Sectarianism."

About this time every year there is more or less disturbance in the larger cities on the subject of the alleged "sectarian" observance of Christmas in the public schools. The Jews in New York City are especially regular and vigorous in their objections. On account of their agitation, certain features of the Christmas celebrations have been placed under the ban. This in turn has called out impassioned protest from those who believe that there ought to be a thoroughly religious celebration of Christmas in every school. The Daughters of the Revolution of the state of New York are among the latter group of protesters. They declare in a resolution that "this country was established in order that its inhabitants might worship the Lord Jesus Christ without let or hindrance." The Daughters of the Revolution ought to know that this statement is not historically true. The desire for religious liberty was the chief motive in bringing certain important groups of colonists to these shores in the seventeenth century, but that is not the same thing. Our accepted theory of the separation of church and state does not permit us to teach in the public schools everything that some believe to be true. The trinitarian doctrine of God, the inspiration of the Scriptures of the Old and New Testament, baptism by immersion for the remission of sins,—most of us may believe in these things, but we do not believe that they are proper subjects for instruction in the public schools. It is possible to observe Christmas in such a way as to make it include sectarian instruction in the objectionable sense. We do not recall that we have ever seen it done, but it very easily may be done. There is a justifiable ground in theory, and perhaps sometimes in practice, for the Jewish protest. But, on the other hand, Christmas is an institution which cannot be ignored. It stands for certain facts and principles which are far removed from sectarianism, however loosely that term may be used. Few Jews or infidels or atheists deny the moral beauty of the character of Jesus. None deny his historical reality. All see in him an admirable example of purity and unselfishness and nobility of character. There is nothing sectarian in the spirit of Christmas. Any celebration of the day which throws the emphasis upon this spirit and avoids as much as possible the disputed doctrines about the nature and office of Jesus, is sufficiently unsectarian to be in harmony with the spirit of our institutions. The Jews are right in saying that any doctrine, such as the divinity of Jesus, which is considered as sectarian during the rest of the year, ought also to be considered as sectarian during the last week in December. But we have never yet met a Jew who would claim that our free institutions would be in any way endangered or the political rights of Jew or Gentile jeopardized by the spreading abroad of the spirit of Jesus. If any person, by reason of his own doctrinal and sectarian beliefs, is interested in keeping the school children from the knowledge of the historical person of Jesus and the imitation of his character, then the sectarianism is in him rather than in the Christmas celebration which he criticizes.

The Great Refusal.

The President has again declined the third term which some of his friends would like to offer to him. In a brief and explicit statement which was issued from the White House last Thursday, the President quotes the statement which he gave out on election night three years ago, in which he said that he would consider the term to which he had just been elected as his second term of office and declared that "under no circumstances will I be a candidate or accept another term." After quoting this statement, he only adds: "I have not changed and shall not change the decision thus announced." A few days prior to this, an order was issued forbidding federal employes to work for his renomination or to attend the national convention as delegates instructed to vote for him. It is impossible to believe th t the President is not well enough informed regarding political conditions throughout the country to appreciate the full force of the third term movement. There might be reasons why he should over-estimate his own strength as a candidate, but there is no reason why he should be tempted to under-estimate it. If, therefore, he persistently declines in good faith at this stage of the campaign, it is not to be expected that there will be developed any third-term sentiment sufficiently overwhelming to justify a reversal of this decision. It would perhaps have been possible to recall the statement made three years ago and to claim that the situation had altered unexpectedly so as to render the acceptance of another candidacy proper. There would, we think, have been nothing essentially perfidious in such a course. But to go back on such a statement as this last one, issued so short a time before the meeting of the convention and when the other candidates have already declared themselves, would be an act of bad faith without parallel in presidential campaigns. For the first time, we are convinced that the President is completely out of the running. His friends and enemies alike owe it to him to accept this refusal as absolute. They may assign what motives they please to his refusal, ranging from the loftiest patriotism to a shrewd perception of the fact that probably he could not be re-elected even if he were nominated. They may say that he still hopes to rule but expects to do so by securing the election of a man who will follow his leadership and carry out his policies. But in any event it ought to be taken as an accepted fact that the name of Mr. Roosevelt will not appear upon the ticket of his party in 1908.

The Party Conventions.

The national committees of the two great parties were in session last week and decided upon the time and place of the forthcoming nominating conventions. The Republican Convention will be held in Chicago, beginning June 16. The Democratic Convention will assemble in Denver, July 7. As is right and proper, the Democrats, being at present the party of opposition, will have the advantage of the last word in the formation of platforms. They can wait until the Republicans have affirmed their faith, so that they may know exactly what they have to deny. It is unusual for a national political convention to go as far west as Denver, but there is no reason why it should not do so. The attendance will be just as large. Everybody who has any business there (and a great many who have none) will go, regardless of distance. Besides, Denver is a splendid city in which to hold a convention in the summer. St. Louis is a good convention city, but even her most devoted partisans are forced to admit that sometimes it is warm in July. Denver, a mile high, has reasonably cool summers. It is a climate conducive to work. Probably the representatives of Denver were well within the limits of the literal truth when they claimed that a convention could do more work in two days in Denver at that season that it could do in three in any of the superheated cities of the Mississippi Valley. The campaign is now really on. Taft and Fairbanks (we had almost forgotten Fairbanks) have through their respective managers engaged the quarters at the Auditorium Hotel, in Chicago, from which their campaigns will be directed. Gov. Cummins, of Iowa, is apparently about to announce himself a candidate for the nomination. Senator Foraker has already done so.

Mr. Adolphus Busch, head of the great brewing firm of Anheuser-Busch, says that the prohibition clause in the new Oklahoma constitution will cost him a million dollars. That's queer. We thought we had heard it said that prohibition does not prohibit. Mr. Busch, who is in a position to know something about it, seems to be emphatically of the opinion that state prohibition is a decided inconvenience to the promoters of the liquor business.

Editorial

When Jesus Came.*

The return of Christmastide recalls the advent of the World's Redeemer. He came in the fullness of time. The world needed him. Roman civilization had grown effeminate and corrupt beyond redemption. Hebrew religion had come to be hard, mechanical, materialistic and Pharisaic. Grecian philosophy had outgrown its mythology and was atheistic. The world by wisdom knew not God. It was sick, but among all its wise men there was no physician to prescribe a remedy for its ills. Roman power, Hebrew law, Grecian philosophy—these had been tried and found wanting. Not government, not rules of conduct, not intellectual culture, could arrest the world's downward course. It needed *gospel*—good news.

Then came Jesus. The prophets had foretold him. Hebrew poets had sung of him. Wise men were watching for his advent. The Gentile world, even, had expectation of his coming. He came, not as men had expected he would come, but as God had ordained that he should come. In weakness and poverty he came. His cradle was a manger, and he shared the lot of the lowly. He attended no school, but taught senators and philosophers wisdom. No college put its seal of honor upon him, but he climbed the mountainside, and communed with his Father. He showed the world his Father's loving heart and gracious purpose. Sinning not himself, he was full of compassion for the sinner. Dying, he conquered death. His blood is the sinner's plea. His empty sepulchre is the charter of immortality. He gathered no armed hosts, but the Roman Empire was soon at his feet. He wrote no book, but the world is crowded with literature about him. He composed no song, but his cross has filled the earth with its sweetest music. A man of sorrows, he has made millions happy. He wore a crown of thorns, but he offers a crown of life to all his follower. He plucked the thorn of despair from the world's heart and planted therein the rose of hope, which has filled the centuries with its fragrance. His wounded hand unbarred the gates of death, and robbed Satan of his prey. His gospel is the marching song of the world's progress, and his cross the harbinger of victory. No rumbling of war-chariots, no tread of armed legions, no blare of trumpets, nor groans of the wounded and dying mark his advance. By a scepter of love he sways the hearts of men, and his government is the reign of peace. Nations yield to his authority and the isles of the sea wait for his law.

No marvel that the world grows happier, that men's hearts beat faster, that children's faces shine brighter, and that the wrinkled brow of age becomes smoother, with the return of the season associated with the birth of such a King. Let all the bells of Christendom peal forth their joyous notes. Let the world pause from its toil, as it catches from tower and steeple the echo of that angelic song which rang out over Judean hills when Jesus came.

*This article is part of an editorial which appeared in this paper nineteen years ago, and is reprinted here by request.

"The Heart of the Gospel."* IV.

In reviewing a book that contains so much that is admirable, it seems almost ungracious to point out what seem to be blemishes, but there are a few points where our author, as it seems to us, departs from his characteristic clearness, and where, it is to be feared, his readers will be confused. An instance of this kind is where the author treats of what forgiveness is. Forgiveness, he tells us, is a "divine act." "It is something that takes place in the heart and will of God but it is also something which terminates in man." Further on we are told, in connection with the statement of Dr. Dale—"That the remission of sins, if it stood alone, would leave us unsaved"—that this view is "based upon the utterly false assumption that the remission of sin is an external act, consisting in the sending of it away, so as not to count against the sinner; instead of what it really is, a spiritual act, consisting of the sending of it away from the sinner himself, so that it can no longer count against him. Nowhere in the New Testament has remission to do with penalty, but always with sin" (p. 80). There is no evidence that "remission of sins" is used here in a different sense from "forgiveness of sins." This is a possible view of forgiveness, or remission of sins, but it seems impossible to understand it in this sense, in many of the uses which the author makes of it, and in many passages of Scripture which he cites. For instance, "Be kind to one another, tender-hearted, *forgiving one another even as God also in Christ forgave you.*" (Eph. 4:32).

There it is said we are to forgive one another as God forgives us, and the same truth is taught in the Lord's prayer; but it is not possible for one man to put away sin from the life of another man, in the sense that God does. Forgiveness of sin, therefore, must have a different meaning, at least in many of its uses. There can be no question that sin is to be put away from the heart and the life in order to salvation, but ordinarily we think of this moral renovation as taking place in the spiritual experiences which we call faith and repentance; and then there comes the change of God's attitude toward the sinner, which is called forgiveness. If we include this whole process of the sinner's renovation, and God's changed attitude toward the sinner in consequence, in the one word "forgiveness" we render cloudy and confused what would otherwise seem clear.

Again, on the subject of repentance, the author makes this the sole condition of our receiving the benefits of the atonement. "For man's repentance God waits and works. It is the only satisfaction that he desires or demands. Until it is supplied he can not forgive his erring child" (p. 71). Again, "Ethically considered, repentance is the first round of the ladder of perfection; the birth of the soul into a new life" (p. 77). Once more: "There is begotten within him a new purpose of amendment, which abides and strengthens after his tears are dried. * * * The power of repentance unto redemption lies in this, that it lodges in the heart a new spirit and principle of action which leads to the building up of things which have been destroyed" (pp. 77, 78). Just as in the author's definition of forgiveness, he seems to crowd into that word the whole process of man's moral renovation, so in the word "repentance" he seems to put all that we include usually in both repentance and faith.

After passing over several chapters, the author deals with "The Function of Faith." In this chapter he refers to his former treatment of "repentance as the *sine qua non* of salvation," but now he tells us that "repentance, however, is only the first stage of spiritual receptivity. It finds its fruition or culmination in faith. Faith is the larger and deeper word" (p. 170).

Again, he quotes Dr. James Morrison as calling repentance "the reverse side of faith," and says that "the two together form a unity." Evidently, then, faith should have been treated in close connection with repentance, and the relation of the two to each other should have been clearly stated. The author is right in saying that "Faith is the larger and deeper word." But that it is faith in Christ that makes repentance in its *Christian* sense possible, is what our author does not seem to see. The command of Jesus to the Jews of his time, to "Repent and believe the gospel," was the necessary order of things, because they were not living up to the beliefs which they acknowledged, and the light which they possessed. God expects us to be true to the light we have, before he gives us further light. Faith has *two* aspects—one is spiritual vision or discernment, and the other is personal trust. It is faith in this first aspect, as discerning the truth, which makes repentance possible. On the other hand, it is repentance of such sins as are known to us that makes faith in its higher aspect possible. It is only as men come, by the power of faith in Christ, to discern his true nature and character, and to see themselves in the light of God's revelation to him, that they are led to "repentance unto life," and to commit themselves in whole-hearted self-surrender to Christ. Our author speaks truly of a "growth in repentance" which, he says, "will mean growth in Christ." But this growth in repentance is conditioned upon a growing

*"The Heart of the Gospel," by Rev. James M. Campbell, D. D. Fleming H. Revell Co., Chicago and New York.

faith which reveals a continuously advancing ideal, and demands a corresponding adjustment of the life to such ideal.

But, on the whole, we feel grateful to Dr. Campbell for his reverent and sane treatment of this great theme. One can not lay down his book, after a careful perusal of its pages, without feeling that if the death of Christ, as therein presented, were clearly apprehended and vividly realized by the ministry of to-day, they would indeed have the "new evangel," well adapted to bring in the "new evangelism" which is to both widen and deepen the reign of Christ, and subdue the nations by the power of his uplifted cross.

The "Christian-Evangelist" for 1908.

THE CHRISTIAN-EVANGELIST will enter upon its forty-fifth volume with the beginning of next month. It will also be the fortieth year of the present Editor's continuous connection with the paper. It will begin the year with the largest circulation in its history, and there is reason to believe that its gain in circulation during the year will be the greatest in its history. It has a program before it for the coming year that surpasses in importance that of any previous volume. It purposes to discuss, not only editorially, some of the great problems which confront us as a religious movement, but to bring to bear the consensus of judgment of the brotherhood on these important questions which are before us. As THE CHRISTIAN-EVANGELIST has led in all the important measures of the brotherhood looking to our progressive development along safe and scriptural lines toward the fulfillment of our mission, so, with the help of our readers, and relying upon divine guidance, we shall seek to point out the best solution of the practical problems with which we have to deal. We shall be glad to receive from any reader, on a postal card, what in his judgment are at least three of the most important problems before us. It would seem an opportune time, as we are approaching our centennial celebration, to face, with honest and inquiring minds, these unsolved problems in so far as they are related to our religious growth and practical work, and in so far as they may admit of present solution.

What we hope to do during the coming year is simply to lead the way for a free and fraternal consideration of those questions which have to do with the more successful prosecution of our work, the better utilization of our forces, and the direction in which our energies should be applied for the accomplishment of the best results.

The approach of our Centennial would seem to render appropriate and timely a series of historical sketches of the pioneers, and incidents connected with their careers and their places in our history. We are planning for a series of such articles by different writers who have made a study of these men and would be able to give our readers an idea of the contribution which each has made to our historical development. These will serve to furnish a sort of condensed history of the movement itself, as all important history clusters about its great personalities. This, we believe, will be a valuable educational series for the younger generation of Christians now coming upon the stage of action.

Of course, the well-known features of the paper will be retained, and as far as possible, improved. We shall especially aim to elicit from our readers a large number of brief articles from writers whose names do not so often appear in our columns. In order to make room for these we shall be compelled to cut down the number of longer articles. In a word, our aim is to popularize the paper as far as possible without lowering its tone or making any appeal to passion or prejudice.

In these aims we solicit the hearty cooperation of all our friends to the end that the forthcoming volume of THE CHRISTIAN-EVANGELIST may present such record of work accomplished, and of such discussion of important problems as will make it of permanent value to the great cause we plead.

A Visit to Des Moines.

The Editor of this paper has just returned from a visit of two days in the capital of Iowa, where he arrived on Saturday evening and left on Monday evening. The occasion of the visit was a great downtown rally of all our churches in the auditorium on Sunday afternoon, which we were invited to address.

It was our pleasure to atttend the University Church in the morning, where Brother C. S. Medbury ministers, and to listen to a stirring discourse from him on "The Poverty of Unbelief." It was an inspiring audience, with an inspiring sermon and inspiring music. At the close we had the pleasure of addressing the audience a few minutes by way of greetings and congratulations, and a word on the suggestive theme of the morning.

This great church of two thousand members, under the able ministry of Brother Medbury, is doing magnificent work on all the lines pursued by a living church to-day. It was more than a happy accident that brought together this able minister of the word and this great church, with its possibilities of wide usefulness under wise leadership. The very atmosphere of the great congregation was a spiritual tonic and the students of Drake University who worship there cannot fail to catch a vision of the dignity of Christian life and service which will abide with them through the coming years.

The great meeting in the auditorium at two-thirty in the afternoon, estimated at three thousand, was an occasion long to be remembered. Seldom does it fall to the lot of the average preacher to address so inspiring an audience, gathered under such inspiring circumstances. The very air was electric with religious enthusiasm. The great chorus of two hundred voices, on the platform, aided by the great audience, rendered such music as lifts one's soul above the earthly and temporal, into the realm of the spiritual and the eternal. Never has it been our privilege to address a more appreciative and attentive audience while we sought to show that the things for which we plead are grounded on the eternal, basic principles of right and truth, and in harmony with God's great purposes. At the close of the address came a great communion service, presided over by the beloved veteran, Dr. D. R. Dungan, who spoke fitting words preceding the solemn service. There were several tables, served by brethren appointed for that purpose, a large corps of deacons, and the whole service was carried out with a precision and order that reflected great credit upon the management. The entire service of the occasion was presided over by Brother H. E. Van Horn, minister for the Capitol Hill Church on the east side.

This is the first of these great gatherings which the brethren hope to make semi-annual occasions. The unity and hearty co-operation existing between the ten churches, we believe, in Des Moines, is worthy of all admiration and imitation. When the churches of a given city can marshall their forces like these brethren in Des Moines do, they are in a condition not only to impress themselves and the things for which they stand on the community, but to accomplish any worthy undertaking to which they set their hands.

It was our privilege to attend another great meeting at the Central Christian Church in the evening and hear Brother Finis Idleman deliver a most earnest and heart-searching discourse to a great audience, at the close of which one lady came forward to confess her faith in Christ. Every one felt that when Brother H. O. Breeden resigned the pastorate of this great church it would be a difficult task to find a successor to fill his place. Bro. Idleman, though differing greatly in temperament, in style of preaching and in methods, from his predecessor, is measuring up to the demands of the church which is enthusiastic in its devotion to him and to the work. To have two such men as Medbury and Idleman, in these two great churches, working shoulder to shoulder, reinforced by a group of strong young men preaching for the smaller churches in other parts of the city, and all pulling together, with the added prestige of Drake University, is a sure prophecy of great things for the future of our work in Des Moines.

At the close of the regular service at the Central on Sunday evening Brother Idleman called an after-meeting in the chapel to which enough remained to fill it to overflowing, and again we had the privilege of addressing this audience for a few minutes, in connection with Dean

Haggard, who also spoke. It proved to be a very tender and helpful service, closing a day full of religious activity and joy in the Lord.

Monday's program was scarcely less crowded. At noon there was a great gathering of the men of the churches at the Central Christian Church, where luncheon was served by the ladies, and at which we spoke by request on the Laymen's Movement. This was an enthusiastic hour, and we would not dare report the things said at that meeting by ministers and laymen about our visit and its meaning to them. At four o'clock Dean Haggard had arranged a meeting of the ministerial students and others in Hobbs Hall, of the Memorial Bible Building of Drake University. Between luncheon and this hour President Hill M. Bell showed us through the various buildings of the university and pointed out its different departments of work. One who has not visited Drake recently can scarcely realize the magnitude of the plant, its equipment, and the splendid diversified work that is carried on along educational lines. Over twelve hundred students have been enrolled for the first term of this session —the largest enrollment in the history of the institution. Over one hundred and fifty of these are ministerial students. President Bell has proved himself eminently fitted for the responsible position he occupies. It was a delightful hour we had with the ministerial students, and if they enjoyed our lecture half as much as we enjoyed the privilege of talking to them, the hour was not in vain.

It was a pleasure to be entertained in the home of Dean A. M. Haggard, who, with his wife, the daughter of our old co-laborer, B. W. Johnson, did everything in their power to make our stay pleasant. Bro. Haggard has been nine years in the University and has grown with the demands of his work until he holds an honored and influential position in the institution as Dean of the Bible College. We had the pleasure, too, of spending a while in the elegant home of our old-time friends, Brother Peak and his wife, the daughter of another old friend, A. I. Hobbs, whose widow we had the opportunity of meeting in the same home. The hearty reception which we received from the brethren in Des Moines, and the fellowship we enjoyed with them will abide with us as a sweet and precious memory.

We have written thus at some length of this visit to Des Moines, because (1) it is now our largest educational center; (2) because there is a unity and religious enthusiasm among the Disciples in that city that happily illustrates our plea for unity, and makes our cause felt in the city; and (3) because there is a sane, safe, middle-of-the-road progressive conservatism in the type of religious thought which we there found, that, in our judgment, holds the future for the great cause we plead. Des Moines is a great factor in our work.

Notes and Comments.

Dr. Torrey, evangelist, is quoted as saying recently:

"Once upon a time I believed that I knew some things which God had not clearly revealed to the world. *But one day I awoke to the fact that I knew absolutely nothing outside of what God teaches us in his word—the Bible.*"

We presume Mr. Torrey refers to religious truth. Science is continually bringing to light facts and truths in the physical realm, of which the Bible makes no revelation. The Bible is able to make us "wise unto salvation through faith which is in Christ," but it does not pretend to teach astronomy, geology, nor anything else which men can find out for themselves. Whatever it does in that line is incidental.

"Sectarianism never had as few friends as now. Here and there, it is true, a leader still strives to cultivate a sectarian spirit as diligently as though it were one of the Christian graces, but the people are weary of it."—Dr. Frank M. Goodchild.

But even those "here and there" leaders who wish to "cultivate a sectarian spirit" are compelled to do so under cover of another name which bears more resemblance to one of the Christian graces." The martyr-fires of Smithfield were kindled in the alleged interest of "the truth," and the glory of God.

There is no inquiry that comes to our desk oftener than this: "Did Alexander Campbell make or use a human creed?" The question almost uniformly comes from brethren who live in communities where the Disciples of Christ are little known, and where some preacher has made such charge against Mr. Campbell. Sometimes, however, the opposite course is taken, and we are charged with being a "creedless" people. Neither charge is correct. Mr. Campbell never made nor accepted as authoritative any human creed. Indeed, one of the fundamental positions of both Thomas and Alexander Campbell, and of all the leaders in the movement from their day to the present time, has been and is, that Jesus Christ alone is authority in the realm of religious faith and doctrine and duty, and that human creeds, as such, have no authority to bind the consciences of men. Alexander Campbell, and others among us, have written books setting forth the things for which we contend, but no one of these has ever been made a standard of faith or doctrine among us. On the other hand, Mr. Campbell, and all those who are really identified with the movement which he inaugurated, do accept heartily and without reservation the old creed confessed by Simon Peter: "Thou art the Christ, the Son of the living God," and the New Testament as the only authoritative rule of faith and practice.

In a recent editorial paragraph, referring to the report of the Federation meeting at Norfolk by J. B. Briney in the "Christian Standard," we quoted from a well-known brother who characterized the report as "unfair and distorted," and as likely to do injury to Brother Briney. We learn through a letter from Brother Briney that he regards this language as reflecting upon his honesty and truthfulness. We scarcely need say, for the benefit of most of our readers at least, that to intentionally attribute dishonesty or untruthfulness to Brother Briney would be impossible for us. We have too long known and respected the Christian character of Brother Briney to do such a thing. It is a well-known fact, however, that the best of men, under the influence of certain pre-possessions or prejudices, unconsciously and unintentionally present a given situation in a wrong light. To put it mildly, their representations are one-sided. That all of us do this, more or less, even when we mean to be fair and honest, is a fact which we should all recognize. We never supposed for a moment that Brother Briney was consciously or intentionally misrepresenting the meeting which he reported, and yet it was very different from other reports of the same meeting by brethren who are equally honest and conscientious. But if any reader has drawn from the paragraph referred to the inference that we question for a moment Brother Briney's honesty and integrity, such inference is wrong, and we take great pleasure in making this correction and explanation.

Mr. T. H. Perrin, a lay delegate from St. Louis to the Presbyterian conference in New York to plan for united effort on the part of the Presbyterian bodies in their foreign mission work, on his return expressed the conviction that Protestantism would soon be united in a triple union in which churches of similar methods of government will come together, those of the Episcopal form of government forming one group; those of the Presbyterian form a second group, and those of the congregational form of government a third group. This would be gain, no doubt, but it would not measure up to the demands of Christ's prayer for the unity of his followers.

An aged brother nearing his four-score years, sends us a clipping containing Brother McGarvey's recent criticism of our editorial on "Destructive Criticism," and adds: "Just as I was about to say with Simeon, 'Now, Lord, lettest thou thy servant depart in peace', behold, you and Brother Lord get into a quarrel!" The venerable brother then rebukes the Editor of THE CHRISTIAN-EVANGELIST very sternly for his quarrelsome disposition in making "unjust" flings at his brethren. We were greatly surprised, as well as humbled, by this rebuke, until we examined our list and found that he is not a reader of THE CHRISTIAN-EVANGELIST, but had formed his estimate of its Editor by seeing his portrait painted in the columns of an esteemed contemporary!

Editor's Easy Chair.

The year grows old. With whitening locks and shortening days it hastens to its end. Before it goes hence, however, it brings to us one more joyful anniversary. Of all the festivals of the year none is quite so marked with exuberant joy as Christmas. And why not? It celebrates our Saviour's birth. That was the bringing in of good news to a sad and sinking world. At this season the air seems vibrant with the angelic song of "Peace on earth, and good-will among men." The memory of that event, heralded by the music of angels, stirs the heart with emotions which nothing else can excite. Under its benign influence the world grows young, and the heart grows tender. Old and young alike give it a glad welcome. To the one it opens the mystic door of memory, and to the other the bright door of hope. To all it brings a sense of mystery and a feeling of awe, when we stop to think how heaven and earth, how God and man, came together on that eventful night of the long ago. Let us see to it that we do stop to think of the sublime event which the day commemorates, and to ask ourselves whether we understand its vast significance to the race. It was God coming into humanity in a new and deeper sense, to change the course of human history, and to purify all the streams of human life. It was opening up a channel for the river of God, which, flowing down from the everlasting hills, would forever gladden with flowers and fruitage the desert wastes of the world.

We think of Christ, at this season of the year, not so much as a great Teacher, nor as the Lamb of God, offering himself a sacrifice for us, nor yet as our coronated King, reigning over his loyal subjects. We think of him, rather, as the Christ-child—as the Babe of Bethlehem. Childhood is always interesting and fascinating. Heaven seems to bend a little closer to the earth in the presence of a little child. As Wordsworth expresses it, "Heaven lies all about us in our infancy." This is true of the most ordinary child. How much more true must it have been with that wonderful Child, whose birth introduced a new era in the life of mankind! Here the "trailing clouds of glory" were visible even to shepherds' eyes. Who can guess what vast possibilities slumber in the brain and heart of any babe? What dreams have come into the mother-heart through all time as she has gazed upon the face of her sleeping child! But Mary, mother of the Christ-child, had reason, above all women, to ponder in her heart what should be the mission and destiny of her wonderful Babe. Had not the angel told her before the birth of her child, "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end"? Was that not enough to awaken the fondest hopes and the highest imaginings in her mother-heart? And yet, even Mary did not, and could not, rise to a full understanding of all that was involved in this message of the angel. Nor have we.

Among the lessons of the Christmas season, then, is this—the sacredness of childhood. If heaven lies all about the infant that is committed to us; if the little child is such an embryonic organization of mental and spiritual possibilities, as to enshrine the divine, how softly and reverently we should demean ourselves towards one of these little ones, and how carefully we should train it so that it may develop into all that it was intended to be! It is this that makes the home a sacred place, a holy spot, a training school for young immortals, whose lives and whose destines are to be in a measure determined by the influences which mould them in the home. The fact that Jesus Christ was once a little child makes every child in the land more sacred and more valuable in its undeveloped potentialities. The home, the Bible school, the Church—these are the great agencies used of God for training the young after the pattern of Christ, and bringing them to share in his divine nature. And so it is that the incarnation sanctifies all life and lifts every human being into new dignity, and clothes life itself with a new meaning and value. The present revival of interest in the function of teaching, and especially in our Sunday Bible schools, is but one of the evidences that we are learning to place the Master's estimate upon a child. Well will it be for the church if this Christmastide shall impress upon us anew the lesson which Jesus taught when he placed a little child in the midst of his disciples and made it a type of those who should enter into his kingdom. Well will it be for the church, for the state, and for the welfare of humanity, if this homage we are paying to the Christ-child, born in Bethlehem nineteen centuries ago shall lead us to a higher appreciation of all childhood, and to a redoubled diligence in gathering the neglected and untaught little ones into our Bible schools to learn of him whose birth we celebrate.

Fill the little stockings, then, which childhood faith has hung empty by the fireside. Disturb not their confidence in the kind and gracious spirit which visits alike the palace and the hovel on Christmas Eve, with its token of good-will. Fill the home with Christmas cheer and happy greetings, and these bright childhood memories will be recalled in the coming days, when the little feet, whose empty stockings pleaded so eloquently for presents, shall have wandered far from the old homestead and the parental roof. They will form a link in the chain of influences that will serve to bind the wandering ones to childhood faith and innocence. Poor, indeed, is the life that has no sunny spots back in childhood's day, to which it can look with tender yearnings when the storms of life beat piteously upon it. Happy is he, who, as he glances backward along the track of the years, can recount many happy Christmases reaching back through the dim halls of memory to tenderest childhood, associated with the family fireside, with a mother's love, with a father's care, and with the sweet associations of brothers and sisters, in the loved family circle. That family circle may long since have been broken by death, or the loved ones may be scattered far and wide; but when Christmas comes and when the firelight from the Yule-log flickers on the walls at twilight, we recall the faces and forms, the scenes and the associations, of those by-gone days, and live over again the blessed period of childhood. Blessed be the season whose magic power can help us to realize the poetic prayer:

"Backward, turn backward, O Time, in your flight!
Make me a child again, just for to-night!"



To-night we are having the first snow of the season that is worth counting. For the sake of the boys and girls who always wish for a "white Christmas" we hope the present carpet of "the beautiful" may be preserved until this great children's festival has arrived, or that a fresh new one may be laid for the occasion. It seems much more like a real Christmas when the dull earth is covered and the trees are laden with the white crystals manufactured in the upper air to beautify the world, and when the merry jingle of sleigh bells is heard on the wintry air, and happy voices ring out as the sleigh speeds along:

"O here we go o'er the fleecy snow,
And the moonbeams sparkle round,
And the hoofs keep time to the music's chime,
As merrily on we bound, we bound!"

How the hearts of the little ones bound with joy at the sight of the feathery flakes of snow sifting down through the air on Christmas eve, dancing and whirling about the lamp posts before they descend to the earth! And how difficult it is for them to go to sleep when they go to bed! When they do yield to slumber it is to dream of the fur-clad, fat faced, jolly old man with the sled and reindeers loaded down with the treasures of toydom. Grudge not the little ones these innocent joys and wonder-waking mysteries that lie along the border-land of fact and fancy. All too soon their hearts must feel life's burdens and cares, and they shall sigh for the beauty, poetry and mystery of life which filled their childhood days with happiness.

A Christmas Garden for the Heart.

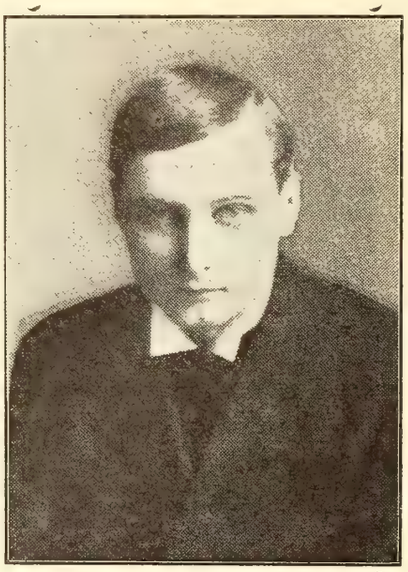
By Frank Waller Allen

"Their soul shall be as a watered garden."

A garden, if it be your own, is a plot of earth where you may sow whatever pleases you. If you are thoughtful, you plant solely with the idea of what the garden is going to bring to you, with, perhaps, a trifle extra here-and-there for friendship's sake. . . It is true, that there is much pleasure to be gotten out of tilling the soil and covering-over the seed, but nevertheless the chief end is in the harvesting when the mid-summer sun has ripened and mellowed.

You plant your garden in the first wholesome days of the springtime, that the seed may have time to rot, to sprout, to grow, to flower, to bear. If you planted it later there would be danger of a drouth, or of a frost before the blossoming time. And it seems that God has arranged this with your comfort in view, for it is so much easier and enjoyable to work in the fresh pregnant soil of the April days.

When you are planning you usually do not want it altogether a flower garden, for a man needs must eat; nor do you wish it all vegetables, for it is as necessary to feed one's soul as well as one's stomach. However, you plant enough of



things eatable to give strength to the body, and, because the spirit is of vastly greater importance than the physical, you sow all of the rest, large or small, with flowers for the heart's sake. . . And you merely sow seed in the earth, and you reap a garden.

The garden of life, if your will be your own, is your mind where you may sow whatever pleases you. And, as in the garden of earth, you should plant solely with the idea of what your garden is going to bring you and your friends. This garden of your mind should be planted in the first wholesome days of youth. You do this that the seed-thought may have time to sprout, blossom and bear fruit.

You do not want your mind altogether a flower-garden. There are practical problems in the work of to-day which must needs be dealt with calmly, justly and without dreams and fancy-spinning; nor do you want it altogether in the commonplace, for the soul is ever a poet. There should be enough of the vegetable in the mind to cope with the affairs of mere living; but the rest should be planted in flowers of kindness, mercy and love, for the heart's treasury.

And you sow merely seed-thought in the mind, while you reap a garden in the heart. Once upon a time a great man closed a timely homily, very practical and yet filled with poetry, by saying: "Think on these things." Thinking is cultivating the frail eager sprouts, and helping them on their way to the air, the sun and the harvest. It is a function of the mind, and not of the heart which acts more or less unconsciously . . . Planting in the earth is an act which is done consciously; the growth steals upward even to flowering and ripening, and no man knows when . . . So to think upon is to cultivate and train the seed sown in the mind.

Now a Christmas garden, among many beautiful things, has within it, a grave. It is nothing gruesome, I assure you, but like many dear old gardens of the South, it has rue and rosemary bedecking it that a memory may be kept green and sweet. A

A CHRISTMAS PRAYER.

ON storied Judah's sacred hills
A joyous cry was heard,
"A king is born in Bethlehem;"
All men took up the word.
Unto the lowly manger crib
Came peasant, seer and king,
And bending low, by love inspired,
Brought each his offering.

O Saviour, on this Christmas Day
Our gifts we bear to Thee;
No gold, no frankincense and myrrh
We bring on bended knee.
Our minds we bring, to make them Thine;
Our hearts, to learn Thy love;
Our hands—O that they ever, Lord,
Obedient may prove!

From "Poems and Songs," the new volume by Thomas Curtis Clark.

The Season's Message.

By James Egbert.

What does the Christ-child bring? The Memoried Year. Not overjoyous, nor yet bitter, only precious it lingers,—

A changing sky of gray and blue,
Of midnight's black and noonday's glory.

Loved Faces long gone, still not lost, neither unfelt; Spells of Silent Longing, yet not empty, nor utterly lonely, rather rare seasons of fond companionship; Long Days of Struggle with faint gleams of triumph still o'ershadowed by towering ideals,—yet one looks aback the year as from a height.

What does the Christ-child bring? Out of the checkered year, rife with failure and heavy with unuttered yearning, the Christ-child brings A Man, as the potter from the fragments, a vase; A New Creation like unto himself, Son of God and Son of Man; strong, courageous, ready, —though one looks as from a valley toward the unscaled heights.

What does the Christ-child bring? Radiant with opportunity, Another Year with Days breathing of possibility and Hours glad with promise. A Vision of Service splendid in fruitful fields bursting with joy and harvest.

Enclasping all, as from another world, A Halo bright with hope. This the Christ-child brings To Me as I stand with open mind and pondering heart amid the years.

May he bring the like To You, and your Christmas be A Merry Minstrel, your New Year One Grand Symphony of happy days.

Kipton, O.

The Birth of the King.

By W. S. Lowe.

Miracles preceded, accompanied, and followed the birth of the King of kings, yet all had direct reference to this "divine event toward which all creation moves."

Notice these wonderful manifestations in which divinity sought to articulate his love for humanity.

There was, first, the announcement to Zacharias of the birth of John the Baptist; then the dumbness of Zacharias, whose lips were sealed by doubt and later opened by faith; then the conception and birth of this child by Elizabeth, who had been barren and was now "well stricken in years"; then, preceding the birth of John, comes the annunciation of the angel to Mary, followed by the miraculous conception, and the vision to Joseph; finally, immediately following the birth of Jesus, the heavens open again and the angelic choir fills the air with the song of the nativity, the melody of which is still ringing across the centuries.

Here then are seven golden links in that chain of love with which God is seeking to "bring back" to his throne his wayward children.

In this we behold the realization of the song of the Psalmist:

"Mercy and truth are met together; Righteousness and peace have kissed each other. Truth springeth out of the earth; And righteousness hath looked down from heaven."

Paola, Kan.

sort of lovable sorrow which has lost pain, which was but the travail at the birth of tenderness and fine sympathy. . Well, in this grave within this garden of the Christmas heart, lies buried all our bitterness toward life, our ugliness of spirit shown our friends, and all of our own disappointments which once made us forget the suffering of the world about us, and they are but memories of a dead self. The rue keeps us from becoming too triumphant in the enjoyment of the harvesting; the rosemary is, as always, for remembrance.

In the Christmas garden there are three blossoms which are far sweeter and more beautiful than all of the others, and they are these:

The thoughtful care for the happiness of little children that they may know the fulness of this glad season. Let there be no pitiful empty stockings and cheerless hearths on this wondrous day when the angels of our Father heralded the birth of him whose heart was ever that of a child. . . Blessed are they who remember to make happy the lives of little children.

Then there is the joy you have given by remembering the loneliness of those who have grown old, becoming children for a second time and now missing the familiar faces of playmates of other days.

Blessed are they in whose garden blossoms loving kindness for those who have out-lived youth's activities, and find themselves unheeded and alone.

Now comes the secret of the Life which is the cause of all the beauty, all the strength, all the love. It is to have tenderly remembered that lonely little stranger born in a stable in Bethlehem over nineteen hundred years ago.

Thus, when friends and strangers pass lingeringly and look in your heart, as they breathe the perfume here, and there pluck a flower for good cheer and strength's sake, "their souls shall be as watered gardens."

Our Watchword, "Forward," By T. W. Bellingham

This is an age of progress. The universal cry everywhere is forward, and to this end men bend their energies with renewed vigor to the development and unfolding of truth.

Along the lines of higher education there are decided improvements in pursuing methods which bring about better results than heretofore. Society is being moulded to-day by trained and active minds, who are not satisfied with creeds and statements of the past without fully investigating and using God-given reason, which is sanctioned by the great Author of life, who has said: "Come now and let us reason together."

No previous age has witnessed the liberty of conscience that has dawned with the twentieth century. To keep time with the martial strains of advanced thought, the Church, the leavening factor in the world, is stepping forth in her majesty and grandeur, with banners unfurled to the breeze. This is what should be. Because of narrow, contracted views held by some in the church, it is no reason to suppose that others who are working along advanced lines should be considered heterodox. The greatest Teacher, who appeared in the world to lead men into truth, was persecuted largely because of his advanced views theologically. Truth is a flower whose fragrance sweetens human life wherever it is permitted to bloom in its beauty and glory. Hence, when the Saviour advanced thought contrary to the tenets held by the Jewish priesthood, he received at their hands scourging, from their lips scorn and calumny. Creeds of men flourish for a time on prejudice and bigotry, but are destined to perish with advanced thinking. The reason that such men as Galileo suffered at the hands of some in the church was doubtless largely due to the fact that councils had laid down certain rules by which all must think religiously, or perish in the attempt to promulgate their honest opinions. Hence Christ must perish; Stephen suffer martyrdom and Galileo must retract, when truth lies wounded in the house of those who should be her friends; but, crushed to earth, again she rears her stately head, and temples beautiful and grand are built in which she may be worshiped.

It may be possible that finite minds may pass the boundary line of truth in true investigation, and run to extremes in latitudinarianism, but, if honest in research, the pendulum will swing back to its proper place. So, however many dangers there may be in the faith of the investigator, no one should be dismayed or cease the earnest search for truth in forest, field or sky, where nature's God is seen; or fail with spiritual appetite keen to search the "Book Divine." With no fetters on the mind, truth shall be found, and he who expects to find must search, and he who seeks will have no cause for regret. For he who said, "I am the truth," laid down conditions whereby one and all might know the truth, and knowing might be free.

Hand in hand with scientific investigations we must go forward, fearing not what nature's book may yet reveal, for "the heavens declare the glory of God, and the firmament showeth his handiwork." A truth discovered in the pages of nature is just as sacred as in any book revealed, for all the good, the beautiful and the pure in this world in which we live emanates from him who rules only in love—the Architect divine, and who is known to us through Jesus the Christ as "Our Father who art in the heavens."

Fremont, Mich.

Retribution As Portrayed by the Poets

By Edgar D. Jones

Let the poet preach a sermon from the text, "the wages of sin is death." Mr. Beecher once said that a man, to be a successful preacher, must either tell stories or paint pictures. The poet does the latter strikingly. Out of experience as bitter as gall see him give the red color to the canvas. See poor George Arnold paint the first one:

"I have had my will,
Tasted every pleasure,
I have drunk my fill
Of the purple measure;
Life has lost its zest,
Sorrow is my guest;
Oh, the lees are bitter, bitter,
Let me rest.

"Love once filled the bowl,
Running o'er with blisses,
Made my very soul
Drunk with scarlet kisses;
But I drank it dry,
Love has passed me by;
Oh, the lees are bitter, bitter,
Let me die."

And next, Byron:

"My days are in the yellow leaf,
The flower and fruits of love are gone,
The worm, the canker and the grief
Are mine alone."

See now Burns:

"Pleasures are like poppies spread,
You grasp the flower, its bloom is shed;
Or, like the snowflake in the river,
A moment seen, then lost forever;
Or, like the borealis race,
That flits ere you can paint their face;
Or, like the rainbow's lovely form,
Vanishing amid the storm."

And this from his lines to "A Mountain Daisy":

"Even thou who mourn'st the daisy's fate,
That fate is thine, no distant date;
Stern ruin's ploughshare drives elate
Full on thy bloom,
'Till, crushed beneath the furrow's weight,
Shall be thy doom."

Poe wrought the matter of retribution into nearly everything that he wrote, wrought it in with fantastic and gruesome touch, but perhaps in no place quite so horribly as in the familiar lines:

"Leave my loneliness unbroken!
Quit the bust above my door!
Take thy beak from out my heart;
And take thy form from off my door!
Quoth the raven, Nevermore!"

Goethe, in his short poem, "Vanitas, Vanitatum Vanitas!" tells how he had set his heart on many things, and pursued them solely for the pleasure he might gain. In every instance he was disappointed, until finally he gives himself over to wild abandon and shouts:

"Now I've set my heart upon nothing you see:
Hurrah!
And the whole wide world belongs to me;
Hurrah!
The feast begins to run low, no doubt,
But at the old cask we'll have one good bout;
Come, drink the lees all out."

Centuries ago Koheleth summed up the results of sin and gave us the fruit of his ripe judgment in a picture at once beautiful and restful: "This is the end of the matter; all hath been heard; fear God and keep his commandments, for this is the whole *happiness* of man."

A GREAT COMMISSION*

By John E. Pounds

I am to speak in behalf of the organization which provides for the orphans who are homeless and the worthy aged who are without resource

The first fear of the church, and perhaps the greatest one, has been lest the divinity of Jesus should be lost. This would leave Christianity but mortal, and like all mortal things, sentence of death would prevail against it, perhaps before man's allotted time of three-score years and ten.

But it is equally fatal to lose the humanity of Jesus. This loss would take sympathy and fellowship out of religion.

What is true of the Christ is equally true of his earthly body, the church. When the church loses her humanity men grope as in darkness. They have an instinct of sympathy and benevolence, but no guide, no light. It is then that they organize human fraternities, which do something for some, but leave many to suffer and die, while heaven can only weep. I am very jealous for Israel, lest she seem to do even less than the world. In giving evidence of her humanity the Church gives the best evidence of her divinity. I urge the work of the Benevolent Association, because it is an expression, as Jesus' care for his mother was of his own.

I have called the trust which Jesus bestowed upon John—the care of his mother—a great commission.

There are in it three elements:

A great Stewardship;
A great Charity;
A great Compensation.

The STEWARDSHIP is implied in the confidence Jesus had that John would receive Mary. He did not command, he did not even request it of him. He knew that John had heard his teaching concerning money and ownership. Hence he had only to catch the eye of the disciple, and, turning his back to where the suffering woman stood, say, "Behold thy mother!" He felt sure that John would recognize Mary's claim to care and love.

I have not concerned myself to find a command that Christian people should care for the aged and helpless of Jesus' disciples, or for the children left destitute. Like John, we count it a privilege to do this. Every loyal subject puts his home and his means at the disposal of his king.

There are three principles in the doctrine of Christian stewardship:

That what we have is not our own, but is held in trust;

That it is to be used in Christ's name;

That the gift of self must accompany the gift of money.

That what we have is not our own should not require an argument to beings who brought nothing into this world and just as certainly can take nothing out of it. There are no pockets in a shroud. The man in the parable who pulled down his barn that he might build greater, Jesus called a fool. Why? Because he had great possessions? Certainly not, but because he was too fond of the possessive pronoun. He talked of "my barns," "my fruits," "my goods." "I will say to my soul, thou hast much goods laid up for many years." He died that night, and then whose were these things—his? Poor fool, he thought he could satisfy his soul with cold, lifeless gold!

The hard thing for the true Christians is, not to accept the doctrine of stewardship, but to decide how to administer the trust. How much for the education of self and children, how much for the adornment of home, that may be a real home, how much for a support in old age, and how much for the pressing needs of Christ's people—that is the real question. But some high-born souls will let the measure dip toward sacrifice—will deal more generously with the Lord than even with themselves.

Does this thought of providing for the poor make void the doctrine of work—that a man shall eat bread in the sweat of his face? Rather it emphasizes it, by giving a double reason for it—that a man shall work for his own bread and



John E. Pounds.

for that of another. There is no place in the plan of God for a lazy man.

Eternal is the ban against the idle. And remember that idling at Newport or in a private yacht is just as vulgar and contemptible as sitting on a dry-goods box in front of a country store!

The second principle of Christian stewardship is that money entrusted to us should be used in Jesus' name—which means that we shall spend it so as to further his cause while we feed his children. Nowhere did Jesus teach that money was an end in itself, but always that it is to be used for the formation of a character like his own. God makes all of us as rich as he dares, and in his anxiety to have us give to the poor and untaught of earth makes some richer than is good for them. The great value of money is that it may be turned into men.

When we give to a non-Christian home for children or for the aged we fulfill the first principle of stewardship—that what we have is to be shared with others. But when we give to a Christian institution we fulfill the second principle also—teaching and saving the children while we feed them. If he who kills the soul is more to be dreaded than he who kills the body, then worthy of double honor is he who feeds both body and soul. A garment is better if a Dorcas sews a sermon into every seam.

The third principle of our stewardship makes it really Christian—that self accompanies the gift. The money the Good Samaritan left with the innkeeper was but a small part of what he gave to the injured man. The priest and the Levite might have been willing to give two-pence; but the trouble and care and danger and the burden of caring for a sick man's future were the things they denied him. Some rich men who write checks for the poor, and do no more, may make the acquaintance of the priest and the Levite in the time to come, and talk the matter over with them! But the true stewardship means giving something of love and life with every gift.

Besides stewardship there is very plainly in my text the doctrine of *Charity.* John was to give Mary a home. In this act there are all the elements of Christian charity, which differs from that of the world in some important particulars:

For one thing, it is *more sensitive.* It hears the cry of need even from afar. Mary had not asked for a home, did not think of her need of one. But Jesus thought of it.

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?

* * * * * * * *

They are weeping in the playtime of the others,
In the country of the free."

There are families in every community that would relieve need if they could see it, or if they could hear its cry. It is possible that one reason Dives was condemned was that he did not know how hungry Lazarus really was. The Rich Young Man probably had relieved the distress that presented itself before him, for rich Jews did this. But when told to sell his possessions and give to poor people whom he did not know, he went away sorrowful. Moses said to Hobab, "You shall be eyes for us in this wilderness." The Benevolent Associations are eyes for the church, to see the need of those whom Christ loves.

Again, Christian Charity is *more sympathetic* than that of the world. It transforms charity into fellowship, giving into dividing. It makes it a give-and-take affair. With one hand it gives a share, with the other it takes away the sense of shame. It has been said that he who gives promptly gives twice. But he who gives sympathetically gives thrice—he gives food for to-day's need, he gives faith for to-morrow's battle; he gives friendship for all time.

Another important element of Christian charity is its sanity. It helps the needy to help themselves. The best charity is to prevent the need of charity.

What can be done for a child? I mean for any child? What can rich men give their children? Three things only—care, love and a chance.

Christian charity must give all these. The child must have *care.* Our real mother-tongue—the only language we are born with—is a cry for help. If receiving care in childhood is charity, then we are all paupers. Nor is our condition in old age more independent. If the rich man lives to old age others will gird him and lead him whither they will. But the abasement of man is most abject when he is hungry. I once saw a hungry child. She asked me for bread. Her thin, pale face, her too bright eye,

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*An address [abbreviated] in behalf of the National Benevolent Association, at the General Christian Missionary Convention, Norfolk, Va., October 16, 1907.

told how real was her need. When I gave her food and saw the look of a wild beast come into her face as she battled herself as to whether she should eat it or take home and divide with those there, I learned to have respect for every organization that feeds hungry children. And when I saw her win the battle and go away without having taken one small bite, I thought I understood why Jesus said that to give bread in his name is worthy a reward.

But the helpless need more than care. They need love. A Christian orphanage has the poetry and songs left in. Love changes it from an institution into a home.

An objection is sometimes raised at this point. We are told that it is better to put children into private homes than into public homes or orphanages. The point is well taken. I think no one will question it for a moment. But what kind of homes—Christian or worldly? And shall the church select the homes or the state?

The third thing it is possible to give a child is a *chance*. This, perhaps, includes the love and care of which I have spoken, for all one can really have in this world is a chance. Sometimes a man says he is going to give his son an education. But he can not do this. He might give him a dollar, or a book, or perchance a kick, but not an education. He can give him a chance to get an education. Napoleon said of a certain man, who had lost him an important province, "I made him a king, but I could not make him a general." We boast of the power of the franchise, but can we make a man a statesman, or even a president? We can give him a chance to be President.

How is the Church to excuse herself to those who have never had their rightful chance for Christian nurture? It is hard to overestimate the importance of teaching the young. Not many brands can be saved from a burning building; not much treasure rescued from a shipwrecked cargo. And what is saved is injured by the fire and the water. It is better to keep a child good than to restore him after he has known sin. For prevention is better than cure.

I have suggested that there is in the scripture which I read a hint of compensation. He who receives a little child or an aged saint into his home will have more heaven than he had before.

But the saddest things of earth may not be of God's intention. For there is a child for every empty heart and loving arms for every motherless child. One knows not which most calls forth our pity, the empty arms or the unfondled tresses. The society that brings the two together blesses both and will itself be blessed. And could all the lonely hearts and all the unloved orphans be united, there would be joy in heaven for the space of seven hours.

What, then, shall our answer be to the suffering Christ to-day? For he still shares the pain and tears of his own. As he looks at the needy saints who have grown feeble in his service, and at the little ones who need both earthly and heavenly nurture, does he not say, "Beloved disciples, behold your father, your mother, your children?" And shall not each answer, "Behold, Lord, not my money only, but my care, my love, my home from this hour!"

LITERATURE OF TO-DAY

Little Books with Big Messages

Christmas Making. By J. R. Miller, D. D. Price, 50 cents net. T. Y. Crowell & Co.

To those who love Christmas and are willing to let the love of Christ have its way in them, this little book is dedicated. It is one of the dainty Chiswick series, is illustrated by Harold Copping and helps wonderfully to the spirit of good-will.

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A Christmas Anthology. Price, 50 cents net. T. Y. Crowell & Co.

The aim of this holiday book is to include a selection of carols and poems which seem to breathe the true spirit of Christmas—the spirit of love and charity. The poems are old and new and most of the favorites are included. It is a delightful collection, divided into two parts, Christmas holy and Christmas merry.

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The Forgotten Secret. By W. J. Dawson. Price, 50 cents net. Fleming H. Revell Co.

It was Sir Oliver Lodge, the well-known scientist, who recently declared prayer to be the forgotten secret of the church. Mr. Dawson has taken this thought and given us a delightful monograph of 63 pages. His conclusion is that to him who has found the secret life takes a new significance and faith receives a new sanction. We have, he declares, but to make the experiment of prayer to discover its eternal efficacy.

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The Religion of Cheerfulness. By Sarah A. Hubbard. A. C. McClurg & Co.

With such a text as "Every man is an optimist who sees deep enough," we have here a charming plea for the same view of life and some good counsel as to how to practice the religion of cheerfulness. A dainty volume in a board case.

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Christ's Secret of Happiness. By Lyman Abbott. Price from 75 cents to $1.50 net, according to binding. T. Y. Crowell & Co.

Dr. Abbott says there are three kinds of happiness: Pleasure, joy and blessedness. They are not inconsistent, and his little book is a trumpet call to us to have them all. His subject is divided into eleven pithy chapters, inspired by the author's own optimism. The book is dainty and printed in two columns from special type designs.

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Getting There: Where? and How? Nunc Licet Press, Philadelphia.

These sketches from the life class are by Ninguno Santo. They are readable and carry well the shaft.

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A Tennyson Calendar. Selected and arranged by Anna Harris Smith. Price, 50 cents net. T. Y. Crowell & Co.

This series of daily quotations from the most popular of great poets is arranged after the style of the "Longfellow Calendar," by the same editor. The selections are well made and one who uses this attractive little book for a few minutes daily can become familiar with a great deal of Tennyson's best thought.

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What is Worth While Series. Thomas Y. Crowell & Co.

Six new volumes of these beautifully bound booklets have been published, selling at 30 cents, net, each. They are as follows:

The Battle of Life. By Henry Van Dyke. One of the most popular recent addresses of this well-known lecturer and writer.

The Good Old Way. By Henry Van Dyke. A second address by this author which is worthy of close attention.

Glimpses of the Heavenly Life. By J. R. Miller. An inspiring sermon on the sure proofs of immortality.

The Heart of Good Health. By Annie Payson Call. A striking survey of a subject which must appeal to every person high or low.

The Spiritual Care of a Child. By Anna R. B. Lindsay. The author of "What is Worth While" here discusses practically a subject which is very close to the heart of every mother.

Growth without End. By Johanna Pirscher. This strong essay is unique in having been published first in Germany, and then given English form when its author came to America to enter the faculty of Wellesley College.

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More Children's Books

Two Royal Foes. By Eva Madden. pp. 303. The McClure Co.

An unusual story. The two foes are Queen Louisa, of Prussia, and Napoleon. So that the book has an historical interest apart from its merits as a story for young people.

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The Russian Fairy Book," translated by Nathan Haskell Dole. 8vo. Cloth, $2. T. Y. Crowell & Co.

One hardly associates the steppes of Russia with fairies, but rather classes its people with those whose imagination has, by want and hardship, been crushed. But here is a real fairy story book, with all the parties that are necessary to satisfy the childish mind. Magicians and witches, princes and little boys and little girls figure in the young people's minds of the land of the Great Bear as they do in the minds of our children in America. Mr. Dole has done his translating work with that care that preserves the spirit of romance. The book is well illustrated in colors by N. Bilibin, and this will prove a very acceptable gift among the season's novelties.

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"The Adventures of Merrywink." By Christina Gowans Whyte. 8vo. Cloth $2. Thomas Y. Crowell Company.

This book won the prize of $500 offered by "The Bookman" of London, for the best illustrated story book for little children. This statement in itself puts the stamp of merit on this new fairy story, for it is a *new* fairy story, and that is saying much. It tells about a little boy fairy of the gleaming star, and how he fulfilled the prediction that he would one day be king of Fairyland. The drawings, which add much to the attractiveness of the fascinating letter press, are by M. V. Wheelhouse. The book will certainly have a large sale.

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Our Budget

—"Merry Christmas" to all our readers!

—May it bring real happiness to every household and hearthstone!

—"Peace on earth and good will" among all our newspaper contemporaries! May their prosperity be commensurate with their usefulness to Christ's cause.

—A free pardon to all who may have wronged us, consciously or otherwise, with a request for a like dispensation of mercy toward ourselves.

—We ought to be as careful to avoid offending one of Christ's weakest followers as we are to avoid doing injury to Christ himself, for inasmuch as we have done it unto one of the least of these, we have done it unto Christ.

—Pay up your church dues, your missionary pledges and your subscription to THE CHRSTIAN-EVANGELIST, and clear the deck for action during the year 1908. Let us make it a year of great peace and progress all along the line of our varied activities.

—"The fullest and most satisfactory account of the National Convention this year falls easily to the credit of THE CHRISTIAN-EVANGELIST."—*Christian Monthly.*

This, however, is no exceptional thing. It would be a matter of surprise if this should fail to be true any year.

—The victory may depend on you.

—We have in hand another address by a prominent Baptist preacher on the subject of union between Baptists and Disciples. It is by Dr. Frank M. Goodchild, and was read before the Baptist Ministerial Association of Greater New York. This we hope to publish, as well as other interesting matter relating to the union question.

—In another column we report the destruction of the beautiful little church at Mobile, Ala. We are not quite sure how much insurance can be secured. The cost of the building, we believe, was in the neighborhood of $10,000.

—At Christmas time it is well to think of the poor and needy. We bespeak for the message by John L. Pounds on another page, a careful reading. It is the substance of his fine address before our National Convention on behalf of the orphans. Our Benevolent Association needs your spare cents and dollars. Think of the little ones at the Christmas tide.

—In another column we print a communication from W. M. Taylor on "New Orleans and Our Convention." Brother Taylor is enthusiastic and writes with all the fervid glow of a southerner. We are glad to know that his work in the Crescent City is moving along nicely, and that the prospect is as bright as noon-day. He encourages THE CHRISTIAN-EVANGELIST to bring a party down the river, so that we may "storm the fort from land and water, with infantry, cavalry and marines."

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—S. J. Vance has entered upon the work at Delta, Colo.

—There is talk of calling J. H. Patterson to Romola, Pa.

—G. H. Bassett has gone to Paxton, Ill., from Booneville, Mo.

—F. A. Bright is assisting B. W. Fry in a meeting at Clarksville, Pa.

—Grant E. Pike has, we understand, resigned at Shady Avenue, Allegheny, Pa.

—L. G. Huff, minister at LaHarpe, Ill., is in a good meeting with J. R. Golden.

—John G. Slater has been in a good meeting for the church at Knoxville, Pa.

—The work of laying the foundation of the church at Beaver Falls, Pa., has begun.

—E. H. Williamson and wife continue to do excellent work in the evangelistic field.

—M. M. Nelson will probably hold a meeting at Monte Vista, Colo., early in January.

—J. E. Dinger is preaching some special Sunday evening lecture-sermons at Chickasha, Okla.

—G. W. Coffman, formerly at Paonia and later at Bizbee, Ariz., is now at Meeker, Colo.

—We hear of steady development at the Broadway Church, Pueblo. C. W. Dean is the minister.

—I. J. Cahill has been assisting E. J. Willis in a meeting at Carlisle, Ky., with excellent results.

—The brethren at Glasco, Kan., expect to begin a meeting January 1. W. H. Curtis is the minister.

L. L. Carpenter rededicates the house of worship at Lizton, Ind. Many repairs have been put upon it.

—J. O. Shelburne has been engaged by the church at Milwaukee to conduct a meeting next March.

—The church at Belmar, Pa., is, according to its minister, John Anderson Jayne, very much "alive."

—A. H. Jordan, who has just closed a good meeting, expects to resign his work at Sistersville, W. Va.

—Cecil J. Armstrong's faithful work at Troy, N. Y., has been recognized by a substantial increase in salary.

—C. A. McDonald, McKees Rocks, Pa., has been talking Bible school work for H. C. Bobbitt's people at Charleroi.

—"Just in proportion in which a church is missionary it is Christian," says B. B. Tyler in his little church paper.

—W. M. Cunningham is to give half-time to the East Christian Church at Sumner, Ill., and half time to Bridgeport.

—W. A. Dameron has gone from Shelbyville to Excello, Mo., and is preaching for churches in that neighborhood.

—The vigorous young congregation at Phillipsburg, Pa., is considering erecting a church building in the near future.

—David C. Peters, of Trinidad, is to conduct a revival for the Highland Church, Denver, beginning January 12.

—J. M. Bovee is able to report a brightening prospect at Carlinville, Ill. He has just begun a revival with home forces.

—Preparations are under way at Lyons, Kan., for a great meeting in February, with Evangelist Wilhite and his helpers.

—J. W. Maddox has closed a pastorate of more than four years at Golden, Colo. They go to Los Angeles, Cal., this month.

—Charles E. Shultz has been most cordially received in his new charge at the Central Christian Church, Marietta, Ohio.

—G. F. Assister is holding a meeting for the church at Jacksonville, Pa., and will follow this with services at Rogersville.

—O. W. Jones has resigned at Milan and returns to Jasper, Mo., to take charge there. He has done an excellent work at Milan.

—We regret to learn that C. W. Comstock is to leave Missouri and go to the far Northwest. Portland, Ore., is his destination.

—E. P. Wise seems to be glad to be back with his congregation at East Liverpool, Ohio. He held a good meeting at New Cumberland.

—Work was commenced on the Bible school portion of a new church for East Side, Denver, where Jesse B. Haston is the minister. It is to cost $20,000.

—H. A. Saunders, at Waco, Texas, has succeeded Elster M. Haile at South Chicago, where the prospects are bright though there is plenty of hard work.

—F. D. Power has been on a short lecture tour, giving his address on "Blockheads." Brother Power has met a great many of them in his interesting career.

—The work at Chase, Kan., is progressing nicely and interest in the Bible school is increasing. There is a good teacher-training class. Clifton E. Rash is the minister.

—Prof. Fred O. Norton, of Drake University, has been formally installed as dean of the College of Liberal Arts. He is growing in popularity and favor in the university.

—Old Red Top Church, in Boone county, has just made its first public offering for state missions. This is one of the oldest churches in the state, and has been very conservative.

—E. R. VanWinkle has resigned the pastorate of the church at Mungen, to take the work at McConnellsville and Beverly, Ohio. His successor has not, we believe, yet been chosen.

—Ous Bible school at the Ninth Street Church, Washington, D. C., is first in percentage of enrollment in the religious bodies in that city. Geo. A. Miller is the pastor of this church.

—James H. Brooks reports all departments at Carlisle, Ind., co-operating well with him. He is open for some meetings and wishes to secure a half-time appointment for preaching next year.

—J. Quincy Biggs, of Golden City, Mo., reports his work progressing well. His church there and at Arvilla closed a series of meetings recently. Barton County has had a great local option fight.

—There will be a dedication of the new church at Lanark, Ill., on December 29. S. T. Martin is to be with the pastor, George H. Rogers, and his congregation, and will follow with a meeting.

I Want To Tell You

about $30.00 worth of the very finest high-grade books which you can secure for only $10.00. Sounds improbable? It is really true. I am not talking about "trashy" books, gotten up on poor paper and in cheap binding, but of books which are among the best in the English language and are first class in the matter of paper, printing and binding. Can arrange terms.

These books are no ordinary bargain. A postal card addressed to me will bring the information, and if what I tell you does not interest you, you need go no further.

W. D. CREE,
2712 Pine St., St. Louis, Mo.

—G. G. Horne, who has just settled at West Plains, Mo., has sent in the largest offering for state missions that church has ever given.

—Garry L. Cook, reporting from Lorain, Ohio, says: "Evidently we are getting the Bible school fever. It is hoped that we will have a severe case of it." We are glad to see the steady growth.

—The work of the South Joplin church goes forward. Its Bible school is very successful, and an excellent meeting, with 153 additions, has just been concluded. George L. Peters is the happy minister.

—Lawson Campbell, pastor of the Squirrel Hill Church, Pittsburg, Pa., says that "The devil's service is more than pastime; it is waste time. He has nothing worth while to offer, so get in line for the Lord's work."

—Robert Stuart's church at Rochester, N. Y., is much interested in its Bible school. There has been a three month's contest between some of the classes, as well as a contest between the First and Second churches.

—Vernon Stauffer and Miner Lee Bates spoke at the corner-stone laying a few weeks ago of the new church at East Orange, N. J., where L. N. D. Wells is holding the fort. The building is almost under roof.

—Homer E. Sala succeeds W. C. Prewitt at Wellsville, Ohio. He entered upon this work December 15. J. H. Getchell, secretary of the elders, reports the ministry of Brother Prewitt resulting in a fine working membership.

—The Foreign Society has just received two additional gifts on the annuity plan, one from a friend in Texas and another from a friend in Kansas. Both these friends have before given on the same plan.

—Wm. Ross Lloyd has written to us in complimentary terms of the work of E. T. Edmonds at Ft. Smith, Ark. Besides his special church work our pastor there has built up a fine Chautauqua which is a blessing to Ft. Smith.

—Work at Altoona, Pa., under Charles E. Smith, moves forward. The debt has been reduced to a little over $1,100. The annual meeting will be followed by a protracted meeting, which, by request of the church, will be led by the minister.

—Pres. A. McLean reports successful Foreign Missionary rallies in Ohio, Michigan and Indiana. They are largely attended and there seems to be a growing interest. Sec. S. J. Corey makes a similar report from Kentucky and Tennessee.

—Dr. L. F. Jaggard and wife, of Des Moines, Iowa, late graduates of Drake University, leave New York the last of December for Bolengi, Africa, having been appointed missionaries to that field by the Foreign Society. Dr. Jaggard is a man in every way well equipped for the new duties he assumes.

—The prayers and best wishes of the entire congregation at Wellsville, Ohio, go with Brother and Sister Prewitt to their new field of work at Niagara Falls, N. Y. They have been most useful in their five and a half year's ministry at Wellsville.

—Olin E. Olney preached, by special invitation, for the Free Baptist quarterly meeting at Middleport, Ohio, and his address was received with great favor, a hearty invitation being extended to him by the moderator to speak again at some future time.

—We regret that in the report of a meeting at McRae, Ga., held by J. W. B. Smith, the name of G. W. Mullins, the pastor, was in some way omitted. Brother Smith writes us that Brother Mullins rendered valuable assistance in prayer, preaching, and personal work.

—There is constant growth at the Hillman Street Church, Youngstown, Ohio. We recently reported the dedication of the new building. Early in January a special meeting will be held by Nichols-Conrad, and Decision day in the Bible school will be the third Lord's day.

—On Bible School Day at Canton, Ill., there were 29 graduates from the primary room. Brother Waggoner's sermon had reference to the school. In the evening there was a rally program on "Christian Patriotism." That F. M. Harrison isa great superintendent, is the minister's judgment.

—One of the sessions in the first New Mexico convention was in the nature of a "round table," with a stove instead of a table. Here were received "reports from churches and isolated Disciples," and there was informal talk upon the opportunities of New Mexico as a mission field for us.

—The church building at Campbellsburg, Ind., has been enlarged and beautified. A large crowd was present at the dedicatory services conducted by W. Y. Allen, of Salem, and the indebtedness was provided for. We rejoice with the brethren there and trust they may soon find a minister. They can pay between $600 and $700.

—The Northwest Ohio Ministerial Association meeting has been postponed until January 5. It will meet at the Central Church, Toledo. Brother Trumble, of Paulding, will review W. T. Moore's book, "Preacher Problems," and V. G. Hostetter, of Fostoria, will speak on "The Evangelistic Training of the Local Church."

—Joseph Armistead is to leave Norwood, Ohio, January 1, to become minister of the church at Eminence, Ky., where he succeeds Ernest Elliot. He leaves the Norwood church in excellent condition, the membership having been doubled during his three years' ministry, and bears with him the universal love of his members.

—The next meeting of the Colorado Christian Missionary Society will be the twenty-fifth anniversary, and it will be held with the Central Church, Denver, whose pastor was the first president of the society and pastor of the Central Church when it was organized. Brother Craig has just been elected president for the ensuing year.

—S. H. Bartlett has had a house-warming at the new parsonage of the church at Painesville, Ohio. There were more than two hundred in attendance. A feature of the occasion was a present to the pastor, in appreciation of his good work, of a handsome Thesaurus. This congregation is preparing for a great Pinkerton-Saxton meeting in January.

—We continue to receive telegrams too late for our "As We Go To Press" columns. Last week, after a considerable portion of the paper was printed, the following reached us: "Seymour, Ind.—Over 50 here the first week with James Small, evangelist. Turned away 300 last evening. Continue with great interest.—Harley Jackson, minister."

—All departments of the work show gratifying improvement at Garnett, Kan. The C. W. B. M. Auxiliary has quadrupled its membership in the past four months. F. W. Collins, the minister, on the first Sunday in December preached in the morning on "Woman's Work in the Church To-day," and in the evening on "The Gospel for Men." Both were special services.

—C. N. Hughes, of Lexington, Ky., has been recuperating at the home of L. A. Hussong at Peru, Nebr. The latter has been assisted in a meeting by Wm. A. Chapman, who finds himself in the midst of friends of his boyhood and normal school days. Brother Chapman is to preach next year at Whitesville and Brother Cottingham has been called to serve Bethany for half-time.

—John S. Zeran and wife leave Gurnee, Ill., to take the work at Dublin, Tex., January 1. The church he is leaving wants a married man, and can offer a parsonage and a salary of not less than $600. Those interested may address E. M. Metcalf. Brother Zeran writes that he hopes to be able to increase the circulation of THE CHRISTIAN-EVANGELIST, because he believes it "makes for increased interest in church work."

—We regret to learn that our beloved brother, S. C. Toof, of Memphis, Tenn., suffered a nervous attack as he was on the point of leaving the church on Tuesday, December 3. This temporarily disabled him and quite alarmed his friends. He was taken home in a carriage and received careful medical attention. His physician thought he would be out in a few days. A later report indicates that he was just holding his own.

—P. A. Sherman and wife, of Wisconsin, go to India. They will reach their destination early in January. Mr. Sherman is a graduate of Hiram, and has successfully served the church at Rib Lake, Wis. Since the National Convention the Foreign Society has sent out eight new missionaries. This is a good start on the fifty that is proposed to be sent out this year. A number of others are under favorable consideration for appointment.

A Fifty Year Test.

The many attempts during the past fifty years to improve upon the standard of all infant foods—Borden's Eagle Brand Condensed Milk—have been in vain. Eagle Brand is prepared under rigid sanitary conditions. As an infant food its equal is unattainable.

Christmas Exercises

WITHOUT MUSIC.

The Sweet Old Story. 25c per doz.
Introduces in costume angels, shepherds, magi.

The Guiding Star. 25c per doz.
Recitations, solos, choruses.

The Story of Jesus. 25c per doz
Begins with expulsion from Eden. Closes with Coronation.

WITH MUSIC.

The Unspeakable Gift. 50c per doz.
Beautiful songs, recitations and readings.

The Wonderful Child 50c per doz.
An interpretation of Isaiah's "Wonderful."

The Wondrous Gift. 50c per doz.
By Charles H. Gabriel.

Prince and Savior. 50c per doz.
A beautiful musical translation of Incarnation.

Young Santa Claus. $2 per doz.
An elaborate and beautiful Christmas story.

These and other appropriate Christmas cantatas kept in stock. Samples sent on receipt of 10 cents each.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

—Bethany College Y. W. C. A. is preparing a beautiful calendar, containing views of the college. This ought to be in every church. See the advertisement for particulars.

—A holiday gift? Thomas Curtis Clark's little volume of poems, from the press of the Christian Publishing Company, is ready at your order. It will bring the right kind of cheer.

—In view of the Christmas holidays THE CHRISTIAN-EVANGELIST must go to press early for its next edition.

—We have in hand from the officials of Christian University and the Bible College of Missouri a communication stating that these two institutions in the future are to work cordially in harmony. We hope to find space for a fuller announcement.

—An important notice, affecting all our subscribers, appears on our last page. There has been a new ruling at the Post Office department which affects the relationship of newspaper publishers and the readers of all periodicals. This new order is in the interest both of the post office, the publisher, and the subscriber. It means, in a sentence, that a publisher cannot give as lengthy a credit as some readers of papers have taken in the past. As publishers we cannot help ourselves, for the government has ruled that we must have our subscribers pay up within a definite period. We trust they will at once see the propriety of assisting us, not only to pay our own bills, but to keep within the government regulations. After all, it is easier to pay once a year for a paper which costs less than three cents a week than to wait several years to settle the account.

—John L. Andrews is to enter the field on behalf of the Hot Springs church. We bespeak for him a hearing.

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—Ellis Harrington reports from Cozad, Nebr., that Nora Collins Ireland gave a C. W. B. M. address to the church there and the enrollment was raised to 102, with a collection of about $30.

—Ben F. Hill, who has just held a fine meeting at Brookfield, Mo., for Brother Prunty and his church, writes: "Keep your eye on them. The church there is going to go forward." This we can well believe.

—Ellis B. Harris closed his work at Sheridan, Wyo., with a week's meeting, which was held at the request of the brethren there. He regrets to leave that field, but believes he will be more useful in evangelistic work. He is at Prescott, Wash., this month, and Edna Earl Horse is singing for him.

—Every department of the work at Palmyra, Mo., is growing and Clarence E. Wagner has reason to rejoice. The Bible school is more than doubled, a Junior Christian Endeavor has been organized, and an effort is being made to have fifty seniors by January 1. The offering for Church Extension amounted to over $52 and for State Missions over $45.

—George A. Jones, who has been pastor of the Fourth Christian Church of Cincinnati, Ohio, for the past twenty-two months, takes the work at Ludlow, Ky., January 1. Robert Anderson, an Elder, commends Brother Jones and reports that much has been accomplished since he entered this field. He looks for great progress at Ludlow.

—F. A. Scott is closing two years of ministry with the Belle Plain church, at La Rose, Ill. He reports all departments in a prosperous condition. A successor is wanted to take his place at once. He says that it is in many respects an inviting field, and that the salary paid is adequate, especially when one considers the genuine hospitality of the people.

—We are in receipt of a letter from L. V. Taft, of Washington, D. C., enclosing some subscriptions for the renewal of THE CHRISTIAN-EVANGELIST. He says that he helped to put in type the first number of "The Evangelist," printed in 1849 at Mt. Pleasant, Iowa, edited by Daniel Bates and assisted by Aaron Chatterton. He afterwards followed the paper to Fort Madison, Iowa. Even away back there, he says, the paper had about 5,000 circulation.

—Evangelist O. P. Spiegel has just concluded a short meeting at the First Christian Church St. Louis, John L. Brandt, pastor. He was assisted by Horace Geiger, singing evangelist. Both these workers gave satisfaction and the effect of their



Evangelist O. P. Spiegel.

labor was the upbuilding of the membership and fifty-one additions to the church, about thirty-five, we believe, being by confession. Brother Spiegel went from St. Louis to a family reunion, and will later evangelize on the Pacific coast, where we are confident he will do good work for our cause.

—Wm. G. McColley, the secretary of the Fourth District of Illinois, has resigned at Pontiac, but will remain by request of the congregation, until a suitable field opens. He has had sixteen years' experience in ministerial work, five in his present pastorate. He is a graduate of Butler College. Every department has doubled during his work in Pontiac, while the Bible school has trebled. The property increase has been from $2,000 to a plant of $16,000, with a debt remaining of only $2,000.

—L. B. Haskins, who has resigned at Erlanger, Ky., after a four years' ministry, has the joy of knowing that during this time the membership of the church has increased 150 per cent, while the population of the town has grown 15 per cent. The congregation has averaged one dollar per member annually for missions, and paid off something like $3,000 indebtedness. The Bible school has doubled in average attendance. Brother Hill goes to take charge of the work at the Twenty-fifth Street Church of Church, Baltimore, Md., the first Lord's day in January.

—Roscoe C. Hill, writing from Matanzas, Cuba, says: "We had a fine convention of the young peoples' societies and Sunday schools of the different churches in the Island November 27-29. About 200 delegates were present. The program was mainly by young Cubans, who, though for the most part only babes in the Christian life, acquitted themselves nobly. The convention marked an epoch in Protestant missions in Cuba. We had nine delegates from Matanzas, and they have returned home enthusiastic for work."

—Roy O. Miller has had a successful year with the West Jefferson Street Church, Fort Wayne, Ind. He was recently given a vote of confidence by his official board. There have been 50 added during the year at the regular services, and a debt of $1,100 on current expenses paid off. The Bible school attendance reached 206 last Sunday. The C. W. B. M. was on its Honor Roll for the first time. Things are full of hope for 1908. Brother Miller writes: "I await with interest each issue of THE CHRISTIAN-EVANGELIST, and am looking for the articles on 'Present Day Problems.'"

—On another page we give some account of the handsome new building at Beatrice, Neb. F. M. Rains says this is one of the best buildings west of the Missouri River. It has a symmetry and facilities that make it exceptionally attractive. The whole property is valued at $60,000. On dedication day there were at Bible school 847 pupils, and the day's victories were crowned by the church becoming a "living link" in the Foreign Society. This is the second foreign missionary sent out by this church in the last two years. F. M. Rains did great work here as a dedicator.

—Newell L. Sims has tendered his resignation at Carthage, Mo., to take effect April 1, or as soon as the congregation can secure another minister. He prefers to be released at once, owing to the illness of his wife at the home of her parents in Payne, Ohio, and his desire to be with her. Mrs. Sims has spent most of her time with her parents during her husband's ministrations at Carthage. He has been pastor there for three years, and during his stay the congregation has prospered. It has advanced especially in its missionary interest, and supports two living links—Dr. Widdowson at Bolengi, Africa, and David Greer in Oklahoma.

—T. J. Golightly has resigned at Bethany, Mo., and will preach his farewell sermon there the last of January. He has not yet chosen another field.

Bethany College Calendar!

To all the Former Students and Friends of Bethany College:

The Y. W. C. A. of the college is issuing a beautiful calendar for 1908, presented in college colors and convenient for mailing.

They will make charming reminders and holiday presents.

They contain twenty-four pictures of Bethany and surroundings, new and old, including the eight presidents of the college and other persons connected with the early history of the institution and of the church of Christ.

Price, 75 cents each.

Do you want one or more?

If so send at once your name and remittance to the

Secretary—Y. W. C. A.
Bethany College,
Bethany, W. Va.

nor has his successor been selected. This is the second time he has resigned this church, and at the unanimous request of the board he reconsidered the first resignation, and was asked to do so this time. He will leave the church in fine condition. There have been eighty-five additions in his eighteen months' ministry, and $700 per year more for missions than ever before. The church has now become a living link in the Foreign Society, and supports Mrs. O. J. Grainger, of Jubbulpore, India. Last year its offering for missions was about $1,000. The board has passed resolutions commendatory of Bro. Golightly, who can now consider another field.

—Percy M. Kendall, whose picture appears on another page, has received from Brother Idleman, whose work in Des Moines he has been assisting, a fine commendation as he returns to the evangelistic field. "We are," says the editorial in the "Christian Worker, "one, as a church, in this expression of gratitude and good will. We esteem it a privilege to have had Brother and Sister Kendall with us for a year, and have been inspired to greater service by them. The unselfish motives which animated their every act seem inexpressibly good to us. Their varied talents which they brought to us are rare, and all we can say is, that wherever they go they carry the loving gratitude of the Central Church and a united prayer for their greatest success." We note that Deloss Smith is to take charge of the music of the Central Church. He and Brother Idleman were college friends and have been closely associated through the years since in evangelistic meetings. He is to have a studio in Des Moines.

—Edward Wilkerson, one of the elders of the Union Avenue Christian Church, and a well-known citizen, who has lived here in St. Louis and been identified with its business interests for more than half a century, departed this life at the residence of his son-in-law, R. D. Patterson, on December second. Brother Wilkerson was greatly loved by those who knew him, both in and out of the church, for his upright walk, for his consistent Christian life, and for his ministrations to the poor and needy. He had just celebrated his eightieth birthday, but up till recently was a regular attendant at the services of the church, where he was greatly esteemed by his brethren. The funeral services occurred at the residence of R. D. Patterson on Thursday, December 5, and were conducted by Dr. J. M. Philputt, the pastor. A large number of people were present to show their sympathy with the bereaved and to express their love and appreciation of the deceased.

Kentucky and Teacher-Training.

The Kentucky Christian Bible schools have been apportioned 1,000 trained teachers by the time of the Centennial, 1909. Thus far twenty schools have been definitely heard from, reporting an actual enrollment of 334. In addition to these schools there are two union classes, one in Louisville and one in Lexington, both of which are large and have enrolled in them a number of teachers and workers in our schools.

The list of schools with the number in each class follows: Crescent Hill 5, South Louisville 7, Boston 12, Lawrenceburg 50, Burgin 9, Latonia 50, Ludlow 13, Butler 6, Cynthiana 11, Frankfort 40, Sadieville 14, Richmond (Second) 10, London 12, Brooksville 16, Ashland 30, Owensboro 19, Princeton 10, Hazel Green 12, Pembroke 3, Roaring Springs 5.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Seymour, Ind., December 16.—About one hundred first two weeks; greatest revival Seymour has ever known. Small preaching, St. John singing. Continue another week.—Harley Jackson, minister.

Special to THE CHRISTIAN-EVANGELIST.

Armington, Ill., December 16.—Closed with 130 accessions—fifty men, one hundred baptisms.—Sword and McVey.

Special to THE CHRISTIAN-EVANGELIST.

Mitchell, Ind., December 16.—Membership more than doubled; 90 additions; big reception to-night. In February Sturgis joins me. March and April are open. Wilmington, Ohio, next.—H. H. Clarke, evangelist, Salem, O.

Special to THE CHRISTIAN-EVANGELIST.

Burlington, Ia., December 15.—Three great audiences here to-day; the four auditoriums of the church packed to-night. Inspiring services, 12 added to-day, 71 in thirteen days. Arthur Long is the pastor. Close here next Friday night for the holidays. Leavenworth, Kansas, next.—Wilhite and Adams.

Special to THE CHRISTIAN-EVANGELIST.

Greeley, Colo., December 15.—Good meeting. 106 additions in two weeks. Close this week—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Terre Haute, Ind., December 15.—Twelve to-day, 115 in less than four weeks. L. E. Sellers, beloved pastor. Nearly four hundred in Sunday-school three Sundays during meeting. Wellsville, N. Y., next. —John T. Brown.

Special to THE CHRISTIAN-EVANGELIST.

Akron, O., December 15.—Interest increases; 18 to-day, now 159. Close next Sunday night. Go to Riverside, Cal., next. —Brooks Brothers.

Special to THE CHRISTIAN-EVANGELIST.

Kentland, Ind., December 15.—Our beautiful church dedicated to-day by Geo. L. Snively, of St. Louis. Over forty-one hundred dollars secured; thirty-six hundred needed.—J. L. Brady, pastor.

Special to THE CHRISTIAN-EVANGELIST.

Lockhaven, Pa., December 16.—One hundred additions to date; continue until Thursday; opera house packed last night in spite of rain and slush. We spend holidays at Huron, Ohio. Begin at Youngstown, January 2.—Nichols and Conrad.

Special to THE CHRISTIAN-EVANGELIST.

Roswell, N. Mex., December 16.—Closed here last night; 70 additions; dedicated new church yesterday; twenty-four hundred dollars raised and all indebtedness provided for.—R. R. Hamlin.

Special to THE CHRISTIAN-EVANGELIST.

Columbus, Ohio, December 16.—Dark, stormy day for closing; rain and snow. In morning largest union communion service ever h ld in the city. Twenty-nine conversions. At night great memorial hall packed; 74 converts, making 103 for the day. 106 first week, 120 second week in the church and 171 the third and four hundred the last eight days. About 800 to date. Last two weeks in hall. Closing reception to-night. —Scoville, Ullom, and Smith.

Chicago Conference.

The third midwinter evangelistic and soul-winning conference will be held in Chicago Avenue Church, Chicago, beginning Tuesday evening, December 31, and ending Thursday evening, January 2. A number of leading evangelists, Bible teachers and mission workers are planning to be present. Mr. A. P. Fitt, 80 Institute place, is secretary of the conference.

Burning of the Mobile Church.

We have received word from Claude E. Hill that the beautiful little church at Mobile, Ala., has been gutted by fire. No particulars as to how it originated are to hand, but it appears that the organ is a complete wreck, the back end of the church burned from the cellar up, the roof destroyed in several places, the art-glass windows all broken and the ceiling in the main church, while not materially damaged, very much blackened by the smoke. The loss is estimated at about $8,000, which, it is hoped, will be covered by the insurance. Brother Hill writes: "We are all broken up. It is a hard blow to our work, but God will take care of us. We are using the Jewish Temple, recently completed at a cost of $80,000, and only one block away from our church. We will repair as soon as the insurance is adjusted." We understand that those owning the Lyric Theater, as well as the Y. M. C. A. committee, tendered the use of their buildings to the congregation for Sunday services.

Another Annuity for the Home Society.

The Home Board has received another annuity. A small one, it is true, but coming early in the year and close upon the heels of two others, it is full of encouragement. The society, as is well known, pays interest upon the gift until the death of the donor, when the title to the money rests absolutely with the society. This manner of giving is preferable to that of a legacy, in that it is not open to the attacks of dissatisfied heirs. The giver moreover has the added privilege of administering upon at least a portion of his estate before his death. A little leaflet upon the annuity plan may be obtained from the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

A Word from Missoula.

The Missoula Christian Church had a fine harvest home service. The house was packed to the doors. During the following week efforts were made by representatives of three of the leading churches in the city to take our singer away from us. They failed, leaving me still a believer in humanity and Christian comity. Had they gotten him I am not sure what my attitude would have been. When I heard of the effort I had a larger appetite for a "scalp" than I had for Thanksgiving turkey for a little while. In March next this church will engage with Victor Dorris in evangelistic services.

W. H. Bagby.

Teacher-Training Classes in Illinois

There are now 55 teacher-training classes in Illinois. They enroll 1842 pupils. Illinois classes are requested to report to Clarence L. Depew, state Bible school superintendent, Bloomington, Ill. The list of schools and the numbers in each class follow: Arrowsmith 20, Asher 20, Ashland 10, Bloomington (First) 106, Bloomington (Second) 100, Carbondale 75, Chicago (Jackson Blvd.) 65, Chicago (Irving Park) 30, Canton 51, Cooksville 33, Champaign 25, Catlin 20, Chicago Heights 35, Centralia 53, Danville 12, Dana 11, DuQuoin 26, Dixon 20, Evanston 28, Eureka 20, Erie 11, Franklin 20, Freeport 25, Gibson City 55, Gifford 12, Granite City 7, Jacksonville 121, Kewanee 55, LaHarpe 21, Leroy 25, Loami 14, Mt. Pulaski 18, Niantic 40, New Bedford 20, Newman 43, Ohio 8, Palmyra 21, Paris 60, Paxton 27, Princeton 20, Pleasant Hill 17, Pittsfield 10, Quincy 20, Rood House 17, Rock Falls 24, Rossville 18, Rock Island 18, Springfield (First Church) 102, Sidney 6, Stanford 28, Springfield (West Side) 150, Toluca 12, Table Grove 25, Waverly 17, Woodson 15.

THE CHURCH AT SHELBY, OHIO, AND ITS MEETING

During the past few weeks God has been with us in a most gracious way. It has been impressed upon our minds and hearts most indelibly that our Father is a God of law, and not a capricious God. We have realized as never before that whenever any people are willing to fulfill the conditions; to pay the cost in earnest, intelligent and consecrated effort, the Lord of the Harvest will gladly open the windows of heaven and pour out a blessing which surpasses the hopes of the most sanguine. There is no magic method for gaining the results. Commonplace, old-fashioned hard work, mixed with a large quantity of faithful, obstinate prayer, is the only recipe which finds favor with God. Well has Goodell said, "The atmosphere is filled with Pentecosts that never came down because there was no place for the cloven tongues to rest. * * * We are not waiting on God; God is waiting on us." God stands ready, yea, anxious to do his part; he but waits for us to fulfill the conditions whereby he may act.

The signal success which has been achieved by God's people in Shelby is most phenomenal when one remembers the difficulties encountered. Among all the religious bodies of Ohio, Shelby is known as a proverbially hard field. Strifes, contentions, and all sorts of unpleasant conditions have singularly prevailed in all the churches. This fact, combined with the general spirit of indifference and ungodliness among all classes of people, made the situation an unusually difficult one.

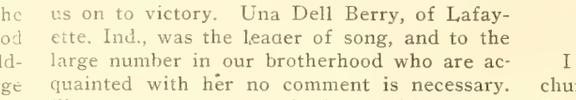
When the writer was called to the pastorate here, the first suggestion made to the official board was that we prepare for a great evangelistic campaign. Almost two years had elapsed since the last meeting, and although two of the best evangelists of our brotherhood had been secured, the results fell far below all expectations. The price of success had not been paid. The people were bound by precedent. They still hugged the unfruitful past, and lost faith in large things. Organization was most imperative at the start. Preparation of six months for a great evangelistic effort was begun, in which faith in big things was encouraged and instilled into the whole congregation. Recognizing the Bible school as the most tangible source of enthusiasm, the chief emphasis was placed on that department of the church. During the two months previous to the campaign, every service was flavored with the evangelistic spirit and pointed unmistakably to the oncoming battle with indifference and sin. The church performed its part well and God sent us two of his choicest workers to lead us on to victory. Una Dell Berry, of Lafayette, Ind., was the leader of song, and to the large number in our brotherhood who are acquainted with her no comment is necessary. She seems to possess all the qualities necessary in the ideal singing evangelist. There are few soloists who can bring the sweet gospel message in song with such effect as she. Her work as a leader is superb, and as a personal worker she is singularly winsome and effective.

Among the pastor-evangelists of our brotherhood, to my mind, T. Alfred Fleming has few peers. His work as an evangelist is of the very highest type. Seldom does one hear the gospel preached so fearlessly, and yet there are none who stick closer to Paul's injunction to "preach the truth in love." Brother Fleming presented the open book to the people, and the campaign was quite as much educational as evangelistic. Scores learned the will of God more perfectly.

Another feature of the meeting was the permanent character of the results. Brother Fleming never failed to emphasize the cost of service. Those who confessed Christ did so because of a deeply-rooted conviction, and not under any emotional pressure. However, most of the additions came not as a result of the preaching from the pulpit, but as a direct result of personal effort. Brother Fleming is a prodigious worker; and, more than that, he is able to inspire others to do personal work. As in the days of the early church, the Disciples "went everywhere preaching the word." Altogether one hundred and eleven were added to the church, making a total membership of 350. The Sunday-school now has an attendance equal to the membership, including one of the largest Bible classes of Ohio, taught by Mr. Huber, the mayor of our city. The spirit of enthusiasm and optimism pervades every activity of our church life. We now rank second among the religious bodies of our town and hope soon, by right of our plea, to be the leading people in this community.

It was a great campaign. "Paul planted, Apollos watered, but God gave the increase."

Charles C. Wilson, Minister.



I think it is due to the pastor of the Shelby church, Brother Wilson, to Miss Una Dell Berry, soloist and leader of song, and to the members of the Shelby church that I say a few words, viewing the field from my standpoint as the evangelist.

It was an accepted fact by all who knew the field, the town, the denominational churches there, and the entire surroundings, that Shelby was the hardest field in Ohio, and perhaps in many states. The political ring of the town was unquestionably antagonistic to all Christian influence, and was always ready to show the effects of Tammany on every honest and beneficient endeavor. The history of some recent pastorates in four or five of the churches aided in establishing a strong line of defense against any good move. We had a church disrupted a year ago now coming together, but unable to line up at the beginning and do hard work. All these conditions worked against the acceptance of the proposition of the young and energetic pastor who had just recently thrown his energies into the field. To add to this, on the very verge of the meeting a scarlet fever scourge broke out, and graded schools, high school and Sunday-schools were closed. These were desperate conditions for the opening of a campaign for souls. The pastor, large in faith, rich in sympathy and abundant in energy, had led his people up to the opening in wonderful preparation, carefully planning the minutest details. Nothing was left undone. The faithful were at his side throughout the whole campaign, ready to do their part. Una Dell Berry was on hand with a chorus of forty voices, assisted by organ, piano and



Chas. C. Wilson, Pastor.



Una Dell Berry, Soloist.

orchestra. I can not say too much in praise of her work. She has certainly earned her place in the very front rank of singing evangelists. Her leading of the large chorus and audience was certainly an inspiration to call forth any man's best effort, while her solos were sweetened with that pathos which carried the gospel message straight home to the hearts of sinners. Her part as a personal worker could not be excelled by any. The meeting lasted four weeks, with a total of 111 additions, only seven of these being children. Eighty per cent were heads of families and a great number of these husbands.



T. Alfred Fleming, Evangelist.

As a slight token of their gratitude to their pastor for his untiring zeal, the members of the official board decided to raise the salary of Brother Wilson $200.

We feel that God has richly blessed us all in this meeting, and may his blessing be ever upon them, and may his Spirit guide to still greater victories.

T. Alfred Fleming, Evangelist.



The writer's connection with the church at Shelby covers about twenty-five years. During the greater number of these years the congregation had for a home a little old-fashioned building, unfavorably located. During this period our town made very little industrial progress, and increased but little in population, and, although regular preaching was maintained and evangelistic meetings were held annually, the church, like the town, in which it dwelt, just about held its own. About fifteen years ago the town began to take on new growth and importance because of the location in it of a large manufactory. This was followed by the location in it of other factories so that, by the year 1900, Shelby had completely changed from a quiet, indifferent village of about 1,800 souls into a busy, aggressive and enthusiastic manufacturing center, with a population of about 6,000. This gave the church a larger field of activity, and, catching the enthusiastic and progressive spirit of the town, it dreamed of and brought forth greater things. But, alas, it could do but little on account of the hampering and embarrassing influence of the menial building in which it was housed.

Early in the present century the church, though few in members and weak of purse, but rich in faith and Christian optimism, began an enterprise which culminated in the splendid modern church home which it now occupies. There seemed to be nothing in the way of progress. The church building was as good as any other in the town. The membership earnest, enthusiastic, united, hopeful and faithful, seeming to be in favor with God, and the people prayed, hoped and worked for great things. But, alas, one of those unfortunate occurrences, which no one but God can foreknow or forestall, now came to pass, and the church was almost in a moment plunged from prosperity and hope into adversity and despair. For a time disruption and utter ruin seemed inevitable, but wisdom prevailed and prevented such a deplorable end of all labors, sacrifices and hopes. Now, thank God, the church has recovered. But recovery was slow and had not progressed very far when the present pastor, C. C. Wilson, assumed the pastorate about eight months ago. Nor, indeed, was it complete when our evangelistic campaign began. This was the condition when the evangelist appeared upon the scene. The field, always a difficult one because of the strong entrenchments and antagonism of denominationalism, became doubly difficult after discord and disgruntlement arose in our ranks. These two factors, supplemented by a third, general indifference or ungodliness of the unsaved of our town, formed a trio of obstacles that seemed quite insurmountable. These obstacles, however, under the skillful strategy of Brother Wilson, the persistent activities of the personal workers, the solo and chorus work under Sister Berry, the splendid preaching of Brother Fleming and the fervent prayers of all, became a negligible quantity before the meeting was a week old. Discord gave place to harmony, indifference to a lively interest, prejudice to fairness.

All things considered, the meeting was a phenomenal one. It was phenomenal in respect of patronage, opening and closing with a full house. Many times it was impossible to seat all the people that came. It was phenomenal in the radius of its influence. Its influence not only reached into every part of our town, but, overlooking corporate boundaries, spread for miles over the adjacent territory. It was phenomenal in enlisting so many adults under the gospel banner. All but seven were adults, and many of these were husbands and wives who came out together. It was phenomenal in its absence of sensational features. From first to last the gospel was preached in its fullness and purity, but in such a loving and gentle spirit that no one was offended. Jesus of Nazareth was proclaimed as the only begotten Son of God, and the sinner's only hope and salvation. He was declared to be the King of kings and Lord of lords, who had gone forth conquering and to conquer until every knee should bow and every tongue confess that he is Lord, commanding all men everywhere to surrender upon the simple terms and conditions of his last proclamation to the world—the gospel. By this preaching the gospel proved itself to be "the power of God unto salvation to every one that believes," as it has been from the beginning, is now, and ever shall be unto the end of time.

Dr. A. F. Hyde.



First Christian Church, Shelby, O.



Missouri Bible College.

Almost without exception the young men have been recalled by their respective churches for the coming year. Three years ago our men were looking for churches. Now churches are looking for our students. Our students have received into their congregations during the last eighteen months above 200 additions.

Men who are capable of caring for congregations are almost sure of supporting churches within a few weeks of their arrival in Columbia, and their connection with the Bible College.

The Philokurian Society, our preachers' literary society, has a committee whose duty and pleasure it is to correspond both with churches desiring help and with students desiring to enter college. Brother C. E. Burgess is chairman of the committee.

W. J. Lhamon, dean.

Bible School Literature

The new quarter begins October 1. Your order should be filed at once in order to guard against errors in the mail or other delays.

In Editorial ability and adaptability to modern conditions and fullness of the comments our supplies are far superior to others and they cost no more. They are lower priced than others with which we are familiar.

We not only carry lesson helps and papers, but also maps, blackboards, call bells, reward of merit cards, announcement placards, song books and all other Bible school equipment.

THE CHRISTIAN PUBLISHING COMPANY.
St. Louis.

NEW ORLEANS IN 1908.

New Orleans is the "Crescent City," and is as unique as the luminary from which it takes its appellation, having attractions all its own.

Here is the most cosmopolitan city on the continent, a mixture of Europe and America, a medley of medievalism and modernity; having been founded in 1718, there broods over portions of the city the spirit of antiquity as is manifest in French and Spanish life, while other portions bristle with modern spirit and fill the soul with the impulse of American progress.

On one side of Canal street is the city of "Creoles" and foreigners, representing Europe with its love for the spectacular and antiquities; among which are the quaint old cathedral, where for more than a hundred years the devotees of the dominant religion have worshipped; the Cabildo, where the Napoleonic and Spanish commissions transferred to the United States government the Louisiana Purchase which Napoleon prophesied would make the United States the formidable power which should put to flight the "Red Coats;" the battlefield of Chalmette, where the indomitable Jackson fulfilled the prophecy of Napoleon in 1815; the old St. Louis Hotel, where stand the slave blocks from which thousands of blacks were sold at auction; the celebrated French Market, with its booths decorated with flowers and fruits from every clime; the City Hall, modeled after the Temple of Minerva of the Grecian Acropolis; the old trellised mansions, possessing all the charms associated with courts, foundations, flowers and ivy-covered walls; and as a stranger wanders through the streets and sequestered courts of ancient New Orleans, he breathes the atmosphere of another age and clime, and feels that here are the evidences of the first American aristocracy.

On the other side of Canal street is modern America; with all her vision, pluck, energy, thrift, enterprise, aesthetic taste and culture; commanding a thousand genii whose architectural skill and mechanical ingenuity lift the modern "sky-scrapers" and build palatial homes, and lay out parks and gardens; where the mocking bird sings from the spreading branches of the magnolia, the flowers blush in profusion, and the jasmine freights the atmosphere with the aromatics of nature's sweetest distillations, making one to feel that heaven and earth have conspired together to make this the nearest possible approach to the Elysium of the Fairy Land.

New Orleans has built steadily along conservative lines for two hundred years until she has spread out over an area of one hundred and ninety-six square miles; over thirteen million dollars are being spent this year in new buildings; two millions for improvement on the twelve miles of docks, and eighteen millions on the improvement of the waterworks and drainage; and she has just caught the vision of the possibilities within her reach, and feeling keenly the spurs of competition, she is knitting together her muscles and leaning forward as she makes unprecedented strides towards the highest ideal in material progress. New York is her only rival in America in clearing house receipts; she leads the markets of the world in four of the staple articles; her cotton scepters the wardrobe of the nations, her sugar sweetens the palate of "Uncle Sam," her rice graces his pantry, and her fruit is the magic charmer at all his feasts; her imports have increased 50 per cent in five years, and her exports amounted to more than $150,000,000 this year. New Orleans is a great heart of commerce and immigration.

Whether the spirit and blood of the commercial life of New Orleans which go out over the arteries of traffic throughout our land shall be foul and disease-breeding, or pure and health-giving; whether America's influence upon the nations, as it gathers here and is poured out through the mouth of the "Father of Waters," shall be a gigantic stream of poison and death, like hell's horrid breath; or like a river of living waters quenching all thirst, of which if the nations drink they shall live, depends upon those who stand for the restoration of the primitive gospel and the coronated God.

Now is the opportune time for us to come into prominence with our plea for "unity, liberty, and democracy" in Christ, and ride into prosperity on the very crest of the wave of enthusiasm for Greater New Orleans; but we are few, less than a hundred members, submerged in the midst of a population of four hundred thousand of inhabitants; forty thousand of which are German, thirty thousand French, twenty-five thousand Italian, seventy-seven thousand colored, five thousand Jews, and many Spanish, Russian, Norwegian, Slavs, Hungarian and Chinese; sixty thousand of these are Roman Catholics, five thousand Episcopalians, five thousand German Protestants, forty-four hundred Lutherans, four thousand Presbyterians, three thousand and five hundred Methodists, three thousand Baptists, and we are so small that we are not worth mentioning. Then, how shall we accomplish anything worth considering in such a great population? The Baptist Church South is giving $28,000 to missions in New Orleans this year; we are not asking for any such contribution from our Home Board this year, but your humble servant has brought our brotherhood to the attention of the governor of the state, the mayor and the Commercial Club of the city; and they, representing the pulse-beat of cordiality and the handshake of welcome of all the people, are cordially inviting all our brethren to come and enjoy their hospitality and feast for one week; we hope by this means we shall have the largest membership of any one Protestant body in this city for at least one week; so that they may leave the impress of their heaven-born image upon the denizens of the whole Southland, and carry back with them such impressions of opportunity and obligation as shall appeal to the heroism of every soldier of the cross.

Such a visit will help you; for, here, you can study the religious conditions in miniature of both Europe and America as well as the social problems and the race question at first hand; it will help the cause of missions for the reason that the vision of fields so white unto the harvest, which go to waste for the want of laborers, will fill you with a heaven-born impulse for missions so that you can not help giving and inducing others to give even beyond their ability and praying our missionary societies with much entreaty to receive the gifts that they may have fellowship in administering the life-giving and soul-cleansing draught unto the dying millions of our own land until "America" shall be the synonym for Christianity all over the world.

Let all join in singing this little ode in response to the invitation of New Orleans, and the Soniat Avenue Christian Church which raises its voice in a Macedonian call.

"The world has its eye on New Orleans:
Historic, romantic, unique;
The Crescent of earth and of ocean;
The city both new and antique.

"She offers us rich invitation,
With halls and hotels all replete,
To join in a great convocation
Of love and enjoyment complete.

"The land of magnolia and flowers
Invites us, in nineteen and eight,
To come and receive the great showers
Of blessings and cheers which await.

Chorus:

"Then I'll meet you in New Orleans,
Hie-away, hie-away.
In New Orleans, I'll [illegible] your hand
And greet you all in Dixie;
Away, away,
Away down south in Orleans;
Away, away,
Away down south in Orleans."

I wrote these lines to be sung to the tunes of "Columbia the Gem of the Ocean" and "Dixie Land," and it was sung in Norfolk when it was unanimously decided by the convention to accept our invitation, but we want you to come ten thousand strong with rejoicing and a determination to do all that is within your power to give the cause of Christ a lift and start on the way to success and glory.

W. M. Taylor.

New Orleans, La.



Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 7, 1908, at 10 o'clock a. m., for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, President.
REUBEN BUTCHART, Secy.

St. Louis, Dec. 5, 1907.

Special Helps

1. Home Department Quarterlies—

Your school can greatly increase its powers of usefulness by instituting Home Study classes. Here is where you need our new quarterly.

2. Teachers' Quarterlies—

It is more than we have a right to expect of our teachers that they should hold classes year after year without such practical helps as these.

3. Superintendents' Quarterlies—

Even our Superintendents have rights schools should respect. These are superb helps and only 15 cents each quarter.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

Poems and Songs

The thousands who have read the exquisite poems sung by the talented THOMAS CURTIS CLARK, and printed in the Christian-Evangelist and other papers during the last four years, will be delighted to know the author has at last yielded to the solicitations of admirers and is having the best of them bound in book form.

They will be inclosed in a blue cloth cover bearing a unique gold stamp. Price, $1.00.

Among the titles are:
"The Way That Leads Back Home."
"My Pilot Knows."
"Love's Miracle."
Three Lullabies.

These will be ready for distribution for Christmas Gifts.

THE CHRISTIAN PUBLISHING CO.
ST. LOUIS.

NEWS FROM MANY FIELDS

Chicago Letter.

My letter to THE CHRISTIAN-EVANGELIST must of necessity be short this time, as I have just recently been elected secretary of th Chicago Christian Missionary Society, which carries with it the secretaryship of the Second district. Hereafter I promise you a letter full of news about the work in our city and the Second district. The new board has been in authority only a month, during which time we have been meeting for several hours each week, in an endeavor to understand the demands of the field and to plan for the work of the coming year. Under the provisions of the revised constitution of the Chicago Christian Missionary Society, the board is now composed of six members and a president, who is ex officio member of the board, thus making a board of seven members. The board is comp sed as follows: President, Leon L. Loehr; vice-president, W. F. Rothenberger; secretary, Parker Stockdale, 1010 Jackson boulevard; treasurer, A. L. Roach, 315 Dearborn street; E. S. Ames, O. F. Jordan, G. F. Flick and F. F Miller. For convenience in carrying on the work, we have divided the territory into the North, West and South sides, and appointed committees to supervise the work in their respective districts. The North Side committee is composed of O. F. Jordan and F. F. Miller; West Side committee is composed of Parker Stockdale and A. L. Roach; South Side committee is composed of E. S. Ames and G. F. Flick. The North Side is composed of the following churches and missions: Evanston Church, Irving Park Church, Waukegan Church, Sheffield Avenue Mission, Logan Square Mission, Humboldt Park Mission. The West Side is composed of the following churches and missions: Jackson Boulevard Church, Metropolitan Church, Monroe Street Church, Austin Church, Douglas Park Mission, Maywood Mission, West End and Elgin Missions. The South Side is composed of the following churches and missions: Englewood Church, First Church, Hyde Park Church, Harvey Church, Ashland Avenue Church, South Chicago Mission, West Pullman Mission, Garfield Boulevard Mission, Chicago Heights Mission and Armour Avenue Mission (colored.) Logan Square and Humboldt Missions are without pastors on the North Side. On the West Side, Douglas Park and West End are without pastors. On the South Side, Garfield Boulevard is without a pastor. We are at present considering all these points which are without pastors, and hope to be able to report in my next communication the location of men to carry on the work these missions. When this is done I shall send you a complete list of all our churches and missions, with the names and addresses of all pastors. There prevails among us a spirit of hopefulness and a desire to make this the best year in the history of our city work. Few of the brethren, who have not worked and preached in this great city, realize the stupendous difficulties always before us here. All should be grateful for the work already accomplished. A man is called to a life of heroic sacrifice who is the faithful and earnest pastor of a Chicago church or mission. This coming year we all desire to strengthen the spirit of harmony and enthusiasm which characterizes the work at the present time. G. A. Campbell, who has worked here for many years, says that never before in the history of Chicago has our work been so successful and the spirit of sympathy and co-operation so prevalent.

We are all looking forward with eagerness to the next state convention, which is to be held in the Jackson Boulevard Church. Already we have commenced our plans and appointed committees with the view of having the greatest convention in our history in Illinois. Next spring Dr. H. L Willet and I expect to attend all the district conventions and speak in behalf of our city work and the state convention. This week C. G. Kindred, of the Englewood church, goes to a meeting of the State Board, of which he is a member, with the express aim of taking the initial steps in seeking to bring about at the next convention the greatest men's meeting ever held in the state. We promise the brethren of Illinois that no stone will be left unturned to prepare for a great and glorious convention next autumn. It is our desire to maintain the heartiest sentiment of fellowship and co-operation with our brethren throughout the state. Hereafter address your communication to the secretary, who will give immediate attention to all.

Parker Stockdale,
Secretary Chicago Christian Missionary Society.

November Sheaves from Kentucky Mission Fields.

Z. Ball has moved into Jackson county and is the living-link worker of Broadway Church, Lexington. His first move was to help raise funds to complete the old union house of worship.——Berea and outlying districts had the services of C. A. Vanwinkle. Elbert Winkler did most of the preaching at Pleasant Grove; 12 added.——Robert H. Carter has completed the year's work at Belleview, Boone county, and hopes to have the church take care of itself for 1980.——There were 22 added in Harlan county as the result of the efforts of J. W. Masters during twenty-five days of the month. A new congregation organized. This makes four in the county of Harlan, where a few years ago we had nothing.——Nothing special in the work at Valley View and Irvine, as reported by O. J. Young. He says the work does well.——The meeting at Jackson, in which C. M. Summers and the church were helped by W. J. Cocke, resulted in eight added and other good.——Cocke held a meeting at Williamstown and is at the first of this month at Paintsville, for a second meeting this year. He raised money at Williamstown to employ a preacher for half time during 1908. Added during the month, 14.——D. G. Combs was at Hazel Green three Sundays and preaching at Ezel and Tom's Branch much of the time—39 added. It is the neediest field he ever saw.——E. B. Richey was at South Louisvile two Sundays and the others were supplied by other preachers. Three baptisms and 14 officers appointed. Mission now numbers about 160—a growth from about 20 in the past two years, or a little longer.——Latonia and H. C. Runyon are progressing as usual. Four added. One of the number is Earl B. Barr, who a few months ago left our ranks and entered those of the Episcopalians. He is capable of being useful and while he was reared in the communion from which he has just returned, found that he could not be satisfied there.——L. B. Haskins and the work at Erlanger are soon to part company—much to the regret of the Erlanger people. It is hoped that arrangements will be made at an early date for a man to succeed him.——Two added at Bardstown and the work in very good condition. J. B. Briney will preach half time there during 1908.——Twenty-two additions in the Cumberland county field where Robert Kirby is at work.——H. H. Thompson has been doing some excellent work in rallying the churches to give something in support of Kentucky missions. Ten additions.——In Rockcastle and Powell counties 17 added, as indicated by C. W. Campbell and other good wrought.——Chatham had the usual sermons by J. W. Ligon and work doing very well.——J. P. Bornwasser says that the attendance at Bromley is better than at any time during the year. Concrete sidewalks are being laid. Seven added as the result of seventeen sermons preached by S. J. Short in the Big Sandy Valley.——The month was spent by H. W. Elliott at work at home and abroad. He preached at eight churches. The receipts amounted to $1,095.20—an increase over November, 1906, of $642.63. However, $300 of this amount was given by one brother and the increase in regular receipts from the churches amounted to $342.63. This has come from congregations asked for less than $40 each. We have yet to hear from the larger congregations that are raising larger amounts—as well as many of those giving smaller sums. We urge the friends to remit at an early date. We need to be able to pay our workers in full to January 1 and to plan for our 1908 campaign.

Sulphur, Ky. H. W. Elliott, Sec.

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GREAT MEETING AT CENTERVILLE, IOWA

William J. Lockhart closed a meeting of unusual proportions at Centerville, Ia., Sunday evening, Dec. 8. He was ably assisted by P. M. Kendall as chorus director, and F. A. Wilkinson as soloist and personal worker. The meeting began with a large audience and attracted unusual



John Sherman Hill.



Percy M. Kendall.



Wm. J. Lockhart.

and favorable attention from the beginning. The largest audiences in the history of this part of the state assembled. The large building was often far too small to accommodate the people, hundreds frequently being turned away. There were but two regular invitations, on two successive Sunday mornings, without accessions. There were 29 accessions at the first invitation, 16 at the second and 52 at the last, this being the largest number of accessions at a single invitation. It was planned to close the meeting on Wednesday evening previous, but the impetus was such that this was impossible. The meeting began November 3 and closed December 8 with a lecture and travel scenes by Brothers Lockhart and Kendall. The total number of people taking a stand for Christ was 404. A notable feature of the meeting was its increasing and sustained interest. The interest never flagged. The spiritual feeling was intense throughout. To explain the cause of such pronounced results would be, as it always is, impossible. The time was opportune, the weather favorable and great zeal and earnestness was manifest. But back of all were the personalities and the messages of the meeting. Lockhart, Kendall and Wilkinson are all unusual men, good men, gifted men. Brother Lockhart is pointed, clear, emphatic and desperately in earnest. His invitations are masterly, possessing all the qualifications of the invitation in symmetrical and beautifully balanced proportions. The meetings' aim was threefold—to convert the unconverted, edify Christians and to build up the Bible school. Our school was doubled in attendance and greatly strengthened in power. Brother Kendall remains with us a few weeks to assist in enlisting the new members and organizing the Sunday-school and other forces.

John Sherman Hill, pastor.

Canada Letter.

The conventions in the Western and Niagara districts of Ontario were profitable meetings. The convention of the Western district was held at Poplar Hill. J. M. Vanhorn, of Toronto, was present for an address. The Niagara district held its convention at Winger. The reports from the churches showed growth in most of the fields. The principal addresses were given by E. B. Black, of London, Ont.—one on "Church Finance," which was full of good things on a troublesome subject, and an evening address on "Sunday-school Work," which was greatly enjoyed by all.——Church building and remodeling seems to be active just now. Ridgetown, Ont., has recently remodeled its house, which now presents a very attractive appearance. Welland, Ont., has sold its old property and bought in a better location. A new and modern house will be built. A church extension society has promised aid. At Summerville, N. S., the house has been remodeled and enlarged. It was rededicated on September 22. The church building at Milton, N. S., is in process of reconstruction, providing for baptistry, robing rooms and other modern conveniences, while at Back Bay, N. B., the house has been greatly improved throughout, and has just been reopened.—The Maritime C. W. B. M., under the presidency of Mrs. A. Murray, of Leonardville, N. B., had a prosperous year last year. Miss Inez Logan, who has recently gone as a missionary to the Philippines, has been assigned to this organization as its living link by the F. C. M. S.——J. F. Floyd, pastor at Coburg Street, St. John, N. B., is in a meeting with his own church, assisted by home forces.——The work in Halifax, N. S., under R. Everett Stevenson, is showing increased activity. Two persons have recently been received by baptism there. There were two baptisms and a number restored in a short meeting by H. Murray at South Range, N. S. Five persons confessed Christ in a meeting held by J. H. McQuerry at Kempt, N. S., recently. A. J. McLeod is assisting E. C. Ford in a special meeting in Picton, N. S. Picton is a difficult field, but the work has made gratifying progress in the two years of Brother Ford's pastorate.——The work in St. Thomas, Ont., under M. M. Ammunson, is going forward splendidly. The church is finely equipped now with an up-to-date building. Full houses greet the preaching of the Word, and all departments of the work are being thoroughly organized and vigorously carried forward.——C. S. Scriven is held in high esteem at West Lorne and Rodnew, Ont., where the work is being strengthened by his faithful ministry. He has recently brought a most efficient helpmate from old Eureka to share his ministry and the appreciation in which he is held. They have a promising field.——Ridgetown, Ont., is at present without a preacher. They have an excellent church building, well located, and a substantial membership. There is a good town and a fine surrounding territory in which to build up New Testament Christianity. They are searching for a man to lead them in the work.——Sinclair College, at St. Thomas, is pushing its claims before the brotherhood of Ontario. Twenty students are in attendance this year. Twelve of these have decided upon the ministry as a life work. Principal Lumley and his assistants are working hard to prepare these young men for usefulness. The work is deserving of the hearty sympathy and support of the Ontario brotherhood as the only effort being made on Canadian soil to solve the problem of a ministry for the Canadian work. The time is near when an enlargement of the work will be an imperative necessity if we are to maintain any effort worthy of us, as a people, to educate a native ministry. R. W. Stevenson, the provincial evangelist, is assisting Pastor Merry in a meeting at West Lake, Ont.——Sunday, December 1, was "Education day" for Ontario churches. Let an offering be made in all the churches this month for the work of education and sent to F. E. Lumley, St. Thomas, Ont.

Selkirk, Ont. M. B. Ryan.

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A Revival That Revived.

In some respects one of the most remarkable meetings held in this section has just been concluded at Liberty, Ill. Evangelist A. R. Spicer, of Moweauqua, Ill., was in charge, and his forceful messages won the minds and his Christian spirit the confidence of people, irrespective of their religious or irreligious inclinations. In addition to the hundreds who crowded the building from night to night, the telephone was employed along sixty-three lines. There were fifty-three additions—thirty-two by baptism, twenty-one by letter, statement, or reclaimed, eight being from other religious bodies. Most of the converts were men and the majority adults.

L. D. McLean, a student of Christian University, is the aggressive minister, whose thorough preparation contributed much to the success of the work. He is to remain with the church at an increase of salary. This congregation burned the last note against it on the second Sunday of the meeting, and is united and happy. Singing Evangelist H. C. Hoggat, of Decatur, was with us the first Sunday, to our delight. A large number of church papers will go into the homes of the people as a result of the meeting.—Floyd Mercer, clerk.

Fulton's Good Meeting.

The Fulton church closed a very successful three-weeks' revival. W. H. Book, pastor of the Tabernacle Church of Christ, Columbus, Ind., was the evangelist, and Frank C. Huston, of Indianapolis, Ind., was chorus director and soloist. The visible results of the campaign are 88 additions—64 by primary obedience, 20 by letter or statement, and four from other churches. There were nine conversions on the last night of the meeting. Brother Book was in Fulton a year ago and added at that time about 50 to the church. Fulton is the only Missouri church which has ever fortunately secured his services. He is one of the strongest pastors and evangelists. Our meeting served as a great blessing to the church in furthering and perfecting the work of unity in this congregation. We are a united, peaceful, prosperous and happy church. Brother Huston delighted the audience with his direction of the chorus and effective solos.

W. A. Fite.

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SOME OF OUR CHURCHES RECENTLY DEDICATED.

Frederick, Ok.

The church here has just enjoyed a great day. L. L. Carpenter dedicated the new building, raising $1,500 more than enough to pay all encumbrances. We are rejoicing over the victory and follow with a revival meeting, led by J. F. Bickle, of Eldon, Mo.—Charles P. Murphy, minister.

North Eaton, O.

We think we have the most up-to-date country church in the state. Repairs costing $2,200 have just been made. Over $1,200 having been paid, we had but $1,000 to raise on dedication day. H. Newton Miller, our state secretary, was our helper and after his address on "The Exaltation of Christ," the appeal was responded to by cash and pledges to the amount of $1,116. The ladies' choir of the Methodist Episcopal Church of Elyria assisted us. In the afternoon Lathrop Cooley, H. N. Allen, S. L. Lyon, Brother Doyle, the Baptist minister at Columbia, took part, Brother Miller making the dedicatory speech and preaching at night. Brother Cooley and wife donated us a fine bell and received a rising vote of thanks for the beautiful gift.

John A. Armstrong, pastor.

Beatrice, Neb.

Happy are the people at Beatrice. The greatest achievement in church history there is the completion and dedication, free of debt, of the First Christian Church. F. M. Rains was present, and after a call for twenty thousand dollars by the end of the day thirty thousand had been pledged. The total cost of the building and equipment was about forty thousand dollars—ten thousand more than the church expected when they first entered on the work. Eighteen years ago Brother Rains dedicated the old church on the same site.

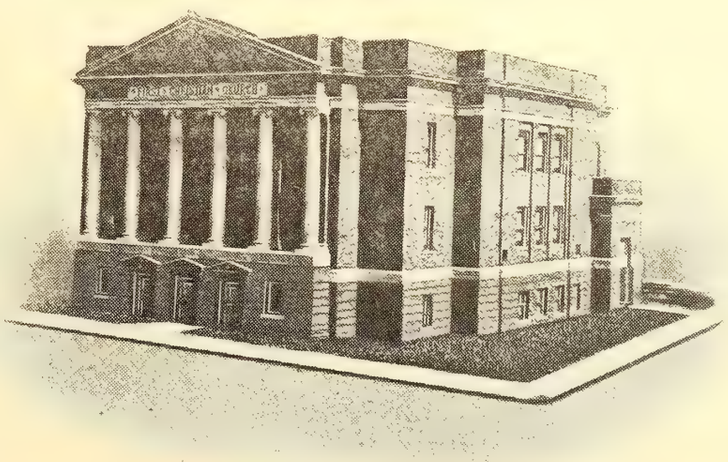
Pastors of other churches in the city were present to express their appreciation and congratulations. One of them remarked that as three-fourths of the population of Beatrice did not attend church services of any kind, if every seat in every church of the city were filled there would not be half room enough. The state secretary, W. A. Baldwin, in a short address, said that all over the state there would be great joy at what this church had accomplished. The new building, a picture of which we present on this page, seats 1,207 people besides the chorus, and has all modern facilities. It is of the Grecian type of architecture, constructed of brownish-gray iron-spot brick, trimmed in granite. The plan of the building covers three stories, besides the sub-basement which is used as a boiler and storage room. In the rear of the main auditorium are eight large rooms. Entrance to the auditorium is made through a double vestibule, the steps all on the inside.

Great credit for its erection is due to J. E. Davis, the minister, though he himself would put the chief praise upon the building committee whose untiring efforts and fearlessness have brought to realization the dream of this church for the past dozen years. Brother Davis, we must say, however, is a man who thinks and a man who acts.



J. E. Davis, Pastor.

With this new plant we have every assurance that our cause will go on conquering and to conquer at Beatrice. The First Christian Church in Beatrice was organized in 1872, with 22 charter members. It has grown to be a congregation numbering more than 600. Among those who have ministered to it may be mentioned J. Mad Williams, Joseph Lowe, William G. Springer, Eli Fisher, R. H. Ingram, J. D. Dabney, A. C. McKeever, F. A. Bright, D. W. Wickizer, Edgar Price and the present pastor, J. E. Davis, who began his work here January 1, 1906. The church supports a medical missionary in India and is in line with all home organized work. It is preparing for a great meeting with Charles Reign Scoville.



First Christian Church, Beatrice, Neb.

Mitchell, Neb.

The church at Mitchell, Neb., is less than two years old. It is a child of the Nebraska Christian Missionary Society, and has had as many ills as such children usually have. Its growth has not been out of the ordinary and its successes are not phenomenal except in the matter of the new church building recently completed and dedicated. The state secretary was honored with an invitation to lead the forces on this occasion. The total cost, including lots and furniture, was $3,850 in round numbers. It is seated in the main part with good pews and heated with a furnace. Chairs are used in the lecture room. It is a finely-built and well-proportioned structure of cement brick veneer, located on a prominent corner in the town. The building exceeded the first intentions of the brethren, but is a credit to the town. They needed about $1,600 to cover the total cost and this was promised.

R. M. Dungan preaches here half time. He is greatly esteemed by the church. The preachers of the Methodist Episcopal and Presbyterian churches were present at the sessions, having dismissed their meetings. Mitchell is growing rapidly and promises to be a town of business importance in that great irrigation valley. It is the purpose to hold a meeting and organize a congregation at Morrill, the next town west and where we have perhaps 20 members in the village and vicinity. This, too, is a rapidly growing town.

W. A. Baldwin.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches. It is especially requested that additions be reported as "by confession and baptism," or "by letter."



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Arkansas.

Bentonville, Dec. 9.—Two additions at regular services. J. J. Taylor and wife begin protracted meeting with us second Lord's day in January. We expect great things.—J. W. Ellis.

Arkadelphia, Dec. 12.—Last night a young man studying for the Methodist ministry united with us and will enter the ministry. One addition at my last appointment at Okolona.—E. S. Allhands.

Canada.

Milestone, Sask., Dec. 9.—One confession at special service. Brother Goseline, pastor of the Baptist church at Weyburn, will assist me in a few special services.—A. R. Adams.

Colorado.

New Windsor, Dec. 10.—One added by confession Sunday.—R. H. Lampkin.

Grand Junction, Dec. 9.—Four additions yesterday—1 by baptism, 3 by letter.—J. H. McCartney.

Georgia.

Fitzgerald, Dec. 9.—Two additions to-day—1 by confession. Prospects good.—George A. Maldoon.

Idaho.

Coeur d'Alene, Dec. 4.—Just began meeting here. I recently did some work at Vollma, a new town. Several were added and foundation for new church built and money raised in part. Later a short meeting was held in Juliaetta, resulting in 11 additions.—J. B. Lister.

Illinois.

Albion, Dec. 9.—Four additions yesterday, including one of the most prominent women in the city. Sunday-school reached the 200 mark yesterday.—D. W. Conner.

Armington, Dec. 10.—Meeting in progress three weeks, 102 accessions—80 by baptism. F. A. Sword, evangelist.—Charles E. McVay, song evangelist.

Auburn, Dec. 6.—Began meeting December 1 with church of 40 members; three added and interest growing.—S. T. Martin.

Carlinville, Dec. 9.—Six additions yesterday, all by confession. We will begin a meeting December 11 with home forces. J. M. Bovee is the pastor.—Homer W. Wilson.

Fairfield, Dec. 11.—Great day Sunday. Mrs. Shaw preached the C. W. B. M. sermon and secured the largest offering in the history of the auxiliary. Better still, 17 new members were secured, which will double the membership within a year. The Juniors gave the evening program, resulting in one confession. Work was never so prosperous.—Allen T. Shaw.

Mulkeytown, Dec. 5.—Have baptized more than 80 converts during the past month for the church here and at Caristopher. J. Bennett, evangelist, has assisted me.—Ernest Reed.

Sheldon, Dec. 10.—Just began meeting here. Closed meeting at Enfield with 18 additions, nearly all by baptism.—W. A. Ward, evangelist.

Urbana, Dec. 11.—I closed a meeting at Humboldt December 5, with 21 added—18 by baptism; organized an Endeavor society with 21 members. Miss Katherine Graves, of Topeka, assisted as song leader.—J. A. Lytle.

White Hall, Dec. 9.—Three additions since last report. Teachers' training class organized with 15 members. Everybody in the church at work and prospects pleasing.—J. E. Wolfe.

Canton, Dec. 3.—Four additions since last report.—J. T. Waggoner.

Kewanee, Dec. 12.—Our meeting, led by W. H. Kindred, assisted by Miss Collins as song leader, closed with 44 additions—28 by baptism. We have just completed our second year here, in which time there have been about 300 added to the congregation. Outlook for continued increase is good.—Will A. Green.

Palmyra, Dec. 9.—Two additions yesterday. Everything brigat for the new year.—W. H. Kern.

Sheldon, Dec. 13.—Great meeting; 34 to date, nearly all by baptism. Wm. A. Ward is the evangelist.—W. C. Chapman.

Olney, Dec. 12.—Meeting closed with 39 additions. There have been 79 additions in less than one year. B. L. Allen is the minister.—F. E. Trucksess, singing evangelist, West Lafayette, Ind.

Indiana.

Franklin, Dec. 6.—Meeting closed with 25 additions. This is a country church four miles from Franklin. Nearly the whole community belongs to the church. The young people have a cottage literary society and give a high-grade entertainment. There have been 100 additions during the past year.—Lee Tinsley, minister.

Rensselaer, Dec. 7.—Three confessions recently. Work is taking on new life.—G. H. Clarke.

Iowa.

Burlington, Dec. 8.—Wilhite, Adams and McFarlane have been with us one week with 44 additions. We are expecting a great victory.—F. D. Eisenhart, elder.

Clarion, Dec. 9.—Three added yesterday—1 by confession, 2 by letter.—H. C. Littleton.

Des Moines, Dec. 9.—At the ministers' meeting the following reported: Ninth and Shaw (Mingus), 1 confession; University Place (Medbury), 3 confessions, 3 by letter; Chesterfield (Finkle), 1 by statement; Central (Idleman), 3 confessions, 1 by statement, 1 by letter; Grant Park (Horne), 1 confession, 1 by statement; Capitol Hill (Van Horn), 1 confession.—John McD. Horne.

Marshalltown, Dec. 9.—Our meeting, conducted by home forces, closed with 26 additions. Observed C. W. B. M. day second Sunday of meeting and raised $106 for missions.

Nevada, Dec. 9.—We began meeting yesterday—5 additions. Congregation numbers about forty, but everything indicates we will have a good meeting.—Maxey and Dungan.

Kansas.

Chase, Dec. 3.—One addition last week.—Clifton E. Rash.

Glasco, Dec. 9.—Two additions recently, 1 by confession. Bible school in fine shape.—W. H. Curtis.

Lyons, Dec. 7.—One confession last week.—W. L. Harris.

Mt. Hope, Dec. 12.—Meeting closed with 16 added—13 by confession. J. P. Haner was the evangelist.—J. W. Ball, minister.

North Topeka, Dec. 9.—Geo. E. Lyon, superintendent of Kansas missions, just closed a meeting for us resulting in 32 accessions—29 baptisms; all adults, with one exception.—Frank H. Bentley.

Randall, Dec. 7.—Our meeting, conducted by Evangelist Aydelott, assisted by his wife as singer, has just closed with 45 additions. The church has been without a pastor for some time and no special preparation had been made for the meeting.—M. E. Joslin, clerk.

Stockton, Dec. 9.—Meeting continues; 34 additions, mostly by confession. I go to Kensington, Kan., next.—Edward Clutter.

Garnett, Dec. 6.—Three baptisms Wednesday, making seven in the past three weeks.—F. W. Collins.

Arkansas City, Dec. 12.—Our meeting closed with 32 additions—23 by baptism. Roth and Ridenour were the evangelists.—M. Lee Sorey.

Mt. Hope, Dec. 12.—Meeting closd with 16 additions. Sunday-school greatly increased. One of the converts will enter the ministry.—J. P. Haner, Moran.

Stockton, Dec. 12.—Meeting closed with 40 additions—35 baptisms.—J. M. Delzene is the minster.—Edward Clutter.

Kentucky.

Covington, Dec. 12.—Four additions Sunday at the First Church—2 by confession, 2 by letter.—Milo Atkinson.

Missouri.

Brookfield, Dec. 9.—Meeting closed last night with 84 additions. B. F. Hill did the preaching.—R. E. L. Prunty.

Palmyra, Dec. 9.—Three confessions since last report; 9 added at regular services since September 15.—Clarence E. Wagner.

Higginsville, Dec. 9.—Two confessions recently. The splendid seed-sowing of James H. Coil is bearing fruit. This is a harmonious and prosperous church and my work is a delight.—James N. Crutcher.

Kansas City, Dec. 8.—Shelburne and Knight closed our meeting with 74 added. This in face of burning of our church building and losing insurance in bank failure, necessitating the extra expense of erecting a temporary tabernacle. The

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

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WANTED MEN to invest in water power business and trades, to operate fruit, vegetable and poultry ranches and to establish a church in a new field of splendid opportunities. A new enterprise endorsed by preachers and business men—Disciples "only." Address with stamp, A. H. Mulkey, Brownsville, Or.

church is greatly strengthened. Jackson avenue is truly having her hardships this year.—F. L. Bowen.

New Hampton, Dec. 11.—Two added by letter Sunday. Recently closed a meeting at New Castle with 25 accessions—11 by confession.—J. T. Alsup.

Webb City, Dec. 9.—Four additions since last report. The C. W. B. M. auxiliary observed C. W. B. M. day yesterday and secured 15 new members.—H. M. Barnett.

Farley, Dec. 5.—Meeting closed with 10 added—4 by confession, 6 by statement. H. M. Hunter did the preaching. An offering amounting to $6 was made for state missions, and a Sunday-school of 34 organized. There were 4 additions recently at Union Chapel by baptism, 2 by letter.—Geo. A. E. Troutman, Independence.

Lancaster, Dec. 13.—The Brown-Hedges meeting has resulted in 39 accessions—30 by confession, 9 by statement and letter. House crowded every night. Meeting continues indefinitely.—Mrs. C. W. Bunch.

Nebraska.

Omaha, Dec. 10.—I am in a fine meeting with the Second Church, of which H. J. Kirchstein is pastor. He has taken this mission church to a better location and is planning for a larger building in the near future. Mrs. Kirchstein leads the music, with a chorus of 25. Thirty added to date. Our cause is in better condition than ever before. I held midnight meetings for a union of three gospel missions Saturday night and 7 men made confession.—H. Gordon Bennett, evangelist.

New Jersey.

East Orange, Dec. 9.—Eight accessions during November. Boys and girls' Rally Day offering totals about $160.—L. N. D. Wells.

Plainfield, Dec. 9.—Three additions last night; 6 in November meeting with Bro. Waugh, of Brooklyn; 13 since Sept. 1.—Phil A. Parsons.

New York.

North Tonawanda, Dec. 9.—G. W. Henry, of South Bend, Ind., has just closed a meeting at the Tabernacle with 23 additions.—W. C. Bower.

Rochester, Dec. 9.—Three additions yesterday—2 by confession, 1 by letter.—Robert Stewart, minister.

Ohio.

Bays, Nov. 27.—E. J. Meacham assisted us in a short meeting, resulting in 6 baptisms.—E. K. VanWinkle.

Rutland, Dec. 10.—Three additions at the Rockville Church Sunday; about 90 at Bible School.—Olin O. Olney.

Cincinnati, Dec. 7.—Meeting at the Fourth Church, led by Pastor Geo. A. Jones, closed with 6 additions and the church strengthened and in better condition than for ten years. After January 1 a young man will be needed to take charge of the work here.—Robert Anderson, 1758 Maringo street.

Oklahoma.

Frederick, Dec. 9.—One addition recently.—Charles P. Murphy.

Hobart, Dec. 12.—Six added since last report, 1 by confession. Bible school, C. W. B. M. and Christian Endeavor all increasing in interest and music much improved.—W. A. Merrill.

Pennslyvania.

Waynesboro, Dec. 12.—Meeting led by W. S. Buchanan and Homer W. Cole has resulted in 18 additions—17 by confession and 1 by letter. Crowded house every night.

You May Need It

Ask your doctor about the wisdom of your keeping Ayer's Cherry Pectoral in the house, ready for colds, coughs, croup, bronchitis. If he says it's all right, then get a bottle of it at once. Why not show a little foresight in such matters?

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Washington.

North Yakima, Dec. 9.—Meeting started yesterday—2 additions. McConnell and Butler are the evangelists. One added December 1.—Morton L. Rose.

Chehalis, Dec. 6.—W. A. Moore, of Tacoma, is assisting us in a meeting; 27 additions. We feel much encouraged and strengthened for the work before us. Bible-school attendance 140.—E. E. Francis.

Tacoma, Nov. 30.—Meeting at the Central Church, conducted by W. S. Lemmon, the pastor, closed with 22 additions, and attendance at Bible school increased. I assisted Bro. Lemmon as singer.—A. W. Shaffer.

Texas.

Dalhart, Dec. 9.—Four added yesterday. Our work is encouraging.—L. Guy Ament.

Van Alstyne, Dec. 9.—Meeting progressing nicely; 17 additions to date.—G. F. Bradford.

West Virginia.

Clarksburg.—A meeting recently held at Grasselli, a suburb, resulted in 6 confessions and two others were received into the membership of the church.—A. Linkletter, state evangelist.

Wyoming.

Sheridan, Dec. 8.—I have just closed my work with a week's meeting, resulting in 18 additions—9 by confession.—Ellis B. Harris.

Ministerial Exchange.

H. R. Wilson, clerk of the church at Atlanta, Kan., desires to recommend to any church needing a pastor Mrs. Laura B. VanDeusen as an excellent worker, both in and out of the pulpit, and a splendid evangelist.

J. P. Haner, evangelist, has open dates for December and January. He will hold meetings for weak churches for $15 and expenses. Address him at Moran, Kan.

J. P. Davis, of Crawfordsville, Ind., recommends H. W. Harlow as a young man of exceptional character and a capable preacher to any church desiring his services. He has labored for the churches at Hebron and Lowell, Ind., for the past four years. He may be addressed at Crawfordsville, Ind.

The Central Church at Fitzgerald, Ga., desires to hear from a good evangelist and singer who can hold a meeting sometime between January and March, 1908. Address the pastor, George A. Maldoon.

Homer W. Cole, singing evangelist, would like to make engagements to assist in meetings after January, 1988. Address him at Rushville, Ind.

The church at Mound City, Mo., would ilke to get in touch with a good, progressive man, to take charge there about January 1. Address Paul R. Davis, clerk.

The church at Harrison, Ark., wishes a preacher by the first of the year, and is able to pay $600 salary. Any minister with a small family who is able to live on that salary and can furnish proper references should address W. I. Terry at that place.

Owing to some change in his arrangements, Chester Shaul, singing evangelist, has an open date for January. He may be addressed R. F. D. 9, Anderson, Ind.

Any church desiring an experienced preacher, a graduate from one of our best universities, can be put in correspondence with such by addressing box 54, Mill Hall, Pa.

W. H. VanDeusen is now making engagements for meetings during 1908. Address him at Wilmot, Kan.

The Cabinet Organ in a New Light.

"We are sitting in the adjoining room; it is still and shadowy, and we are listening to music which seems to come from invisible spheres. A solo-violin-run ascends, a second and a third voice joins in; chords are formed which caressingly melt into each other; all at once they begin to vibrate and soon a voice is heard like a hundred harps and viols, becoming louder and heavier until it spreads clear and ethereal in a double chorus. Trombones call out, horns respond; the full volume breaks in and the hot streams of the harmonies are beginning to flow. A mystic transfigured mood remains, and slowly a touching melody grows up over it, now dying down to the sweet, fluting voice, now sounding plaintively in the effecting tones of the Oboe. The Violins and the Clarionets are heaving and waving and their lines cut into each other. A more passionate idyl evolves and the deep bass sings its hymn between, which is repeated by the full volume but in delightful piano. The mood overpowers us, and as we listen, we believe we are looking into a landscape of sounds, shining in uncommonly intense colors."

The above quotation is from an essay by the distinguished critic, musician and litterateur, Dr. Oscar Bie of Berlin. The instrument referred to is the Mason & Hamlin Cabinet Organ; the Music, Paul Koeppen's Normal-Harmonium Literature.

The Cabinet Organ was invented, and, in all its essential features, perfected by Mason & Hamlin of Boston. About 1850 Mr. Emmons Hamlin, a brilliant mechanic and one of the founders of the Mason & Hamlin business, discovered the art of voicing reeds, by which they could be made to imitate the Clarionet, the Oboe, the Violin, and other instruments, making possible a great variety of tone color, in place of the thin, monotonous tone which had hitherto characterized the melodeon.

A realization of the full possibilities of this invention required radical changes in the construction of the instrument, and in 1855, Mason & Hamlin brought out the Organ Harmonium, which was a great advance over anything known before. In 1861, they introduced the Cabinet Organ in its present form, and since that time, have been producing instruments which have never been equaled in quality of tone and the charming effects of which they are capable.

Here, as in every field of endeavor, preeminent merit has been widely recognized and appreciated. Although the Mason & Hamlin organs are the highest priced of any organs made, they are imported into every country on the globe, a large proportion of the finer organs going to Germany and other European countries in the face of high duties and home competition.

The Koeppen literature referred to is edited by Mr. Paul Koeppen of Berlin (formerly known as Special literature for Mason & Hamlin Harmonium) and published by Breitkopf & Hartel of Liepsic, London and New York. For the ordinary player, this Literature is as important as the right kind of an organ, as by its use, the organ is made available in its true character of an orchestral instrument. The literature now comprises over five hundred original compositions and arrangements by the best authors, adapted to the peculiar characteristics of the instrument. The stops to be used are indicated, and with it any one who can play the notes can render the works of the great masters with impressive effect. It brings the charming music of the reed organ within the range of players of even moderate ability, and its introduction may fairly be said to mean the creation of a new school of art.

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Midweek Prayer-Meeting

By Charles Blanchard.

Spreading the Christmas Joy.

Topic December 25.—Luke 2:17.

"And when they had seen, they made known abroad the saying which was told them concerning this child."

It is the sweet old story of the Babe of Bethlehem, "born in a manger to sorrow and shame"; yet whose name is pre-eminent among all the names of earth's mighty ones. His name should be called Jesus, for he was to save his people from their sins. And because he is the Saviour of sinners, his name is above every name. He took not on him the nature of angels, but of the seed of Abraham, and became obedient unto death, even the death of the cross, that he might through the suffering of death taste death for every man. Why, why, I wonder, will men try to get away from the atonement? Surely such an high priest became us, though we be not worthy of the least of all his mercies.

The birth of the human Christ is significant only as we come to see in him the divine Son of God and the world's Saviour. It is all a poetical fancy, a fanatical delusion, a dream of mortals doomed to disappointment and despair, else Jesus be what he claimed to be, the Son of God and our Saviour, declared to be such by the resurrection from the dead. This is the supreme fact for the Christmas season. It is a beautiful thing to celebrate the birth of the Christ-Child, but an awful thing to rob ourselves of the blessings that can come to us only through his life and death and resurrection. It is the simplest sort of logic and I can not understand how so many who keep holiday (holy day), and who catch a bit of the Christmas spirit, can turn away from the claims of the Christ who brought us all the joys and hopes of the brightest day of all the year.

If we would make known the Christmas joy we must ourselves come to know that joy, through the knowledge of the Saviour. It is not enough that we catch the strain of the angels' song, or listen to the story of the birth of the Babe in Bethlehem. We must be at pains to go where the Christ can be found. "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord has made known unto us." In this is the very spirit of all true, interested inquiry. We who would spread the Christmas joy and the glad tidings of his truth and salvation must first go and see and learn what the Lord has made known unto us. O, this is the need of the Church and of the world to-day—to know what the Lord has already made known unto us—unto such as will read the record and receive it, as it is indeed the word of God and not the word of men. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life and he that hath not the Son hath not life." And the apostle adds: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

It is among the last messages of love to men. It is the message we need, who have believed on the Christ, that we may be filled with his joy and have our joy made full in ourselves. And being thus fully persuaded and possessed of the Christ and the Christmas spirit, we are fitted to go forth and to tell of the joys of his salvation, his presence and his abiding peace to others. And this is my message to the readers of THE CHRISTIAN-EVANGELIST.

AN UNUSUAL HONOR CONFERRED ON AN AMERICAN MANUFACTURER BY THE LATE KING OSCAR II OF SWEDEN.

The late King Oscar of Sweden was distinguished in the field of letters and music as well as that of statecraft, and his discriminating taste in things musical gave exceptional weight to his judgment in such matters.

Having secured one of the celebrated Cabinet Organs made by Mason & Hamlin of Boston, he was so pleased with the instrument that he conferred on its makers the extraordinary honor of an award of the much coveted Grand Swedish Gold Medal, ***Litteris et Artibus,*** an honor rarely conferred out of His Majesty's dominions.

He also presented one of the organs to the Royal Academy of Music at Stockholm, and appointed its makers Furnishers to his Court.

Christian Endeavor

December 29, 1907.

The Triumph of the Cross.

DAILY READINGS.

M.	"In the Last Days."	Mic. 4:1-5.
T.	A Promise of Restoration.	Hag. 2:20-23.
W.	A Fountain.	Zech. 13:1, 2, 9.
T.	The Forerunner.	Mal. 3:1-3.
F.	The Spiritual Israel.	Hos. 14:4-9.
S.	"The Valley of Decision."	Joel 3:13-17.
S.	Topic.	

In the time of Jesus the cross was a symbol of the deepest shame that could overwhelm a human life. The deepest, bitterest degradation that could be experienced was associated with the cross. It was pain also as well as shame. Jesus endured the pain, despising the shame, for the joy that was set before him.

And wherein is the joy? In this, that each succeeding year has shown the power of God which raised Jesus and exalted him, working mighty salvation in all the earth through the cross. The church of Jesus Christ our Lord has made the cross its banner of conquest. The judgment of Calvary is being reversed.

Christian Endeavorers have only to look over the reports of our foreign missionary work to be assured of the ultimate triumph of the cross. What we, as people, are doing is multiplied by many other missionary agencies.

In Africa we began work in 1897. There are now 322 native Christians, a net gain for the year of 200; 1,500 Bible school pupils, and 800 Christian Endeavorers.

In China the work began in 1886. There are 842 native Christians, 560 Bible school pupils and 90 Christian Endeavorers.

The work in Cuba began in 1899. There are now 129 members. 122 in Bible schools and 37 Endeavorers.

The work in India began in 1882. There are now 930 native Christians, 2,064 Bible school pupils and 279 Endeavorers.

The work in Japan began in 1883. There are now 1,200 Christians and 1,896 in our Bible schools, with 36 Endeavorers.

The work in the Philippine Islands began in 1903. It had a remarkable growth last year, 943 being added, giving a present membership of 1,505.

The statistics of church and Bible school membership give little idea of the scope and power of the work. Thousands of pupils are in Christian day schools, under the care of Christian teachers, growing into Christian men and women.

Thousands of unfortunate people are treated in our hospitals and come to know the story of the gospel. The medical missionary not only preaches but heals. Many hear his preaching because they have been healed.

Similar blessed news comes from the report of the foreign work of the C. W. B. M.

The church of the living God is making a united and determined assault upon the strongholds of Satan in the lands of darkness.

One of the calls for 1908 is for fifty new missionaries for the Foreign Society alone. The C. W. B. M. will also call for many more. How many Christian Endeavorers as they read these lines will say, "Here am I, Lord; send me"? Pray that laborers be sent into this great field.

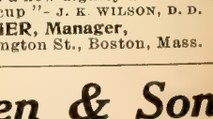
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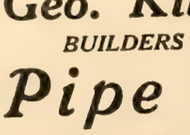
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Sunday-School

December 29, 1907.

Review.—Read Psalm 98.

Golden Text for Quarter.—Thou crownest the year with thy goodness.—Psa. 65:11.

We are at the close of a year's lessons which have dealt with the Hebrew record of the beginning of the world and of the human race, and with the story of the rise of the Hebrew people from a single nomad family to a mighty nation about to receive the final seal of their nationality by organization into a kingdom.

From whatever point of view it is considered, this body of literature is one of the most remarkable and valuable literary products of any people. To begin with, it contains the only story of creation which, although emanating from a pre-scientific age, has kept the respect of thinking men in modern times. It has no valid claim to authority as a scientific statement, but it is drawn on broad lines and throws the emphasis upon the eternal principles involved in the formation of the universe. From its splendid opening note, "In the beginning, God," to the story of the flood and the symbolism of the rainbow, it presents the universe not as a chance aggregation of meaningless matter, but as the embodiment of the thought and wisdom and love of God. It gives not so much the history of creation as the philosophy of the history of creation, which is vastly more important.

The second group of lessons, from Abraham to Joseph, covered the period in which a single family was being trained to be the nucleus of a chosen nation. During this period the development was not in material prosperity, nor to any considerable extent in numbers. It was in knowledge of the will of God. Is it not a remarkable thing that the later age, in recounting the history of this long period, should be willing to preserve a narrative which included so small an element of material prosperity and aggrandizement and was concerned almost entirely with spiritual growth?

The national period, using the term somewhat loosely, began with the bondage. From the time of Moses to the days of Samuel, Israel was numerically a nation, but except on special occasions and in times of special danger, the tribes were isunited and often hostile, or at least indifferent, to each other. After the conquest there was a loss of that degree of union which had prevailed. The judges succeeded in uniting certain tribes into temporary and shifting groups, but never united Israel. That was the task of the kings.

The leaders of Israel always had a keen sense of the presence of God as the controlling factor in their national affairs. The development of that sense and the diffusion of it among the people was a large part of the purpose of that long training to which Israel was subjected. It was for this reason that the providence of God expressed itself in numerous acts of special care and protection, that the people might see in the clearest possible way the intimacy of that relation which God sustained to them.

The miracles of the early part of the Old Testament may seem to us very crude and improbable. It is easy for us to belittle the intelligence of the people who could believe that the Creator of heaven and earth would stoop to concern himself with the private affairs of shepherd nomads and semi-barbarous warriors. But without the conviction which was embodied in the record of those miracles, there would have been no basis for the development of a purer or better faith.

The care that God gave to his chosen people of old he bestows also upon his people to-day. Not by miracle or special interposition, but by the orderly working of the wise laws of his good universe does he show his love and care. There is no manna, no standing still of the sun on a day of victory, no opening of dry pathways through seas and rivers. But by the quiet and prosaic ways which we call "natural" his people are fed and housed and protected.

Here at the end of a year, after surveying the course of Israel's early history and noting its providential direction, we can recount our own blessings and say that we are much more blessed than they. This is a second thanksgiving day. "Thou crownest the year with thy goodness."

BIBLE GAMES FOR S. S. SCHOLARS 25c

"Bible Boys" for children contains 55 cards including two Golden premiums. "Bible Girls" similar game on girls of Bible times. Either postpaid 25c, or both for 45c. Stamps taken. Agents wanted.

EVANGELICAL PUB. CO., Lakeside Bldg., Chicago

The Bible School at Work

Conducted by J. H. HARDIN,
State Bible School Superintendent of Missouri, 311 Century Bldg., Kansas City, Mo.

ANOTHER COMBINED SERVICE.—Sunday, December 1, the writer of these notes spent with the old, strong, spiritual church at Palmyra, in a day's rally. With the assistance of the superintendent of the Bible school, B. F. Glahn, the minister, Clarence E. Wagner, and the officers of the congregation, the Bible school and church service were conducted as one continuous service. All were so highly pleased with this method that it will likely be continued permanently. In the afternoon a fine crowd of children and citizens generally came together and I preached a sermon to the children. At night, after a sermon to a full house, a young married man came forward and confessed Christ, and thus closed a busy and happy day. Brother Wagner has been in the Palmyra pastorate only a short time, but he has already won the hearts of his people and the respect of the town. My visit to Palmyra was a delightful one in many ways, not the least of which was the opportunity to see a number of old friends, gained when I was pastor at Hannibal and president of Christian University near by. It was sweet to greet them and find them faithful in the Lord. May his blessing attend them even to the end!

A PREPARATORY INSTITUTE AND RALLY.—For several months I have had an engagement at Neosho, and so on December 8 I reported there for business. I was told that I was to help them prepare for entering their splendid new church, now nearing completion; and as they wish also to reshape the primary work, they called for our state primary superintendent, Mrs. Buxton, who spent Sunday and Monday with them, while I remained till Wednesday night. The school is growing rapidly. On the above named Sunday they broke the record with an attendance of 191. They will go into the new church building over 200 strong, and then, unless all signs fail, they will grow to be one of our largest, as they are now one of our best, schools. Brother Brockman, their superintendent for so long, is still in the lead and looking forward to the new facilities for the realization of many an ideal which could not be realized in the narrow limits of the old house. The worship was a combined service and it is thought it has come to stay. The primary will be reorganized, several organized adult classes will be formed and a teacher-training class of from 25 to 50 members will be started.

Those churches which expect to be in the lead in the way of houses of worship must take Neosho into account. One can count the church houses on very few fingers in this state which excel the one Neosho is now bringing to completion. It will cost $25,000, and will be complete, roomy, commodious and artistic in all its features and facilities. J. W. Baker, who has been the pastor for a year, is the leader in this splendid building enterprise. He raised the money, planned the structure, and is the superintending architect. He is enthusiastic in the work and deserves the confidence reposed in him by his people. He has everything organized for a month's revival in the new church, and there is very little in signs if the congregation is not double its present membership when the meeting closes. We did what we could to prepare them to enter this great church building with new purposes, new plans and new power. May the gracious favor of Jesus our Leader attend them. Neosho is growing rapidly, and this growth must be kept in sight by the church; hence this forward movement.

Another state Bible school superindent, C. L. Organ, writes me that he has been chosen to lead our Bible school forces in the state of Iowa and seeks counsel and pointers for the work. He is a worthy man to succeed our own Joe Bryan. He has the support of the Iowa State Board of Missions, under whose directions he works. My hand goes over the border to the new Iowa superintendent. Other states will appoint leaders soon, and after awhile we will have, it is hoped, a national Bible school superintendent.

Advanced Courses at Home,

leading to degrees. The Classics, Philosophy and Theology. Terms easy. Catalog free. Write Pres. Chas. J. Burton, Ph. B., Christian College, Oskaloosa, Iowa.

Intaglio Texts

Among our Christmas novelties are some beautiful wall mottoes. These are to be ordered by number.

No. 258.	*"Heavenly Crowns."* 13x9½. Silver beveled edge, tinted inlaid panel	.25
No. 306.	*"Art Panel,"* 19x13. Design of birds in silver panel. Significant texts	.50
No. 307.	*"Art Gems,"* 19¾x6¼. Inlaid designs on art board, with white lettering	.40
No. 308.	*"Scripture Clock,"* 12 in a box. Silver beveled edges. These have been reproduced in solid silver. Each	.25
No. 309.	*"Inlaid Roses,"* 12½x9½. Silver beveled edges. Inlaid with rose sprays. An assortment of 4 in a box. Each	.25
No. 338.	*"Faithful Words,"* 12½x6¼. These are of oval design, with landscapes. Very attractive	.20
No. 345.	*"Rock of Ages,"* 12½x9½. These hymn cards are beautiful and suggestive. There is a large assortment of these. Each card contains a verse from one of the deathless songs	.25

These are but a few of our great line ranging in price from 5 to 50 cents each.

They will make Christmas gifts that will quietly bless every one entering the room through the entire year.

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People's Forum

What is Meant?

To the Editor of THE CHRISTIAN-EVANGELIST:

I have a deep interest in any question bearing upon the preachers and their problems. You raise the question as to the place the university-trained preacher is to have among the Disciples of Christ. So much is being said about the "View of the Bible, such as modern scholarship and research necessitates in most minds." and "The assured results of modern scholarship, both in science and religion," that I am constrained to ask what view of the Bible and theology is thus necessitated, and what are some of the assured results of modern science relating to religion? What is meant by the modern view of the world which is different from that held before the advent of modern science in respect of religion?

I will answer one of your queries as far as the churches of Nebraska are concerned: The young men who hold unequivocally to the great fundamental principles of Christian faith as revealed in the New Testament, including the divinity and lordship of Jesus as the only Saviour of men, and who hold to the inspiration and authority of the Holy Scriptures as the supreme guide in all matters of religious faith and duty; such men will find a hearty welcome in our churches to the full limit of our capacity for caring for them, and we will also agree to organize more churches to call others of like kind. We will insist upon only two other characteristics, which will be agreed by all they should have, Christian character and capability to preach. Send us some like that now. In the meantime please answer definitely the questions I have submitted in good faith. Sincerely,

Beatrice, Neb. W. A. Baldwin.

[If Brother Baldwin has read such books as Dr. Fairbairn's "Place of Christ in Modern Theology," or Dr. Charles Cuthbert Hall's "Universal Elements of the Christian Religion," or Dr. Gordon's "Christ of To-Day," and "The New Epoch For Faith," or any of a score of such modern books by modern evangelical scholars, he knows what we mean by the modern view of the Bible and of the world, in its relation to religion and faith. But if he has not read such books it would be useless to attempt to answer his questions in the space at our command. We urge upon our ministers, as far as possible, to keep in touch with the best thought of the age from men of faith and understanding. It not only freshens thought, but quickens faith and enables one to understand his brethren who write and preach in the light of present-day knowledge. Brother Baldwin probably does this, and asks his question for the benefit of those who do not. But no brief answer can take the place of some properly chosen reading on this question.—EDITOR.]

—Difficulties in the Bible. By R. A. Torrey. $.50. This book is the popular evangelist's answer to many alleged errors and contradictions found in the Bible. He has taken up those objections of which the modern infidel makes the most, and which are most puzzling to many Christians. It is exceptionally valuable to Christians other than preachers who have never had the opportunity in Bible colleges of learning the best replies to the scoffer. Among these difficulties are: God Hardening Pharaoh's Heart, The Imprecatory Psalms, The Antiquity of Man, etc.

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Here, too, we must speak of W. W. Dowling's splendid Lesson Commentary for 1908. This is the twenty-third volume Bro. Dowling has given our schools. Its ripe scholarship and adaptability to the needs of teachers and superintendents commend it to all seeking thoroughness and inspiration in their ministry. 448 pages, $1.00.

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The Home Department

The Festival of Hope.

"Christmas Day is, above all other days, the festival of hope," wrote Dean Farrar. "On that blessed day the thoughts of millions all over the habitable globe, from the huts of the Esquimaux to the kraals of the Kaffirs, and from the torrid zone down to the wigwams of the Patagonians and the stormy Antarctic isles, will turn to Bethlehem and to the Christ-child. All will be glad to think how to us is born in the city of David a Saviour, who is Christ the Lord. And why? Because even the dimmest and vaguest conception of Christmas will show that this commemorates an infinitude of love and infinitude of hope. It tells that man is not a worthless atom; that he is dear to God; that there is an infinite value and preciousness in this out mortal life.'

How Germany Makes the World's Toys.

The doll-manufacturing industry did not begin to assume conspicuous proportions until 1850. Before that time only wood and leather were used in this trade. At the time of the first London World's Fair a Sonneberg doll manufacturer brought home and improved a Chinese doll, made of heavy colored paper, and with movable head and limbs. Next came hairless wax heads. To begin with, the wax and varnish were put on the prepared head with a brush in a more or less crude or uneven manner, whereby the face was left expressionless. A thimble, so that story goes, one day fell into a dish of fluid wax. When its owner drew it forth it was found to be beautifully covered with a uniform coating of wax. The manufacturer caught the idea and established a factory for wax papier-mache dolls prepared by the dipping process. By giving the papier-mache a flesh tint and through the use of wheat powder, he attained a very good imitation of the human skin. Painting completed the process of facial expression. Next came the setting of artificial eyes, which are principally made in the little town of Laucha. These eyes soon were made movable, and the result was a sleeping doll. But the hairless head had to be improved. Human hair was originally used, but the discovery of mohair wigs opened up large possibilities in this line, as the fine, glossy hair of the Angora goat was found to be unsurpassable for this purpose. When mohair grew more expensive wool was added. In rapid succession there followed further inventions and discoveries until the modern, life-like, jointed, speaking doll was the result.—From "The German Toy Industry," by Edward T. Heyn, in the *American Review of Reviews* for December.

A Warm Hand Clasp.

"Tain't everybody has the gift of speakin' in a meetin', but everybody might have the gift of hand-shakin'," commented in homely fashion an observer of the rush and hurry with which people meet and pass nowadays, with no time or thought for word or hand clasp.

The Truth of It.

'Twas the night before Christmas, and all through the house
Not a creature was stirring, not even a mouse;
They all had been shopping and spent their last red,
And nervous prostration had sent them to bed.

He who feeds on Christ becomes Christ-like, as the silkworm takes the hue of the leaves on which it browses.—*Alexander Maclaren.*

The Jew and the Christmas Spirit.

So many Jews now observe Christmas day to the extent of exchanging gifts that the remarks of Rabbi Emil G. Hirsch, of Chicago, on what the Jew celebrates at the Christmas season have a peculiar interest. He points out the fact that Hanukah, the Jewish feast of lights, occurring on the twenty-fifth day of the midwinter month of the Jewish calendar, has a character of rejoicing that makes it akin to the Christian holiday. It commemorates the victory of the Maccabees over the Syrians and the re-dedication of the Temple, but its observance has come to take the form, in the main, of a children's festival, as Christmas does, and Dr. Hirsch says that the custom of decorating Christmas trees with candles

CHRISTMAS.

'Tis Christmas once again! that day of days,
When He the Son of God to us was given.
Awake and sing thy great Redeemer's praise,
And lift thine heart with gratitude to heaven.

When chaos reigned in heart of man, He came,
Freighted with light, the darkness to dispel
From those who welcomed Him; alas! the shame
That *one* should Him reject, who loved so well!

He loved so well; He suffered for our sake,
To teach us love to God and all mankind.
Oh! Light Divine, triumphantly to break
Sin's fetters, and give sight to sinful blind.

Dear Christmas Day, thou birthday of our Lord,
We welcome thee with joyous songs, and when
The Christmas message comes, with one accord,
May each receive it with a glad Amen!

—*Edith M. Bostaph.*

was borrowed from the Jewish usage in the celebration of Hanukah.

While asserting that "the Christmas sentiment of 'good-will to men' is certainly an echo of the convictions and aspirations which the Jewish festival of lights emphasizes," and believing that sooner or later the two festivals will be celebrated on the same day, Dr. Hirsch calls attention to the shameful fact that even now, in some parts of Europe—particularly in Russia—Christmas is a day on which fanatical mobs are prone to attack their Jewish neighbors. "The Jew can not rejoice," he says, "nor sing of good-will, when he knows that the day of his joy has been and is the day of his helpless brothers' trembling and anxiety and agony. In this country, the Jew rejoices that the Christmas sentiment is speedily and beautifully progressing toward realization in action. And when he sees the lights leap into glory in his neighbors' homes he breathes forth a fervent prayer for their happiness. He gladly contributes his part to the happiness of his friends, and such as share with him the hospitality of his domestic heart, but are not of his religious fraternity. For himself and his own, however, as yet he prefers to wait."—*Leslie's Weekly.*

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be,
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christlike touch.

—*W. K. Bryce.*

A Christmas Meditation.

As the Wise Men of old left their wisdom and the shepherds their shepherding, to seek Him who was to be the Wisdom of God and the Shepherd of the wandering sheep of God; so may we, leaving our boasted wisdom and our petty businesses, seek after Him, and rest not till we have found Him.

As the lowly manger of Bethlehem found room for the newborn King, may we, in humble hearts, find room for him, Crowned and Glorified.

May our eyes be open to the light of the Star of Truth whom the lesser star heralded at Bethlehem.

May our ears be attuned to the angels' song, reechoed to-day by millions of humanity, that we, too, may sing, not with our lips, but with minds, hearts and hands, the matchless strain, "Peace on earth, good will among men."

Thomas Curtis Clark.

Do You Discourage People?

"Our brethren have discouraged our heart."—Deuteronomy 1:28.

We want a host of men to be encouragers, because there are plenty of the other sort in the world. Discouragers put out lamps. Wanted, a few men to trim wicks! Discouragers quench fires. Wanted, a few men to make them burn! Discouragers depreciate genius. Wanted, a few men to appreciate talent! Discouragers slap the weak in the face. Wanted, a few men to take them by the hand and help them along the journey of life!

A young naval officer, now occupying a good position, felt nervous and weak the first time he took part in an engagement. The captain of the vessel, noticing the young man tremble, went forward and spoke some words like these in his ear: "Do not be excited, keep as cool as you can; we have all felt like this in our first encounter with the enemy; you will soon gather courage." The young officer says that these words made him strong, gave him confidence and created bravery. That captain was an encourager. Wanted, a host of encouragers.

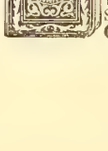
A first grade boy brought perfect spelling papers home for several weeks, and then suddenly began to miss five and six out of ten.

"How's this, son?" asked his father.

"Teacher's fault," replied the boy.

"How is it the teacher's fault?"

"She moved the little boy that sat next to me."—*Lippincott's.*



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The Squire's Christmas

By Arthur Ward Barnes.

The Squire stirred in his sleep, half conscious of a sound of music, and wondering dreamily where he was. Then partially awakening, he stared at the windows where the first glimmer of early dawn was faintly visible.

Clearly the tones rang out of the gloom, blending in gladness, as note after note rose to the closing strain, "Glory be to God on high!" It almost seemed to the listener that he might be in heaven, and the song an echo from the "Golden Gates."

But fully aroused at last, and hearing again the sweet refrain, he realized that the voices were human and undoubtedly those of the English workmen from the shops, singing their customary Christmas carols. With a glowing heart he slipped out of bed, groping into his slippers, and wrapping a blanket around him on his way to the window. "God bless you!" he cried. "'Tis very sweet. I thank you all."

And hearty voices came answering through the dusk, "A merry Christmas, Squire!"

"A merry Christmas!" repeated the Squire, mechanically, as he lay down again. The carol grew fainter and fainter as the songsters passed out of the big gate and down the street, till at last only the low murmur, "to God on high," came back to the lonely man.

The Squire wasn't given to indulgence in gloomy reflections, but in the quiet of the room, broken only by the persistent ticking of the clock, and its silvery strokes as it chimed the hour, sad thoughts of the changes wrought in one short year would obtrude themselves. Twice within a twelfth-month had the grim shadow fallen on the home. The loved wife—mistress of his heart for many years—and the idolized daughter had passed on to the Better Land. And there would be another vacant chair to-day, that of the soldier-son. Handsome and full of life, he had left them, but even before the smoke of Philippine warfare had cleared away, Colonel Fred Hansen's name had appeared on the list of the dead.

And now Christmas had come again! The day to think of "glad tidings of great joy," and to tell the children the story of the Baby King, born in Bethlehem. How long the day would seem, with three dear ones gone from the home.

Still, it would never do to seem sad on Christmas morning, thought the Squire, as he came down to breakfast, looking the "peace on earth" from his kind eyes. He viewed with approval the holly wreaths that hung in the windows, and busied himself with a great show of interest in untying the pink strings on several mysterious packages around his plate, not forgetting to render cordial thanks to Mrs. Ray, his housekeeper, for her kind Christmas remembrances.

The Squire was usually a busy man, and the sorer his trouble the more entirely he employed heart, mind and body. He always did much for others, and had he a hundred extra ways to help those who needed help at Christmas time? He was fairly idolized by the men at the works. You never knew a man who was employed at Hansen's Machine Shops to dream of striking. That would have been foolish indeed, for the Squire always said: "My men must share in my prosperity," and he lived up to this sentiment, too.

This year he had been a regular Old Father Christmas, a Santa Claus of liberality. The chickens and turkeys of Northampton would have trembled, if they could have seen him on his still hunt for poultry with Grocer Harris. The Squire was a great man for turkeys, as every man in the shops with a family had reason to know, and it seemed as though those toothsome birds must have been turned out to order they were so invariably plump and tender, when they knocked at the doors of the houses to which they were sent. In fact, a slim or lean fowl was never mustered into the Squire's service.

After breakfast this morning, Mrs. Ray announced Deacon Sanderson. Sanderson knew his man, and meant to help him forget his loneliness. So putting on a long face, he told the Squire a pitiful story about a widow who was in sore straits for coal and wood, and nearly everything else. "I thought perhaps you'd like to go and see her," he suggested.

Of course, the Squire would go. Nearly a mile away in a house on Yellow Row—which wasn't an aristocratic row by any means—Widow Merritt was getting breakfast. It wasn't what would be considered a very filling meal for three children and a woman, even if the latter was small and thin, nor was it a tremendously roaring fire by which the aforesaid meal was being prepared. "Getting breakfast" translated meant, trying to toast a few thin slices of bread over a fire that was twenty parts smoke to one part blaze; and warming some water, while cherishing the hopes that Biddy Logan who lived next door might lend them her goat a few minutes—that is, if her baby wasn't too hungry. The connection between the goat and the water was, that if the goat wasn't all milked out, Tommy Merritee would get a small cupful of milk from that obliging animal, which, brewed with water, was dignified by the name of tea.

But though the goat came to the back door, the milk wouldn't come to the cup. So, milkless and almost fireless, the family was huddled around the stove, muffled in garments of odd and irrevelant appearance.

Short Peter, who even in most troublous times was gamey and gay, had for his head piece an old tall hat, which was expected to rest gracefully on the back of his head, so that he could look out in front, from beneath it, but in moments of excitement it often fell down, almost extinguishing the little fellow, and he would gyrate wildly around the room without much in evidence but the hat, till somebody came to the rescue.

Sister Lutie, nine years old, was wrapped in a voluminous ulster, much the worse for wear.

Sober Tom insisted that papers were warming. Hence his legs and arms were tied up in old copies of "The Boston Herald," and a Sunday edition of "The Post" did duty as an outside wrap.

You should have been there three hours later! "Listen to that, will yer, Tommy?" and a tall hat on a small pair of legs came charging across the room to a corner where Master Tommy, seated on a bag of flour, was blissfully munching candy.

"That" was a sound of sausages sizzling in a pan on the stove, where a real fire was snapping merrily.

"Yes! and smell! smell!" yelled Tommy, lifting a freckled snub nose in the air. Ah! it was the smell of coffee, good coffee slowly and delightfully permeating the atmosphere. There had been milk for the coffee, too, but those youngsters, like regular topers, had drained the can dry almost as soon as it arrived.

Deacon Sanderson was piling up wood behind the stove, and there was an abundance of both coal and wood in the shed outside. You couldn't see your breath anywhere in the room now.

And here comes the Squire again, puffing with his exertions, and soon a little mountain of provisions, capped by a handsome turkey, looms up beside the sack of flour. Peter was almost overcome at that

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turkey. He fondled and hugged it, sighing with expectant joy at thought of the greater pleasure of helping to dissect it.

The appetizing smells had even slipped out a little at the door, and Hannah, the goat, convinced that here was something worthy of her attention, was baaing on the step for admission.

Lutie hadn't much to say during this exciting time, but when their benefactors were leaving, the little girl looked earnestly at the Squire and piped out in a shaky voice: "I guess you must be an angel. It wasn't Christmas here this mornin', but 'tis now!"

And Tommy added, unwinding layers of papers from his legs, "Yes, an' it's gettin' too hot for papers."

* * * *

For several days the puffing iron steed had been bringing nearer and nearer to a New England village a pale-faced traveler, in faded blue uniform, who eagerly watched the all too slowly changing scenery from the car window. Leaning back wearily in his seat he sighed, "If only I can get home to Christmas! Oh! to see a stone wall again, and bending elms, though the branches are bare, and the fir trees in the front yard, and to listen to the blue jays out back of the house. Even to hear the clang of the bells calling the men to the shops, would be a treat, while I lie in bed half awake in the morning. Will I ever, ever get there!"

* * *

It was Christmas night. The stars shone brightly down on Northampton village, and looking up into the twinkling dome of blue, one might imagine that the heavenly hosts were not far away, and that "good will toward men" was drawing nearer. Beneath, bells jingled merrily as sleighs dashed up and down the streets; the snow creaked with crispy frostiness under the feet of pedestrians; every window of the Squire's great house was throwing beams of light into the snowy yard; and hurrying up the pathway with eager strides was the traveler in blue.

The Squire, sitting before the fire within, was busy with the past. Someway his mind dwelt particularly on the soldier-lad. What a handsome little fellow he had been! He recalled a hundred of his boyish pranks, and then sighed at the thought of the young manhood sacrificed so soon. Would that he might hear again even a word from the voices of his loved and lost. He yearned for the boy more than ever now that he was growing old. Yes, he was a little lonely.

A ring at the door! A caller! The Squire wondered who it might be. What! a soldier? He couldn't believe his eyes. They must be playing him false. He dared not move, lest the apparition vanish. But listen! Sweeter than the morning song was the sound that fell on his ear. It was the soldier's "Father!" that brought the Squire to his feet.

Fred, his boy, alive and at home! The loneliness faded out of the room. Christmas was all about them. It sang in the sizzling pine knots that seemed just to have crackled up the chimney. "Home again! Home again!"

Fred told a common story of war days, a story of wounds, capture, imprisonment and escape. His letters had miscarried, and his telegram arrived an hour after he did.

And now the village must hear the news, and quickly the bells rang out, shivering the air into splinters of joy, echoing the glad tidings far and far. The neighbors, the men from the works, their wives and children, all eager to give more than a Christmas welcome to Colonel Fred, and a double handshake to the Squire, who seemed years younger in his great happiness. The lights of the village fade, the chiming bells are asleep, but the embers of that Christmastide shine softly through the shadows of the past.—*N. Y. Observer.*

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Now the Christmas comes to charm us
With its blessedness and cheer,
And the halo of its glory
Fitly crowns the aged year;
And the world puts by its troubles,
And the world forgets its pain,
And the signs give place to smiling,
When the Christmas comes again.

For the selfish lose their grasping,
And the turbulent grow mild,
And the old grow young and mirthful—
Of their weariness beguiled,
When the holly decks the windows,
And the mistletoe is hung,
And the children sing the carols,
And the chiming bells are rung.

Oh, these days of wondrous sweetness,
That make up the Christmastide!
Days of loving and forgiving,
And of scattering bounties wide—
When this festival of blessing
Glorifies the waning year,
And we all become kind-hearted
In the merry Christmas cheer!

—*Emma A. Lente.*

THE NIXEY CLERK

BY JEAN K. BAIRD.

There was a stillness about the house which was foreboding. The mother sat with idle hands by the fireside. Her gaze was fixed upon the coals. She was very sad and lonely. She made no effort to shake off the gloom which enveloped her like a cloud. Her spirits affected the little girl Laura, who was playing quietly in a corner of the room. Naturally the child was like a sunbeam, dancing merrily about and carrying brightness with her everywhere. But she had learned much in the last two weeks. The greatest of all was that her laughter and noise disturbed both her father and mother.

The tears which she had seen fill their eyes had touched her. She knew the reason for them, and yet she could not quite grasp their present actions with what they had told her. If her little brother had gone to heaven, and heaven was a most beautiful land where every one was well and happy, as they had told her, why should they weep? She missed him all day. She needed him in all the games she played, but she did not sit quiet and cry as her mother did.

Within the last few weeks she had taught herself to play games, which made no noise and where no laughter crept in.

Now she put her doll to bed, kissing it to sleep instead of lulling it to slumber with songs, as she was accustomed to do.

Her brother's rocking-horse, his drum and ball lay in one corner of the room where he had left them last. She would have played with them had she been allowed. Surely he would not care. He had finer things in heaven than these. But her mother had forbade her touching them. They were to be left just as the little brother had last played with them.

She heard her father's step on the porch. The night was cold and the boards snapped under his feet with frost. He stepped slowly, although the air was bitter cold.

"How he used to come so quick," said the child to herself. "But now it's slow. Maybe he doesn't care to come home since the baby's gone."

She heard the street door open and close. Her father was in the hall removing his heavy stormcoat. She knew what would happen when he came into the room. She dreaded the tears and the sad looks. To avoid them she crawled back under the davenport and hid herself quite from view. She did not wish to see her mother weep and hear her father's vain attempts at comforting her.

Before she knew what had happened she was crying softly; and she was quite a big girl, too, being almost seven and having been in school a whole year.

She peeped from her hiding place. Her father stood with his arms close about her mother and the eyes of both were filled with tears.

"I felt as though I could never come back into the house," he was saying. "I walked squares out of my way to-night."

"Yet I am here. We must bear this together," sobbed his wife. "We must bear up."

"There's his rocking-horse. Do you remember how pleased he was when it was sent home?"

"I could scarcely get him to bed that night. He wanted to stay up all night and ride," said the child's mother.

The faces of both lighted up as they spoke.

"He'll never ride it again," said the father. "I can't bear it. To think that you and I must live without him."

"They have me," said the child under the davenport to herself. "I wonder if they have forgotten that they have me?" She might have ventured out to tell them that she was yet left to them, had not the conversation continued, and she paused to listen.

"But, Harry, you must bear up. Do for my sake. As long as we have each other—" she could not finish, but began to sob aloud. "It won't be long," she added after a moment.

"Only eternity will help me," he said.

The face of the child lighted up at these words. Her heart gave a great bound. She crawled from her hiding place and followed her parents to the dining room. She could scarce refrain from dancing, for her heart had grown light.

During the meal she looked from father to mother. Their tear-stained faces no longer distressed her. She knew the panacea for their grief. She meant to get it for them.

The Christmas season is a busy time for the "Nixey clerk" in the postoffice of a large city. To him come all misaddressed and undeliverable letters. At this season from all sections of the city come thousands of letters addressed to Santa Claus.

The Nixey Clerk was busy. Letters were piling up thick before him. He was getting back in his work. He found that his sorrow was lessening the agility of his fingers and the keenness of his eyes. His mind wandered from his work before him to the home—a sad, dreary home it was with his boy no longer there. There were moments when he felt that he must leave the office and hurry home to see if it were really true that his child had been called away.

He hated the sight of the Christmas letters. The childish missives kept his own trouble fresh in his mind.

Christmas! How he abhorred the thought of it. There could be no Christmas in their lonely home.

Just then the mail men came in with their bundles of letters for the "Nixey." One of the men waited to speak to him. "This might interest you," he said. "This letter is addressed to Santa Claus. It was handed me in person by the writer. I think you'll be justified in reading it and answering it, too, for that matter."

He handed the letter to the Nixey Clerk. The envelope was not the cleanest. The address was misspelled and badly written in the crude, vertical script of an untrained hand.

"Why should it interest me?" he asked of the carrier.

"Because it was mailed at 324 Elm street."

"Oh, my own house: very well." He slipped the letter into his pocket and went back to his work. When the carriers had returned to the main office and he was alone, he read the letter. It was filled with misspelled words and misplaced capitals.

"dere Santa Clause," it ran, "I rote you thre or for letters to bring me presens. but you don't nede to bring eny for me. I wood rather you wood bring papa some eternite if you have some, for only that will make him well."

His own little daughter's name was signed to this. He slipped the letter back into his pocket and turned again to his work. The carriers came and went. The routine of a great city office was continued. The Nixey Clerk sorted letters by the thousand until the time came for that department to close for the day.

This evening as he entered the house he did not forget the little daughter who played in the corner by herself. He watched her as, all unconscious of his scrutiny, she put her small family to bed. Her face was alight with childish hope and anticipated pleasure. Santa Claus had always brought her what she had asked for, and surely he would not refuse a little bit of eternity, especially when she had volunteered to forego her own gifts. Such thoughts as these went flitting through her mind and reflected themselves on her face.

"Come here, Laura," said her father at last. "Come, tell me what Santa Claus will bring you this year."

She came and climbed on his knee. "I don't believe he's going to bring me anything," she replied.

"Not anything? Why, how is that? He has always remembered you so generously."

She could not tell him the reason for her answer. She tried to parry the question.

"I—I—just thought he might—might—not. That's why."

In spite of all his questioning that was the reply her father received.

When she was in bed beyond hearing, her father read the letter to his wife as she sat tearful and sad by the fireside. The disregard for self expressed in the letter opened their eyes to questions which they had not considered before. Their little daughter had declared herself ready to forego her own pleasure for their good.

Were they more selfish than she? Their son had been taken from them. That fact was ever present in their minds; but one



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was left to them. Had they no duty to fulfill toward her?

They sat until midnight discussing these matters as never before. Their views broadened. New thoughts and resolutions came to them.

"We must remember our little girl," said the father. "Never again must we indulge our grief to her neglect."

"She must fill the place of both children," said his wife. "We must make this Christmas doubly dear to her."

Laura awoke early Christmas morning; but she did not jump from the bed and hurry down to see what Santa Claus had brought her. She felt that he had accepted her last letter in good faith. She would have no presents, but her father would be cured of being sorry. She was quite wide awake and thinking seriously of these matters, when her father called from the hall below:

"Are you awake, Lazybird? Come down and see what has happened."

She knew without his telling her. The little bit of eternity had come and he was already cured. She knew that by his voice. It had been weeks since it had rang out so loud and cheery.

She did not wait to dress. Springing from bed she ran quickly downstairs and into the living room, wondering all the time what eternity would look like.

"Where is it?" she asked eagerly. "There," replied her father, pointing to where stood a tree resplendent with tinsel and bright balls.

She held her breath. The tree alone was not a surprise; but it stood where the rocking-horse, the ball and the drum had been but the evening before.

Her father read her face, and answered the question she could not put into words. "Yes, they are gone. I sent them to a boy down on Water street—a little fellow no bigger than your brother. It seemed foolish to keep them when they could make some one else happy. Don't you think so?"

She nodded. She was almost afraid to speak.

"Did Santa Claus bring you anything?" she asked. It was really a useless question. She knew, of course, that he had brought it. Did not its possession account for this great change in her father.

He nodded his head, as though he knew much that he would not tell. He tapped his pocket with his fingers. "Did he bring me anything? Well, I should say so. It came to me through the mail yesterday, direct from Santa Claus. I keep it in my coat pocket. It's very valuable. I felt better the moment I received it."

It was good to hear him laugh. She laughed with him. She ran then to seize upon her own gifts. She would never, never tell him that it was through her that he had received his little piece of eternity.

Is There a Santa Claus?

Why land's sake, child, of couse they is. I reckon I've saw him nigh onto a hundred times myself—and he'll be here directly, too. He's jest a whoopin' down across them icebergs on his way here, licketty split, an' you betchy he'll be here on time, too. Never knowed him to fail yit, an' I reckon they ain't nobody's had more experience in these matters than me. No, course you ain't saw him yourself, but you got a pur-r-ty fair idee how he looks, now hain't you? Sure! I knowed you had. Why, I ree-collect jest as well's 'twas yestiddy the first time I see him. Let's see, what year was that? Um-m. Brother Jim was born in—well, if I hain't clean forgotten. Well, well, well, 'pears like my memry's kind o' failin' me on little things like that, but when it comes to Santy Claus—you betchy I don't forgit anything about him.

I kin dee-scribe old Santy with my eyes shet. Tall? No, not exactly tall. Kind of little squatty roly-poly feller if I remember right, with the funniest little eyes you ever see. Reg'lar little weasel eyes, but so full o' fun that they just plum brim over and spill out on his cheeks. Not what you'd call a real handsome man—but, oh, powerful good natured. Jest do anythin' fer you if he takes a shine to you. If you're real good an'—

How? How do I know he's comin'? Well, well, well, jest listen to the child. How do I know! Why bless ye, I know the signs as well as I know beans. You know how a new Noey's Ark smells, don't ye? Well, that's one of the signs. Whenever you go down to the store and ketch a whiff o' new Noey's Arks, you c'n make up your mind that old Santy's powerful imminent. And another thing, too. Along in the late fall when th' year's gettin' kinda old an' decrepid like, just hoppin' along tow'd December, you can jest taste the Santy Claus feelin' in th' air. "You better begin gettin' ready," sez he, and off he goes, an' along comes a whole bunch of 'em, each gettin' ex-asperated. I tell ye the excitement is jest about near the bustin' point by the twenty-fourth of December. If Chris'mas had came two days later the strain would be too much. Old Nature would jest throw up both hands an' call in th' doctor. But you see they figgered on this, so Chris'mas comes two days earlier than it would if it come two days later, an' so everybody manages to live through it safely. Talk about excitement! Why, the buzz o' children talkin' an' the thumpin' of little hearts on the night afore Chris'mas is enough t' plum drown'd out the sound o' sleighbells, to say nothin' o' th' crunch o' fur boots on the housetops.

How old? Let's see, I used to know—almost to a day. I reckon about a thousan' years, more or less. I first heerd o' him when I was 'bout three years old—that makes him at least 69 years old. You heerd of him when you was 3, an' you're 6 now. That's three years more, so atween us two he's 72 years at least. Your brother heerd o' him when he was 3, an' he's 10 now. So there's seven years more. It's kinda hard to calculate, offhand. You see, you got to 'low fer th' difference in time, as th' feller said. F'r instance, when it's 10 o'clock out there in Chiny, it's yistiddy or to-morrow here. All them things has got to be took in consideration when you figger out how old Santy is. I reckon I'm safe in sayin' he's purty well past middle age anyhow, ef the truth be known. But the funny part is he's got a heart like a little child, jest as young an' happy as a chipmunk. He's more fun 'n a box of monkeys. He al'ays dresses in red clothes with a little red cap all trimmed with white wool. I reckon this wool was gathered by the children friends of hisn. Wool-gatherers. Hi-jiminy, that's funny. I never thought o' that before.

Well, as I was sayin', old Santy is a pretty busy man, in season an' out. You might think that President Roos-velt was busy, but he hain't a patch alongside o' Santy. Why, I reckon he has to keep tab on nearly a hundred million thousand children, from one end of Chris'endom to the other. An' he has to take presents to all of them. Now, f'r instance, sposin' they was five hundred million thousand children, an' s'posin' each one of 'em lived a mile apart, there you have five hundred thousand million miles, all to be covered in one night. That's a right smart chore, I tell you what—a pretty big ja'nt, when you figger delays an' sech. So he appints assistants—deppity Santys, so to speak, two or three to every fam'ly. These here deppity Santys do all the work an' give Santy all th' credit, so's to cause no ill feelin'. These deppities keep track of all th' different children. Ever' time a little tad wishes f'r anything one o' these deppity Santys makes a memorandum of it an' goes out an' gets it. F'r instance, ef a little kid, one of these little Storkites, mumbles somethin' or other, th' lady deppity Santy translates it to mean "doll," or somethin' o' that sort. Sometimes a little kid sez he wants a pony or a train o' cars, an' if the house is very small th' lady deppity has t' translate it to mean "rubber ball" or some little jimcrack o' that sort.

You c'n see these deppity Santys downtown every day in December, hustlin' around like a chicken with its head off, tiein' bundles an' spendin' money to beat the Old Harry. Yer ma's a deppity Santy. So's yer pa. I used t' be but I hain't been workin' much o' late years. Reckon I ain't spry enough t' tackle them big stores an' the crowds o' folks.

Oh, yes, the toys. Well, old Santy has a wonderful workshop, leastways they say he has. I read it in a picture book. Well, anyway, they say that this here shop is quite wonderful—has three doors, one for Santy to go in, and one for him to come out, so's to avoid runnin' into himself, and one t' keep burglars out. Kinda funny arrangement, ain't it? He got a hired man t' make th' toys. This party makes all the toys an' hangs 'em out on the Ar'tic circle to dry, an' along comes old Mr. Northwind and dries 'em. When they are all ready for delivery, Santy hists 'em on his back an' goes kitin' away in his sleigh to fill up these stockin's I was speakin' of. Lots o' little detectives set up an' try to ketch him when he comes along, but none of 'em ever succeed. He's too sharp fer 'em. You see he sends along old Mr. Sand Man, who puts 'em all to sleep jest afore he comes, so he never gets ketched. Sometimes he can't get into a house on account of the Wolf. Lots of little houses have wolves at the door—not t' keep people away, but wolves that want t' get inside t' eat up everybody inside. Sometimes Santy gets scared away by a wolf, an' the little stockin's inside don't get anything in 'em.* * * *

Well, land's sake, 4 o'clock! Who'd a thought it was so late? Run along now, child, an'—don't tell your ma what I've been tellin' you. Get her t' tell you about th' little Chris'mas Boy that lived a long time ago. That's a beautiful story fer you to hear, lots nicer n th' Santy story. You get her t' tell it to you.—*John T. McCutcheon in Appleton's Magazine.*

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—Thanks to the practical friendship of thousands of Disciples all over our land, as well as the excellent work done by our editors, publishers, printers, buyers and salesmen, we are closing out the greatest year's business in the history of this House. The circulation of our papers and Bible school literature exceeds that of any previous year by many thousands of copies. Our book and church supply sales are far in excess of the record breakers of past years. For this we are very grateful and promise our patrons renewed and even more studious efforts to please them through the coming years.

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Special Notice to Our Subscribers

There has appeared in our daily papers a special dispatch from Washington, D. C., purporting to give a new ruling from the Post Office Department with regard to mailing papers to subscribers in arrears. We print below that part of the dispatch dealing with delinquent subscribers.

Washington, December 9.—Postmaster General Meyer to-day promulgated his new regulations relative to the second-class mailing privilege, which will become effective on January 1.

The section of the regulations which fixes the time a publication may be sent to a person without a renewal of subscription follows:

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WHAT FRIENDS ARE SAYING.

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I must read the new volume of sermons by Brandt. Send me a copy. He held a meeting for me years ago, and I think I never heard such a preacher to the hearts of common people.—Charles Bloom, Newman, Ill.

I am afraid I shall have to stop taking THE CHRISTIAN-EVANGELIST. It is a dangerous paper. It puts things week by week, just as I believe them, and is making me lazy. I think it a bad thing for a man to constantly read a paper, every item in which he agrees with. But I'll stand it a while longer.

The Cross and Crown System is demanding more supplies but has more than doubled our Sunday-school contributions. It has brought young people in our Sunday-school who formerly thought they were too old to attend. They are as much interested and as eager to secure the souvenir pins as others. The Cross and Crown System pays.—G. D. King, Porterville, Cal.

I am a subscriber to your excellent paper since last March and have learned much concerning your faith. Opposition to the Disciples would soon vanish if you had wider circulation. I would like to see it in every home in the United States and Canada. I was opposed to your belief a year ago. I have studied your basis and history from your paper and Baptist history, and am now praying and intend to assist your movement in my own sphere of influence and denomination. When at Buffalo Plains my brother (an evangelist of your body in West Virginia) assisted me in a successful series of meetings in a private house. In two weeks 32 confessed Christ and 13 of them were buried with Christ in baptism. A church, either Baptist, Disciple or union, will be organized soon.—W. U. Pickle, Midvale, Sask., Canada.

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

ST. LOUIS, DECEMBER 26, 1907.

I CARE not what the approaching year brings, if it only results in good. I care not though it may be undriven, like a chariot whose driver has been thrown to the ground, if God only sits and holds the coursers of Time. If God is in the chariot, I care not what else is in it, or around it. If God will take care of my thoughts and feelings; if he will mark out my ways, and lead me in them; if he will appoint my burdens; if he will send me stores sweetened with his love; if he will give to my faith the vision of eternal life; if he will touch and refine my affections; if he will direct my aspirations toward the heavenly estate—if he will do these things, I shall be content, and shall rejoice, in whatever scenes I may be called to pass through. submit to the Divine will.—*Henry Ward Beecher.*

The Christian-Evangelist.

J. H. GARRISON, Editor
PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

J. H. Garrison.

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CHRISTIAN-EVANGELIST
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Current Events

Congress has gotten through the first part of its session—the part before the Christmas recess, which is considered a sort of prologue to the real work of the session—with surprisingly little to show for it. Perhaps we ought not to say that it is surprising, for it is hard to feel surprise at any inactivity on the part of Congress. So far as outsiders can observe, there is no prospect of any very immediate currency legislation. When the panic, or the stringency, or the crisis, or whatever one pleases to call the late financial disturbance, was at its height, there was a popular impression which the bankers seemed to share and to encourage, that when Congress met there would be some instantaneous legislation to relieve the situation. It was anticipated that a satisfactory plan would be worked out before Congress met, so that it might be enacted into law with a minimum of delay. But it has become quite evident that, while there is a general agreement that something ought to be done, there is a wide variety of equally authoritative opinions as to what ought to be done. This being the case, perhaps it is just as well for Congress to go slow. We are not disposed to share the cynical opinions which are commonly expressed about the members of our national legislative body. Most of them are able and well-informed gentlemen who fairly represent the political opinions and moral sentiments of their constituents. But if there is any task for which the average congressman is more meagerly equipped than he is for drawing up a tariff schedule, it is the task of formulating or intelligently considering currency legislation. That this is true, is not at all to the discredit of the congressmen. They were not elected because they were eminent specialists in economics or finance, and it would be as unfair to expect them to be equipped with expert knowledge of these matters as to expect them to be able to direct the engineering details of the construction of the Panama Canal.

Congress and Currency.

⚙

A man who is so busy doing his whole duty as a governor that he cannot allow his attention to be diverted to a campaign for the presidency, is a surprising anomaly. Governor Hughes is the man. The chairman of a Republican county committee in New York had written to Governor Hughes to offer his services in pushing his presidential boom and asking for instructions as to how he and his committee should proceed in order to make themselves most useful in forwarding his candidacy. The Governor's reply indicates that his presidential boom is a matter of very minor concern to him at present. He refuses to work for himself or to instruct any one else to work for him. He is busy attending to his work as governor and he assumes that the committeemen and delegates will attend to their respective duties in like good conscience. His letter is so unusual that it is worth reproducing. He says:

Hughes as a Candidate.

"My Dear Senator:—Your letter of the 15th has been received. I do not think it proper for me to make any suggestions as to what the county committee should do or not do. I stated my attitude in my speech before the Republican club and by that I stand. It is of the highest importance that the work of the administration shall be disinterested, and I shall do nothing to influence the selection or vote of delegates. I assume that the party representatives will take such action, whatever it may be, as they believe to be best. They have their duty and I have mine. I think my position is clearly understood.

"Very truly yours,
"Charles E. Hughes."

His position is very clearly understood, and it is about the only position of which that can be said. The President's position is not clear. He will not be a candidate himself, but no one knows how the influence of the administration will be used in the campaign. Taft's position is somewhat ambiguous, because it is not known whether he will make the fight as the administration candidate or will leave the cabinet and go it alone. Cortelyou's position is decidedly unclear, for while it is reported that he and his friends have already begun lining up the southern delegates, he has not yet declared whether he would be a candidate at all or not.

⚙

The five Nobel prizes for this year have been awarded as follows: To Rudyard Kipling for the best work in pure literature; to Professor Michelson of the University of Chicago, who has devised instruments of great precision for measuring the velocity of light, for the best original work in physics; to Prof. Buchner, of the University of Berlin for the most important contribution to the science of chemistry; to Dr. Laverson, of Paris, for the most valuable discovery in medicine, which consisted of a study of tropical fevers and the influence of mosquitoes in carrying them; and to Signor Moneta of Italy and Prof. Renault of France (the fifth prize being divided) for the advancement of peace. It will be remembered that these five prizes, amounting to about $40,000 each, are given annually by the will of the late Alfred Nobel, the inventor of dynamite. The will provided that the prizes should be awarded to the persons who, during the preceding year, had contributed most to the advancement of the world in the five directions mentioned. While the persons who have received the prizes have always been men of great distinction, the intention of the donor in one respect has not been carried out. The prizes have been given as rewards to the veterans of science, men who in some cases have not done a new thing for a generation, rather than as incentives to the younger men who are doing the original work of to-day. It is safe to say, for example, that the award to Mr. Kipling, gratifying as it must be to his many friends who consider him the real poet laureate of England, was not made on the ground of the transcendent value of any contribution which he has made to literature during the past year.

The Nobel Prizes.

⚙

King Oscar, of Sweden, who died on December 8 and was buried with impressive ceremonies in Stockholm, on December 19, was a much loved monarch. He was a grandson of Napoleon's Marshal Bernadotte, who became king of Norway and Sweden as Carl Johan, or Charles XIV. King Oscar ruled for thirty-five years. He was statesman, scholar, man of letters, scientist and friend of the people. His son, Gustav V, who has succeeded to the throne, is a man of fifty years and of tastes and habits similar to his father's. The separation of Norway from Sweden and the establishment of a separate king for the smaller country was a cause of much grief to the good old king, but it gave him opportunity to display some of his finest traits. It is largely due to his wise counsel and pacific influence that the threatened war between the two countries was averted. During a great part of his reign, King Oscar was contemporary with Queen Victoria, King Christian IX of Denmark and Emperor Francis Joseph of Austria. Of this group of veteran monarchs, only Joseph now remains.

King Oscar.

⚙

The following virtuous sentiment comes from a somewhat surprising source: "Obedience to law is essential to the continuation of our institution, and no fact in our history, as recorded from day to day, is more lamentable than the failure on the part of the states and municipalities to enforce the edicts of society as expressed on our statute books. As citizens, we deplore the nonobservance of laws. We insist that saloonkeepers shall obey all laws or else be retired." This sound gospel of obedience to law is found in a circular put forth by an association of wholesale liquor dealers which recently met in Milwaukee. We wonder if they mean it. Perhaps they do. Perhaps they see the handwriting on the wall. Perhaps the astonishing and (to them)

New Lovers of Law.

(Continued on Page 1663.)

Editorial

An Old Year Meditation.

Of the two good angels who minister to us in our earthly toils and labors—Memory and Hope—the first mentioned seems busiest when we sit down to write the closing editorial of the year. It is natural when we come to any event or date that marks the completion of a given task or a given period, to glance backward over the work that has been achieved and over the days and weeks and months in which the task has been accomplished. This is particularly true of the end of the year. It is particularly true in the case of an Editor, when that date synchronizes with the completion of another volume of his paper. To him the end of the year has a double significance, and, may we not add, a double solemnity? At such a time Pilate's words concerning the superscription on the cross acquire a far deeper meaning than the Roman Governor attached to them: "What is written, is written", and one thinks, too, at such a time, of those awful lines of the Rubaiyat:

"The moving finger writes; and, having writ,
Moves on: Nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it."

But after all, this truth—that we can not possibly recall what is once written and published—is one that should come to us at the beginning rather than at the end of a volume. Indeed, it is a truth that should never be absent from the mind of an editor or of anyone who writes for the public. That this is far from being the case, however, we are warranted in believing by the character of much that we read. It is a habit which was formed by the writer early in his editorial career, to think how any given article would read a year hence, ten years hence, and even after the pen had dropped from his hand, and his work was ended. That such a habit has always served to prevent us from writing what we could wish were unwritten, we can not say; but that it has saved us from writing, or at least from publishing, many things under a passing impulse or provocation, which, later, we should have deeply regretted, we know to be true.

Who of us that look into the future have not often felt embarrassed by the reflection that those who are to come after us, in the future years, can not fail to recognize the limitations of our present knowledge, and our narrow outlook on life? But this is inevitable. We can not anticipate the future very largely. We are the children of the times in which we live. We are "cribbed, cabined and confined" by our time, our environment, our heredity, and by the limitations of education and experience. The world will move on after we have gone; and what we see to-day, as through a glass, darkly, those who come after us will see with clear vision. If they are wise they will not laugh at our partial knowledge, but will measure us by the times in which we lived, and remember that they also have their limitations, and will be judged by those who come after them.

But there is one thing which those who shall live in the future have a right to expect of us, and that is, that we shall not be stupid enough and obstinate enough to regard our partial knowledge as complete, nor so dogmatic and uncharitable as to condemn those who occupy a different point of view from ours, and therefore see some things in a different light. The thing which we condemn most in those who have preceded us is not their imperfect knowledge, but the tone of infallibility which marks many of their deliverances, and the persecuting spirit which grew out of such assumption of infallibility. In so far as this spirit prevailed in science or in religion, all men now condemn it. Let us therefore at least be humble and charitable, since we know only in part and can prophesy only in part, and the future will judge us charitably. It is not given to us to be omniscient, but we can be modest, tolerant and open-minded.

Looking back now over the year that is past and through the volume which is soon to be closed, if we have written an unkind and uncharitable word concerning friend or foe, concerning those within or without our own communion, that is the word we would now erase, if it were possible. That we have sought to foster the spirit of unity and of brotherly love, not only among ourselves, but with all who love our Lord Jesus Christ in sincerity, we believe our readers will gladly testify. To serve this end we have not defended ourselves against many misrepresentations, being willing to trust to the vindication of time, and to the sense of fairness and of justice which most people possess. We have felt, for many years, and never more so than now, that the greatest heresy among us is that of the *heart*, rather than of the head; the heresy of *unkindness*, of *unfairness*, of *intolerance*, to which our poor human nature is so much prone. That we can be sound in faith, and sound in charity also, and that we *can not* be sound in the one without being sound in the other, is a truth we profoundly believe, and, in a feeble way, have tried to illustrate.

But the year is ended, and we close the forty-fourth volume of the old Christian-Evangelist, which, we are glad to say, has yet the dew of its youth upon it, and is looking forward to long years of faithful service in the kingdom of God. With gratitude to God for his unfailing kindness to us during the year past; and for the health and strength he has vouchsafed to us for daily tasks and daily burdens; with good-will to all, and malice toward none, we turn from this backward glance to face the duties of the New Year.

A Study of Our Present-Day Problems.

I. The Laymen's Movement.

As an introductory problem for our consideration, perhaps there is nothing more pressing or important just now than what is known as the Laymen's Movement—that is, a movement among the men in our churches by which they are to put themselves behind the great enterprises of the church, both local and national. This question began to be agitated among the Disciples of Christ several years ago and special meetings of our men were called in connection with our national conventions to consider the question of organization for more effective work. It was in a meeting of this kind at our Jubilee Convention, in Cincinnati, in 1899, that our lamented Atkinson came to his tragic end by heart-failure, while exhorting his brethren to consecrate more of their time, and thought, and means, to the advancement of the kingdom of God. General Drake also of blessed memory, presided over that meeting. These two men have written their names in imperishable letters in our annals, by the work which they inaugurated—the one in founding a university, and the other in establishing our Board of Ministerial Relief.

In 1903, at our National Convention in St. Louis, a permanent organization was formed and for a year following a great deal of literature on the subject was sent out among the churches, and The Christian-Evangelist gave large space to this new movement among us. For the lack of some one with time and ability to lead the movement it has not taken on large proportions among ourselves, but the seed fell in good soil in other religious bodies in which great organizations of men have been formed which are doing a splendid work. Methodists, Baptists, Presbyterians, Congregationalists and others were quick to see the advantage of banding their men together for aggressive work, and these organizations are already beginning to tell mightily for good. The Baptist organization sent a deputation of laymen to the mission field, which has made its report to the home church, embodying many practical and wise suggestions. The Presbyterian laymen held a National Conference recently in Omaha and pledged a great sum for missions.

Perhaps the most interesting development in this line is the Laymen's Missionary Movement, which is interdenominational in character, and which has for its special object the vast increase of money and men for the foreign field. Meetings are being held in various cities of the country under the leadership of the secretary of this movement, Mr. J. Campbell Whit

which are creating a profound impression and awakening a deep interest among the business men in all the churches. The Disciples of Christ will, of course, share in the benefits of this Laymen's Missionary Movement, which aims to greatly increase the contributions to foreign missions through the existing boards of the various religious bodies. But we should not be content with that. We need a national organization among us, with local chapters in the various congregations, the object of which should be the enlistment of all the men of the church in more active service in its behalf, especially their leadership in carrying forward the great enterprises of the church, such as home and foreign missions, education and benevolence. Local organizations should give special attention to local problems, while the national organization would be a mighty factor in pushing forward our general enterprises.

There are reasons underlying this movement which make it clear to us that the Spirit of God is in it, and is going to use it for the accomplishment of great and important purposes in the church. The tasks which confront the church to-day appeal strongly to the virility and heroism of men. The sending of the Gospel to the nations that sit in darkness, and the overthrow of gigantic evils that have entrenched themselves in our so-called Christian civilization, are stupendous enterprises that call for the highest religious statesmanship, for the best business capacity, and for the consecrated energies and means of the business men of the church.

Then again, the enlistment of our men in these great religious enterprises will tend to consecrate all avocations of life and make them seem more sacred in the sight of God. It will help men to see that their business calling, if honestly and legitimately conducted, may be a means of promoting the kingdom of God. This will be great gain to the church and to the men themselves. It is the very best means of saving men of wealth to the church, by bringing them to a realization of their stewardship to God, and in enlisting their time and interest in his work.

Another benefit to the church by the introduction of the lay element into more active service in all the religious bodies, will be the allaying of sectarian feeling and the widening of our plans of work and co-operation. Business men have little patience with our fine-spun theologies when they hinder fraternal co-operation in carrying forward God's work in the world. They will make short work of our already diminishing walls, and will seek to unify our Christian forces in work rather than in doctrinal agreements. Prof. Frank Knight Sanders, speaking on this very subject, has said:

"The infusion of this lay element among those who look at the problems of religious education from a theoretical point of view, is in its last analysis truly and broadly valuable. It makes for economy and directness of effort, for effective organization, for supervisory provisions, and in particular, for a continuing emphasis upon the education and consecration of every normal function of life. There is in the mind of the average layman an impatience with the merely theoretical survey of life, which is not unwholesome. This participation in the working out of religious problems tends also to a *normalizing* of experiences and duties once regarded as obtainable only in an unusual way."

It was a great advance step when we began to utilize our women in missionary work through the Christian Woman's Board of Missions. It was another great step forward when we learned to utilize the children in mission work, and established Children's Day. It will be another vast stride forward when we learn to harness and use the hitherto unutilized financial strength and business sense of our laymen by giving them something to do, and laying heavy responsibilities upon them. This exceedingly important and practical problem now demands our solution. The way to solve it is to begin at once to form local organizations of men in churches where no such organizations exist, and to hold a great meeting at New Orleans next October to revitalize our national organization and set before it more definite tasks to be performed. We can learn much from our religious neighbors, but we can learn more by actual experience in seriously and earnestly attempting to carry out what seems to be a manifest duty.

Things Which Make for Division.

Since our former editorial on "Things Which Make For Unity," which, by the way, has drawn out many expressions of approval from our readers, our attention has been called to a movement that is going on among the churches in Tennessee which refuse to co-operate in our missionary movements, to effect a formal division. A brief editorial note in the "Gospel Advocate" calling on the brethren to furnish statistics to the United States Census Bureau, which is making an effort to secure statistics of these dissenting churches styled "churches of Christ", attracted our attention, and we wrote Brother Lipscomb asking for further information. We inquired whether he believed that the differences between the brethren he represented and the rest of us, as regards missionary societies and the use of instrumental music in the worship, were sufficient, in his judgment, to justify a division. In his reply he sent us an editorial which appeared in his paper, in its issue of July 18, of the current year, which contains a letter from Director North of the Census Bureau, inquiring "whether there is a religious body called 'church of Christ' not identified with the Disciples of Christ or any other Baptist body." Mr. North wished to know how this body originated and what are its distinctive principles; whether it had any general organization and where was its headquarters. The editor answers that, "There is a distinctive people taking the Word of God as their only and sufficient rule of faith, calling their churches 'churches of Christ' or 'churches of God,' distinct and separate in name, work, and rule of faith from all other bodies or peoples."

This is a most remarkable statement. We doubt if there are many of our readers who had any idea that the work of division had reached this point. It was news to us. We and our readers have been so busily engaged in seeking to promote the kingdom of God on earth and carry forward our great plea for Christian unity that we have failed to take notice of the divisive work that has been going steadily on, it would seem, by those who are willing to make their differences of opinion tests of Christian fellowship and bars of division —the very evil which our movement was intended to remedy. When Brother Lipscomb declares that the churches which he represents are "distinct and separate in name, work, and rule of faith," from the churches engaged in co-operative missionary work, he denies for himself, and those he represents, all the scriptural names of the church given in the New Testament, the work of seeking to convert the world, and the Bible as the rule of faith and practice, for all these are claimed by those from whom he declares separation. By whose authority does Bro. L. make this important pronunciamento? The Census Bureau would do well to raise that question.

All this is as amazing as it is distressing. It shows how the spirit of sectarianism, which we have tried to eliminate from our work, is alive and active in some who are seeking a following at the expense of the unity for which Jesus prayed. But still we plead for the spirit of forbearance and kindliness, especially towards churches and brethren who have been led astray by blind guides. If anything can be done by friendly conference and expostulation, let it, by all means, be done. If all our efforts fail, we can at last fall back on the statement of Paul to the Corinthians: "For there must be also factions among you, that they that are approved may be made manifest among you." (1 Cor. 11:19).

It will be interesting to know where Brother Lipscomb is going to draw a line between the people he designates as "Disciples of Christ" or "Christian Churches," and those he calls "disciples of Christ" or "churches of Christ." It is known that there are other factions which do not recognize Brother Lipscomb as their leader, although they refuse co-operation in our missionary work. We predict that Brother Lipscomb and Director North will have no little difficulty in drawing this line of separation. We still urge that with greater zeal we study and practice the things which make for unity and "mark them which cause division" among us.

Notes and Comments.

The *entente cordiale* which has been reached between Christian University at Canton, Mo., and Missouri Bible College at Columbia, a statement of which is presented elsewhere, will be very gratifying to the friends of both these institutions and Christian education. There is no reason why the most cordial relations should not exist between these two worthy institutions, and there are many reasons why they should stand together and help each other in the good work which they are seeking to do, each in its own field. These two institutions could give no higher proof of their worthiness of the patronage of the Disciples of Missouri, than this spirit of fraternity and co-operation which they are manifesting, and we bespeak for them the hearty support to which the work they are doing entitles them. The most pressing need we have in Missouri is a greater supply of trained ministers of the Word, and both these institutions are doing excellent work in that direction. Let us hold up their hands.



"We know that God hath spoken to Moses; but as for this man, we know not whence he is." So the Pharisees thought and felt about Jesus. That God could speak to one in their day as he had spoken to Moses in the distant past was, to them, incredible, if not inconceivable. How prone we are to discount the men of our time and magnify those who lived in the long past! It never occurred to these Pharisees to judge Jesus by his character, by his words and by his works, to determine whether God had spoken to him. They held an inherited tradition that God had spoken to Moses; but even that fact does not seem to have been taken up into their understanding, and to have profoundly influenced their lives, for Moses spoke of Christ, whom they rejected. They were therefore rejecting Moses as well as the Christ. But such are they who worship only an "absentee God" who only in the remote past spoke to men. Real faith perceives a living, present God to whom we can speak and who speaks to us to-day.



In a paper on "Our Relations to Other Christians," by Eugene H. Holmes, of Plano, Texas, printed in the "Christian Courier," Dallas, Tex., the author says:

"While federation is a forward step for the denominations, yet in view of our plea and of a century of teaching and training on our part, it would appear as a distinctly backward step for us."

Later on, the writer says:

"It has always been our practice to co-operate with other Christians in all good works of common interest and requiring our united efforts for their accomplishment. It has also been our practice to join with others, upon occasion, in union evangelistic efforts."

The only possible ground, of course, on which to harmonize these two statements is that this writer thinks that federation is something entirely different from co-operation with other religious bodies in "good works requiring united efforts." Let this good brother, and others who feel as he does, just continue to co-operate with their religious neighbors "in all good works of common interest," and call it by any name they please, and we shall have no quarrel.



A minister on the eve of returning to one of the great universities where he has been pursuing some studies, writes us the following:

"My conviction is that my studies, under one or two radical men in ———— university, have done more to ground me in the inexpugnable, evangelical position, than all my work in the past, under anxious defenders of orthodoxy. I have much joy and confidence in the positions which I now occupy and to which I have come through a long process of study, interrupted by periods of pastoral work and teaching. We can never go back to the old uncritical view of the Scriptures. We can not go back to the Old World-view which underlies the theologies of the past centuries. And we have lost none of the grace and truth which came through Jesus Christ. We have not lost God out of the history of Israel, by coming to understand better the mode of his work, even as we have not lost him out of the world by putting him in the steady ongoing of progressive law, rather than in occasional gaps and interruptions thereof."

As long as we have God in the history of Israel, preparing the world for its coming Saviour, and can retain all the grace and truth which came through Jesus Christ, and Christ himself as one with God, and as the Alpha and Omega of Christianity, there is little need for alarm about the foundations of our faith. And only those who have come to such foundations in the light of present-day knowledge are in a position to do the most effective service in defending the faith of the Gospel against the assaults of modern rationalism. We have no doubt, however, that our brother was the better enabled to resist the radicalism of his university teachers by the conservative orthodox training he had received before he went there. The college *first*, and then the university.

"I have seen it stated that the federation meeting at Norfolk, in connection with our national convention, was 'irregular' because the committee which submitted its report to that gathering was appointed by our last congress at Cincinnati, and should have made its report to that body instead of to a mass meeting. Is that correct?"—K.

It is *not* correct. The committee reporting at Norfolk was appointed by a mass meeting at Cincinnati, following one of the sessions of the Congress in that city, and it made its report to another mass meeting at Norfolk. Moreover, the committee was appointed at Cincinnati *for the express purpose of calling the Norfolk meeting and bringing this question before it for decision.* Hence the charge of "irregularity" falls to the ground, along with others.

The question is sometimes asked concerning the proposed federated movement of Protestant churches, 'What can it do?" The *Christian Endeavor World* gives an excellent summary of what can be accomplished through the proposed federation:

The great interchurch council which met in New York in 1905 formed a plan for the federation of all American Protestant Evangelical churches. When two-thirds of the thirty denominations represented at New York should take favorable action, that plan was to be set in motion.

This two-thirds has been obtained. Thirty denominations or more will enter the federation. December 2-8, 1908,—a year hence,—"The Federal Council of the Church of Christ in America" will hold its first meeting.

What can it do?

Many things. Great things.

It can map out a plan of concerted action against the saloon.

It can unite the churches in favor of a uniform divorce law.

It can mass sentiment for the wise and right observance of the Lord's day.

It can set on foot measures for bringing the churches into more sympathetic relations with working men.

It can devise a great advance in work for the immigrants.

It can raise its voice for international arbitration.

It can plan for a glorious evangelistic campaign.

It can organize such a movement for foreign missions as the world has never yet known.

It can begin at least to plan for the prevention of the needless waste caused by the over multiplication of churches in our small towns.

It can cause the voice of Christians to be heard with a mighty sound.

It can join the hands of Christians with a mighty clasp.

It can co-ordinate and mass the strength of Christians into a mighty effectiveness.

All this it can do, and, we believe, all this it will do. To that end from now till that glorious day in December, 1908, let the hearts of all Christians be joined in fervent prayer. The dream of godly men for centuries is drawing near to glad fulfillment. Christ is about to witness the long-delayed answer to his prayer, "that they all may be one."—

The great sermon by Alexander Whyte, D. D., on "Christian Unity," which has received such wide-spread commendation now appears in a very handsome little booklet under the attractive title, "That They All May Be One," and is published in this country by A. C. Armstrong and Son, New York. Price, 35 cents. We could wish that every minister among us might procure a copy of this sermon, and not only read, but *study* it, until he fully imbibed its spirit, for it is the spirit of the sermon, rather than any new teaching on the basis of union in it, that is most valuable. "What kind of people ought they to be who plead the cause of Christian union?" The answer to this question is the point of supreme value in the sermon, and there is no people to whom it has so direct an application as to the Disciples of Christ, because no other people have made Christian unity the very reason of their existence. We shall be glad to furnish it to our ministers or others at the publishers' price.

Editor's Easy Chair.

To-night marks the close of our "Easy Chair" musings for the year 1907. It is the time when, in imagination, we light our annual camp-fire and gather about it our Easy Chair family. They come from many states and from many lands. What a great company we have grown to be! And how strong is the bond that binds together those who have really caught the Easy Chair point of view and feel the tie of spiritual friendship! Some familiar faces that were with us a year ago are absent to-night. They have heard the summons calling them above and have gone up to join a higher and holier fellowship. Of those who are gathered with us in this annual council to-night, it is certain that many will be absent at the roll call a year hence. This is not said to sadden us, but to sober us, that we may so number our days as to get us a heart of wisdom. Think you that those of our number who have gone on before and whose eyes have opened on the "land that is fairer than day," would return hither to these scenes of mortal life if they could? If any motive could induce them to return it would be that they might arouse us to a truer realization of the value of this present life in its relation to that life which lies beyond the veil. They now see and know, as we mortals cannot, how full this world is of God, and how heaven has its beginning here in the thoughts we cherish, in the aims we choose, in the lives we live. If we could only realize this truth, life would henceforth be very different with all of us.

Beloved, this is the fifty-second time that the Easy Chair has visited you during this present year of our Lord, without missing a single week. These messages, if compiled, would alone make a volume of perhaps two hundred pages. And yet that is only about one-third of the matter that has been printed on these pages during the year from the same pen. Do you wonder if sometimes we feel a sense of weariness, and sigh for the land of rest? And yet, this is only an occasional mood when the burden seems unusually heavy. Ordinarily we do not think of these tasks as work, but as an opportunity for service to our fellow-men which we are glad to use. It is the joy that comes from the consciousness of serving God and our fellow-men that enables us all to bear cheerfully the burden of our daily tasks. And yet it is not the *quantity* of one's work that tells so much as its *quality*. "For every man's work shall be tried, of what sort it is." The fire which tries it will destroy all the perishable material, but will only purify and brighten the precious metal. There is one question we may all well ask ourselves to-night, as we sit by the embers of the dying year: "What work have I wrought during the year past that is likely to endure?" Not necessarily in history, as a recorded part of the world's life and progress, for that honor falls to but few, relatively, of all who live and labor for the world's betterment; but how much of what we have done has met with God's approval, and will be an abiding influence for good in the world? That question is one that goes to the heart of all our efforts, and uncovers the motives which influence our actions.

There is no healthier practice that any of us can indulge in than that of subjecting the motives of our lives to the scrutinizing eye of God. When we stop to think of it we know, of course, that all the motives of our lives are known to him, but it is one thing to know a truth in the abstract, and quite another to realize it, and make a practical application of it to our lives. Many of us who are carried along in the swirl of business and social life, thinking as the world thinks and living as the world lives, would be appalled if we could only become quiet and thoughtful long enough to bring out our secret motives and purposes, to be tried at the bar of our own consciences, and tested by the will of God, as that will is known to us. What is the ruling motive of your life and mine? Is it love to God and fellow-man? We cannot doubt but that this was the motive of God in creation, and in redemption. No word or deed of ours will ever prove immortal, except those born of love. Everything else is "wood and hay and stubble" before the consuming fire of God. It is love that allies us with God and makes us share in his immortality. "He that abideth in love abideth in God. For God is love." As we are looking backward to-night over the year's work, we may well apply this test to all our acts, for this is the test which God applies and will apply to all our work. The broken alabaster box of ointment which anointed the Saviour's head has filled all the centuries with its fragrance, because it was an act of love. Nothing can be more trite, nor more true, than that our lives are made up of little acts, in the main, and not of great deeds, and if these daily, unrecorded acts of our lives be prompted by kindness of heart, by love to God and to our fellow-men, they will yield us the largest amount of true happiness here, and are certain of their reward in heaven.

What a variety of experiences come into the average life during the circuit of our planet around the sun! Our hearts have been filled at one time with joy, at another with sorrow; at one time with hope, at another with fear; at one time with peace, at another with anxiety. We have had health and we have had sickness. We have enjoyed the fellowship of friends, and we have felt the criticism or opposition of foes. We have been alone in the solitude of nature, and have been jostled in the crowded thoroughfare. We have passed through the changing seasons of springtime, summer, autumn and winter. We have had periods of prosperity, and of adversity. Sometimes we have stood on the mountain-top, above the clouds, and through the lens of faith have seen all the heavens glowing with signs of promise and of coming victory. At other times we have walked in the valley of shadows, and the clouds for the time-being have seemed to shut out the very face of the shining sun. And yet even then Faith lighted her torch for us, Hope sang her sweet song, and Love poured her oil of consolation into our wounded hearts. We can now see that God was with us in the valley, no less than on the mountain-top, and that in all these diverse and varied experiences God was seeking to teach us his will, and mould us into what he would have us to be. And so let us thank him before the old year expires for all that it has brought to us, whether of joy or sorrow, of prosperity or adversity, of victory or defeat, believing that "all things work together for good to them that love God, and are called according to his purpose."

We can not close this last "Easy Chair" talk for the year without expressing our gratitude for the numerous expressions of appreciation of this department of the paper. Leaving it to others to discover, if they can, any rational justification for the warm place the 'Easy Chair" seems to hold in the hearts of our readers, we are content to thank them for ther unstinted words of praise. Throughout the year, and through many years these kind words have been strength and inspiration to us when we needed the very encouragement they have given us. It is probably because we feel at liberty in this department to leave off some of the dignity that doth hedge about an editor in his editorial leaders, and talk in heart-to-heart fashion with our readers, that the "Easy Chair" appeals to so many hearts. But whatever may be the cause, we are grateful for the response it brings, because in that fact we know that we are in some measure accomplishing the end we have in view. To scatter sunshine and good will among men; to keep to the front the beauty and joy and worth of living; to carry light to shadowed lives, and comfort to those who wear the garments of mourning; to point out the good, rather than the evil there is in men; to see and help others to see how God lives in the world he has created, and how the earth is filled with his goodness and mercy; to foster mutual love and forbearance, and strengthen the tie that binds us all together as members of a common family; in a word—to stress the true, the beautiful and the good—these are some of the principal ends which the "Easy Chair" keeps in view. That these things appeal to our readers is more complimentary to them than to the hand that imperfectly presents them. . . Hoping to greet you all on the threshold of the New Year, we make our bow to the Old Year, as it slips away from us into the gulf of eternity and trust that its experiences, even its mistakes, may help us to more wisely perform the duties of the future.

As Seen From the Dome By F. D. Power

To the work of the church there may be given a threefold classification—a work of teaching, of ingathering, and of training. The first duty of the apostolic church was to teach. "Go teach all nations." "The gospel is the power of God unto salvation to every one that believeth." "Faith cometh by hearing, and hearing by the word of God." "How can they call on him in whom they have not believed? and how can they believe in him of whom they have not heard? and how can they hear without a preacher?" "When in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed."

First of all on Pentecost Peter stood in Jerusalem and cried: "Ye men of Israel, hear!" Thus were the Jews moved to accept Christ. And Cornelius, the first Gentile convert, was commanded to send for Peter, who should tell him "words whereby he should be saved." The early Christians "daily in the temple, and from house to house, ceased not to teach and to preach Jesus Christ" and "they that were scattered abroad went everywhere preaching the word." Prophets, apostles, John the Baptist, our Lord, and all disciples were teachers. The call was, "Incline thine ear and come unto me: hear and thy soul shall live." "He that hath ears to hear, let him hear." "No man cometh unto me except the father that hath sent me draw him. It is written in the prophets, they shall be all taught of God. Everyone therefore that hath heard and learned of the father cometh unto me."

The word of truth, given by inspiration, is ours to-day in the Bible. Here we have Moses speaking—homely, simple, quaint, ancient, legal; Isaiah, brilliant, breathing, burning; Ezekiel, oracular; Solomon, sapient, far-seeing; David, personal, human, songful; Job, dramatic; Jeremiah, tearful; Peter, bold, blunt, aggressive; John, tender, yet majestic; Paul, logical, forensic, sublime—all these, moved by the Holy Spirit to declare the truth of God, yet glow and shine, and move and illumine all ages and all spirits. And in the same old way, as the Master said: "The kingdom of heaven is like a sower," and the word is the seed sown. Some seed falls on the roadway, hard and unyielding, and some on stony ground, and some among thorns, and men are born again not of corruptible seed, but incorruptible, the word of God that liveth and abideth forever, and men bring forth fruit, thirty, sixty and a hundred fold, and have their fruit unto holiness and in the end eternal life.

And this work of teaching is to be done by all the church, not the preacher alone, nor the old and experienced, nor the skilful and educated, but the whole church, pulpit and pew alike, babes in Christ and strong men. The gospel must be preached, and we are the people chosen of God and called of God and commanded by God, in word and deed and power, in church and school, in home and shop and street to preach it to the world. Nor is it in a limited circle the gospel is to be proclaimed, a certain number of a certain street—our community, our city, our state, our country—but far and wide the church must lengthen her cords and strengthen her stakes. Christianity is missionary, world-embracing from first to last. It had its origin in a mission; it will have its millennial triumph through a mission. The only begotten of God—the Sent One—was its first and ever-living missionary. The breadth of its mission is the breadth of humanity. From the apex of glory, the glory that was with the Father before the world was, down the long stairway of the incarnation; yes, down below all necessity and need and sorrow and suffering and sin, beneath the undermost and most abject of sin's victims, is the measureless depth to which it descends to seek and to save, and then up it lifts, up the immeasurable ascent from the abyss of sin and death to eternal glory. The spirit of missions is the spirit of the Master. Christianity is diffusive, the salt of the earth. The teacher must go everywhere. The light must shine, the gospel be proclaimed, the hand of the church be felt until Christ reigns in all lands and in all hearts.

Secondly, the Word given, and facilities for its delivery to the world, next comes the work of ingathering. From the East and West and North and South a great multitude which no man can number, of every kindred and tribe and tongue and people, and they must be gathered in here. Three thousand were the fruit of the first gospel sermon ever preached, five thousand the next; and so the word of the Lord increased and the number of disciples multiplied greatly. Our work also is to gather in the people. We must bring them into our churches to hear the word, into our Sunday-schools, our Young People's organizations and our prayer and mission meetings. We must not fold our hands in idle, selfish contentment and rest satisfied that we, ourselves, are safely sheltered in the fold of Christ. We must labor to bring men, women and children in our home our families, our society, our business circles, and the stranger within our gates to the church and to Christ. We must not talk of the gospel being free and sit in our seats and coddle ourselves, and think, if people do not choose to come, let them stay away, consider our duty discharged when we have provided the sanctuary and ordinances and preaching of the word; or stay away ourselves from the Lord's house, and have to be invited, urged, persuaded, honeyed, sugared and coaxed and looked after continually. No church is fulfilling its purpose that is not gathering in a harvest of souls. Ingathering work is of two kinds: bringing the people to hear, for faith cometh by hearing, and bringing them to decision for Christ and to membership in the household of faith. We want to catch men. We would be fishers of men. We would make our churches veritable soul-traps. We would open in every place the Church of Christ, throw wide its doors, and with royal welcome for all, the poorest and lowliest, all that would enter and sit at the feet of Christ.

How the world is gathering them in! What instruments it uses to allure the multitude into its ways! What pitfalls along every path—the low theatre, gaming table, dance-hall, saloon, the schemes to enrich, as hunters dig pits in the earth and cover them over and place bait near to attract their prey, that they may venture on the treacherous places and fall in utter ruin! How often we see that favorite fiction of childhood—the story of Sinbad the Sailor and the magnetic rock—illustrated in the destruction of human barques upon the sea of life, through the subtile magnetic attraction of worldliness! It is the work of the church to overcome the world, to gather men into the kingdom of heaven, to go into the highways and hedges and compel them to come in, to make the kingdoms of the world our Lord's Kingdom.

A third work is that of training. Not enough is it to gather the children into the schools; the real and serious work begins in the slow and arduous processes of education. Copy books are to be blotted, and slates written over and over again, and text books pored over till lines are worn and well-nigh illegible, and the path to the schoolhouse and road to the college must be trod ten thousand times before the boy can claim his Master's degree: and the boy that stumbles and blots his copy and spells badly, and locates Patagonia in Europe and Cape Town in the United States, and does not know a noun from a verb or a decimal from an integer is not, therefore, to be thrown out and condemned as incapable. He is the very boy that needs the school, the attention of the teacher, the encouragement of his fellow-pupils, training, education, growth.

God means to train his people. All the experiences of life, even sin and suffering, are parts of this discipline. Disciples we are, learners in the school of Christ, babes at first, that must be fed

and nourished and cared for, as a mother cares for her little ones. "Grow in grace", "Give diligence to make your calling and election sure." "Christ also suffered, leaving an example, that we should follow in his steps." "Giving all diligence add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love." "Be patient therefore." Teaching is not enough. Proclamation of the gospel in all the world is not sufficient. Churches must be organized, ordinances observed, souls trained. Teaching communicates ideas; training forms habits. Teaching imparts knowledge; training develops power. Teaching explains words; training shows methods—how. Imagine a boy learning to write from theory, or a girl to play the violin, or an apprentice to build a house. "Why, my dear, do you tell that dull boy the same thing twenty times over?" said John Wesley's father to his wife. "Because nineteen times won't do. If I tell him nineteen times all my labor is lost, but the twentieth secures the object." How often people are gathered into the church and left to drift, and their talents unimproved! How often seemingly dull and unprofitable Christians could be made glorious workers for Christ and humanity by education, training in divine things!

Michael Angelo sees the block of marble in an obscure street of Florence, neglected and half-covered with dirt and rubbish. Regardless of his holiday dress he falls to work on it, clears away the filth, and lifts it from the slime and mire in which it lay. "What are you going to do with that worthless piece of rock?" they ask him. "O, there is an angel in the stone and I must let it out!" To the educated eye in the rude and unsightly mass of stone is a buried glory of art. The mason would put it in the stone wall; the cartman use it for filling in the street; but the artist goes to work with patient toil, and with mallet chisel lets the angel out, transforms it into a creation of genius, and gives it a value for ages to come.

Here is a bar of iron worth five dollars. Worked into horse-shoes it is worth ten dollars and a half; made into needles, two hundred and eighty-five dollars; fashioned into balance springs for watches, two hundred and fifty thousand dollars. What a drilling it must go through before it is worth all that! but hammered and beaten and rolled and polished, how its value is increased! So drilling and training and the discipline of Christian life serve to bring out the finer qualities and fit us to be Christians indeed.

Abundant means are provided for this training. While one book of the Bible, the Acts of Apostles, tells men what to do to be saved, twenty-one epistles are written for our government, guidance and growth in knowledge, faith and fruitfulness. There is the preaching of the word for the edification of believers. There are the ordinances. No greater power to keep men near to Christ and endue them with something of the sympathy and might of the Cross than the weekly observance of the Lord's Supper. Then the Sunday-school is not without sovereign virtue. It is no longer a ragged school or common school, but a Bible school; and into it are gathered not boys and girls only, but young men and women, and old people as well. Then there are the prayer-meetings, and young peoples' meetings, and public offerings and social meetings.

Men sometimes think they can be Christians without this training. The boy asked his father why he did not go to Sunday-school and prayer-meeting, and the Sunday night services of the church. "O, I'm 'stablished: no need of my going," said the father. A few days after, out with the old horse and cart, hauling wood, they came to a hill and the horse wouldn't pull; with all their efforts they could not induce it to pull. "What do you think is the matter?" asked the man of the boy. "O, he's 'stablished, father! He don't need to pull."

What difference is there between such a professed Christian and one who makes no profession? "I wish you had decided to-night for Christ," said a woman to her husband, after listening to an earnest evangelist. "Would it have made any difference in me?" "It would have put you on the side of right." "But am I not on the side of right?" said the man. "What do I do that you do not do? You are a professed Christian and I am not. Let us see. I do not use tobacco in any form. You do not. I do not use profane language: neither do you. I am a teetotaler: so are you. I go to the theater: you go to the theater. I play cards: you play cards. I attend church irregularly: you do the same. I pay little to the cause of religion: so do you. I dance: you dance. I read trashy novels: you do the same. I do not attend prayer-meetings, nor do you. I do not read my Bible: do you? I do not pray: do you pray? Now what does your church membership add to your manner of living? Where do your ways differ from mine?" The young woman began laughing and ended in tears. "I did not intend to pain you", said the husband, "I am sorry." "I am not sorry. I thank you. I see how inconsistent I am," was the wife's reply. From that hour she began a new

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Reflections Upon the Preacher and His Life

By Joseph Lowe

Being a constant and careful reader of THE CHRISTIAN-EVANGELIST, there is but little that appears in its columns that I do not read. In a recent issue I read with pleasure and care the article of Champ Clark, entitled "Preachers Underpaid." I have no criticism to offer upon it for the reason, first, it is all true; and, second, I do not like the word criticism. But the article unlocked the mystic door of memory. At a very early age, like many other boys, I was thrown out to care for myself and others, and also to select my own avocation for life. Through the usual trials of a homeless boy I prepared myself to enter the commercial world, and at 19 was receiving $400 per year, with a promise of $800 soon. A responsible party connected with a wholesale firm in St. Louis assured me a salary of $1,500 if I would work for them. I had decided at that time to give up the world and prepare myself to preach the gospel. Two elders in a large church where my membership was came to the store where I was clerking and tried with all the persuasion possible to have me give up the thought of preaching, and give my life to commercial interests. This act of the elders I loved so well staggered my faith for a season. But I began preparation for preaching the gospel and in two or three years I married and commenced preaching at a salary of $300 per year. Can any of your readers tell me why I did this? I had had no "call" by vision or angel. I believe the heart-motive decides the young man whether he will preach or practice law. Among the many valuable things said by W. T. Moore that will go down into history was what he declared at a convention in Cincinnati, namely, that he would not have his son preach the gospel if the son could help it; but if his love for Christ and perishing humanity was so strong that he could not help but preach, then God had "called" him to preach. Other things being equal, can any true believer in Christ fail to believe that Christ would not support such a man—through human agencies it may be? It is certainly a very dangerous thing for a preacher who is capable of preaching the gospel to leave the pulpit for an earthly calling. Christ ever taught that his ministers would have hardships in almost every way. Paul said: "Woe be to me if I preach not the gospel." Paul said to Timothy: "Endure hardness as a good soldier of Christ." "And they (the apostles) departed, rejoicing that they were worthy to suffer for Christ." "O ye of little faith," said Christ. I have tried to quit preaching twice and engage in business, only to be followed by disaster and injury to the church, and just as soon as I left all for Christ prosperity came to me. I can sincerely say "that the life I now live is by faith in Christ Jesus my Lord." He gives me as many cheerful, happy, bright days in the accumulation of age as I enjoyed in early manhood. I am always employed and love all my brethren.

LITERATURE OF TO-DAY

"LOOK ALIVE!" Stories of Some Wide-Awake Young People, by Amos R. Wells. American Tract Society, 150 Nassau street, New York City. Price 75 cents.

Among the most popular writers for young people of to-day is Mr. Amos R. Wells, editor of the "Christian Endeavor World," author of "That They All May Be One"; "Two Minute Talks," etc. This volume is made up of a series of stories, some of which have appeared in various publications before, but a portion of them appearing now for the first time in print. They all have a moral, but the moral is so hid away in the interest of the story that one takes it in imperceptibly. Young people will devour it greedily and will be the better for so doing, and wiser also. A few of the chapter titles will be suggestive: "The Purple Beech"; "Riding the Elevator Bareback"; "Those Thieving Sidenstickses"; "The War of the Clothes-lines"; "Making a Place for Herself"; "The Coasting on Clapper's Hill"; "Rum and Molasses"; "A 'Wild-west' Messenger Boy," etc. It is illustrated, and makes an excellent holiday book.

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"THE DEACONESS MOTHERHOUSE IN ITS RELATION TO THE DEACONESS WORK," by Rev. Christian Golder, Ph. D. Pittsburg Printing Company, Seventh avenue, Pittsburg, Pa.

The object of this work by Dr. Golder is, first, to point out the Scriptural basis of the Female Diaconate, and to give a comprehensive view of the "Deaconess Motherhouse," as it has developed in the course of seven decades, especially in Germany, and also to give a representation of the development and history of the deaconess work in the United States. The Methodist Episcopal church has been wise, we believe, in the restoration of this ancient order of servants in the church, and is deriving a great benefit from it. We believe other churches might do so with great profit. Those who are interested in this subject will find much desired information in this little volume.

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"PREACHER AND PRAYER," by E. M. Pounds, Washington, Ga. Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn.; Dallas, Texas, 1907.

It may be doubted whether the vital relation of prayer to effective preaching is realized by the average minister of the gospel. This little volume emphasizes the place of prayer in a minister's life in such a way that no one can read it without feeling that here is a source of spiritual power which he has neglected. The author is full of his theme and he quotes from the great preachers and writers of the past, fortifying the position which he assigns to prayer. We commend the little volume most heartily to every preacher of the gospel who feels that his preaching is not sufficiently vital nor fruitful in its results. We should be glad to know that hundreds of our ministers had secured this volume and had drawn from it fresh inspiration to put more prayer into their ministry.

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"TAKING MEN ALIVE"—A Study in Principles and Practice of Individual Soul-winning, by Charles Gallaudet Trumbull. New York Young Men's Christian Association Press, 1907. Price, cloth, 60 cents; paper, 40 cents.

The author of this work is the son of the late Henry Clay Trumbull, to whom the book is dedicated. He has made a special study of "Individual Work for Individuals," based on the experiences recorded in his father's volume on that subject. The result of the son's investigation of this theme has resulted in this volume. Much emphasis is being given just now to individual soul-winning, and this volume furnishes both inspiration and direction for this important work. Henry Ward Beecher is quoted as saying: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation." That, we believe, would be the testimony of many ministers. But that is the kind of preaching, which, after all, every Christian ought to be able to do. Ministers desiring to train their people in personal work, and form classes for that purpose, will find this a valuable text-book.

Any book reviewed in these columns (except "net" books) will be sent postpaid by The Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

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AMERICA'S AWAKENING. By Philip Loring Allen. Price $1.25 net. Fleming H. Revell.

A thoroughly inspirational book and a striking interpretation of the moral wave as touching the average man in politics and business. It is concerned with the triumph of righteousness in high places. The writer knows his subject and he makes the world know it. He has the knack of the trained journalist to put on the canvas the salient points and his story of struggle and achievement fills the reader with an optimism that would send him forth to fight the good fight.

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FAMOUS HYMNS AND TUNES. By Allen Sutherland. Price $1.20 net. Frederick A. Stokes.

This volume in substance appeared first in a popular magazine. It tells graphically and charmingly about the origin and romance of many hymns and gives information, much of it in fullness of detail, that is not to be found elsewhere. The author has not attempted any exhaustive work on hymnology, but above everything has demonstrated the need and the value of great songs. Dr. McCook writes an introduction and we notice that G. P. Rutledge, of Philadelphia, contributes an interesting incident out of his experience.

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BIBLE TRUTHS THROUGH EYE AND EAR. By George V. Reichel. Price $1 net. Thomas Whittaker.

This book of short talks by the author of "What Shall I Tell the Children," follows the same general plan of that volume, but introduces many subjects of latest interest and importance. The idea is to suggest religious truth by the use of objects. Much information of various kinds is imparted and the arrow hits the mark.

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FAVORITE FAIRY TALES. Illustrated by Peter Newell. Price, $3 net. Harper and Brothers.

This is one of the choice gift books for young people of the season. It is sumptuous from the printer's standpoint, and a delight to the eye and the touch. It has a cream and gold binding, and has a protective cover of green which harmonizes with the color work of the pages. The fairy tales are printed from black ink in large clear type. The illustrations are characteristic of the artist and these will prove a delight to old folks as well as young. The fairy tales are the more popular ones and have been chosen upon an original plan. The desire of the publishers has been to determine the youthful preferences of men and women of to-day whose opinions carry weight, and to present their selections among the wealth of fairy tales which the world cherishes from one generation to another. Of course, more than one vote has been cast for the same story. It is really interesting merely to note the preferences of certain prominent men. Ex-President Cleveland does not feel that he ought to venture an opinion, but found that his children preferred Cinderella. Mr. Bryan declares that his wife assures him that he would make no mistake if he commended the tales of Hans Christian Andersen, notably that of the Ugly Duckling. But there are other men and women who speak for themselves. The only objection we can see to this beautiful book is that it is almost too handsome to put into the hands of children.

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TUXEDO AVENUE TO WATER STREET. By Amos R. Wells. Price $1. Funk and Wagnalls.

This proved popular as a serial story and has been instrumental in revivals. It is a parable. As the author says, it shows a church "transferred to the highways and hedges, a church going forth as all churches will some day go forth to the place where the need is, where the work and the blessedness are." Here is the inspiration that is needed.

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THE CHRISTIAN AND AMUSEMENTS. By William Edward Biederwolf. The Winona Publishing Company, Chicago. Price 25 cents.

This little booklet discusses and answers three questions:

Is dancing sinful?
Is card-playing wrong?
Is theater-going harmful?

If any one is disposed to laugh at such questions as out of date, he would do well to send for a copy of this book and read it carefully. It is not an ignorant tirade against innocent amusements, but a thoughtful appeal to the consciences of Christians concerning practices that involve the most serious consequences, and citing expert testimony from those who know the facts. We commend this little booklet to the attention of Christian people.

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NEW CHRONICLES OF REBECCA. By Kate Douglas Wiggin. Price $1.25. Houghton, Mifflin & Co.

The frontispiece makes you want to know all about this little maid. And is there one more charming? A delightful creation she is, and she is associated with many interesting characters. This is one of the choice books for young folk.

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THE OLD YEAR AND THE NEW. By Charles Edward Jefferson. Price, 75 cents to $1.50; according to binding. Thomas Y. Crowell.

This is a New Year's address based upon the words of Paul, "Forgetting the things which are behind, and stretching forward to the things which are before." So that the sub-title, "The Art of Forgetting," more clearly describes the contents than does the title. As the author points out, few people wish to learn how to forget; instead, they desire more and more to remember. Yet there comes a time in every life when the blotting out of useless and dark memories would be a blessing. It is here where Dr. Jefferson renders help. He is trenchant in style and keen in his analysis. It is a good book to begin the year with.

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MORNING THOUGHTS FOR EVERY DAY IN THE YEAR. By J. R. Miller. Price, 65 cents net, or cloth, 85 cents net.

Dr. Miller has written many helpful things. In this attractive book he presents on each page a little sermon suitable for reading before breakfast. Each is prefixed by a suggestive word of Scripture, with a brief medi-

(Continued on Page 1662.)

Our Budget

—"The king is dead. Long live the king!"

—Good-bye, Old Year! Welcome the New!

—1907 will live in history, because of what transpired within it.

—It remains for men, under God, to determine what 1908 is to be.

—It is for each one of us to determine what the year will mean to us.

—THE CHRISTIAN-EVANGELIST hopes to make it the most useful year in its long history with God's blessing and the help of our readers.

—What will you contribute toward this end in the way of news, helpful thoughts, new subscriptions, and kind words in its behalf?

—Is there a good cause for which THE CHRISTIAN-EVANGELIST does not plead? Why, then, should not its readers speak many good words for it?

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—H. B. Gwinn is the new minister at Alvin, Ill.

—The church at Charleston, W. Va., wants a minister.

—E. H. Gates has taken the work at Macksville, Kan.

—O. D. Maple has, we believe, an open date for January.

—O. P. Burris goes from Iowa Falls to Woodward, Iowa.

—A. B. Cornell is doing a good work at New Sharon, Iowa.

—The Bible School at Albion, Ill., has reached the 200 mark.

—Cotner and Canton universities are to have a debate in January.

—J. W. Kerns is pushing all lines of work at Carbondale, Ill.

—L. D. Crandall, of Pittsfield, has accepted a call to Rushville, Ill.

—J. F. Montgomery is doing good work at Hico and Hamilton, Texas.

—A new house at Loraine, Ill., is to be dedicated about January 5.

—Work is taking on new life at Rensalaer, Ind., under G. H. Clarke.

—Work on the new building at Chapmansville, W. Va., is in progress.

—Freeport, Ill., gets F. W. Emerson, of Topeka, Kan., as its minister.

—D. F. Snider is taking charge temporarily of the church at Newton, Kan.

—A meeting is to be held in February at Shawnee, Okla., and El Reno, Okla.

—George H. Nicol returns to the Red Oak (Iowa) church after December 31.

—The old Pine Creek Church, Ill., has employed Elder Murphy, of Chicago.

—J. W. Ellis, of Marion, will enter upon the work at New London, Iowa, immediately.

—C. W. Holly has accepted a call from the church at Culloden and South Side, W. Va.

—A beautiful new building was recently completed by the brethren at Longview, Texas.

—At the close of his third year at Shenandoah, Iowa, G. A. Hendrickson is to go to Bedford.

—The work at Fairfield, Ill., was never so prosperous. So writes the minister, Allen T. Shaw.

—The church at Spencer, Iowa, is without a minister. Those interested may address B. Macy.

—The church at Enfield, Ill., has engaged Wm. A. Ward to hold them another meeting next fall.

—G. F. Crites is to lead a meeting with D. R. Moss at Bluefield, W. Va., beginning January 1.

—F. E. Trucksess, of Lafayette, Ind., has open dates from February 1 for singing evangelistic work.

—We report this week quite a number of meetings where there have been more than fifty additions.

—An Endeavor Society has been organized at Humboldt, Ill., where J. A. Lytle has closed a meeting.

—J. B. Lister reports the foundation for a new church put in at Vollmer, a new town of Idaho.

—A preacher is wanted to follow C. C. Spencer at Farragut, Iowa. Brother Spencer is now at Knoxville.

—Arthur Stout, of Delta, Iowa, is to help F. D. Ferrell at Bloomfield, in a meeting beginning January 5.

—E. E. Davidson is succeeding well at Washington, Ind. He recently held a meeting for the Elnora church.

—V. E. Ridenour's son and daughter have been assisting J. M. Morris in a meeting at South Haven, Kan.

—A. D. Bradshaw, a student last year in Texas Christian University, takes the work at Dawson Street, Dallas.



How the Lockhart meeting at Centerville, Ia., was advertised.

—W. S. Johnson, state evangelist of Iowa, can provide an experienced singing evangelist for a January meeting.

—All departments of the work prosper at Greenville, Ill. The membership now numbers nearly four hundred.

—B. F. Stevens, a Baptist minister who recently united with us, will preach at Packs Branch and Herberton, W. Va.

—The dedication at Lanark, Ill., is to be December 29, with S. T. Martin in charge and to lead a meeting.

—A church house is much needed in Levy county, Fla., and the brethren are agitating the matter of building it.

—The work at DuQuoin, Ill., prospers. George W. Wise is to have E. E. Violett with him in a meeting in February.

—A Bible School has been organized at Farley, following a meeting in which H. M. Hunter did the preaching.

—The brethren at Memphis, Texas, are pushing the work on their new building. S. B. Russell has closed his work there.

—A meeting is to be held for Brother Harbord and the church at Vandalia, Mo., by J. E. Wolfe, beginning February 1.

—The receipts of the Foreign Society for the first two months of the current missionary year amounted to $6,763.06, a gain of $585.21 over the corresponding time last year.

—The brethren at Chehalis, Wash., are much encouraged after the excellent meeting held by W. A. Moore, of Tacoma.

—A great revival has been held at Carthage, Texas, where D. A. Leak preaches for our church one Sunday each month.

—Addison Clark is sojourning for a time in Southern California, having been compelled to go there with a very sick wife.

—L. H. Humphreys wishes to leave Childress, but wants to locate again in Texas. The building there is just about finished.

—Z. T. Sweeney has been lecturing at Cotner University. There has been about 30 per cent increase in the attendance there.

—J. J. Taylor and wife are to help the church at Bentonville, Ark., in a protracted meeting the second week in January.

—The dedication of the building at Shawnee, Okla., has been postponed until January 12 or 19. L. L. Carpenter is to be on hand.

—A young student for the Methodist ministry has just united with our church at Arkadelphia, Ark. His name is John Moncrief.

—J. A. McKenzie reports that the brethren at Delphos, Iowa, will build a church next summer. They are now worshiping in a hall.

—John L. Brandt, the minister, was married to Miss Grace Crutcher, a member and active worker of the First Christian Church, St. Louis, Mo. last week.

—George L. Snively held a very successful dedication for the congregation at Kentland, Ind., last week. Brother Snively has shown special aptitude for this kind of work.

—We are glad to know that it is believed that E. B. Bagby will be much benefited by a recent operation he underwent. There is no thought of his leaving the Franklin Circle Church, Cleveland.

—C. P. Cauble has been in a meeting with the Second Christian Church in Vincennes, which is rapidly increasing in membership.

—J. Wade Seniff, of Pittsfield, Ill., was very helpful in the musical side of a meeting just held at Lynnville, Ill., for G. W. Thomas.

—Miss Lucille May Park, of Coffeyville, Kan., is getting excellent recommendations for her singing and personal work in different meetings.

—The seed-sowing by James H. Coil, at Higginsville, Mo., is bearing fruit. So writes James N. Crutcher, who is now leading the work there.

—The meeting conducted by Brother and Sister Aydelott, at Randall, Kan., was of such a character that the brethren there hope to have them return.

If you contemplate making a tour of Europe and the Bible Lands, you would do well to write the American Bureau of Foreign Travel, 911 Neave Bldg., Cincinnati, O. They have a very attractive tour, leaving New York February 12, personally conducted by Dr. E. E. Folk of Nashville, Tenn., a brother of Gov. Folk of Missouri. There are yet a few vacancies to be filled and the rate offered is remarkably low.

—A memorial service for D. R. Lucas was held in the auditorium of Drake University. D. R. Dungan made the address and several others took part.

—A. E. Dubber preached for the Hillsboro (Texas) district convention what the "Christian Courier" calls "a magnificent sermon on 'The Seeking Christ.'"

—Lee Tinsley has been holding a good meeting at a country church four miles from Franklin, Ind. He says the church has great possibilities before it.

—L. T. Faulders is seeking to locate some one with the Council Hill church, near Wellington, Kan., which has had no regular preaching for three years.

—The church at Phillipsburg, Kan., has been long without a pastor, but F. E. Blanchard has recently visited there and hopes to locate a minister before long.

—W. H. McClendon, who has been principal of the public schools at Aledo, Tex., has decided to give his whole time to the ministry. He is strongly commended.

—There is a healthy growth in all departments of the work at Carlisle, Ky. I. J. Cahill recently did splendid service with E. G. Willis, the minister, in a meeting.

—The church at Marion, Kan., is to enter upon an evangelistic campaign January 5 under the leadership of the minister, H. M. Gillmore, assisted by Helen C. Shoecraft.

—G. J. Massey will enter upon the work at El Campo and Eagle Lake, Tex., January 1. The church at Timpson, which he is leaving, can employ a young man of ability for half-time.

—At Dallas City, Ill., there was a net gain of 117 last year, and over $2,000 raised for all purposes. All departments show steady growth. S. W. Elam is the minister.

—Edward Clutter, of Bethany, Neb., has just held a good meeting at Stockton, Kan., and J. M. DeLezene, the minister, writes that his preaching was much more far-reaching than the number of additions would indicate.

—Since O. J. Law took the work at Eureka, Kan., last April, there have been sixty additions. The Bible school shows a steady growth and there is a teacher-training class of twenty.

—The last two and a half years there have been eighty additions at Blanchard, Iowa, all but twenty-nine at regular services. J. N. Cole reports that all departments are in good condition.

—E. B. Barnes has rallied the church at Edinburg, Ind., in a way that has not been done for years, writes the minister, T. H. Adams, and Brother Barnes writes that Brother Adams is a great leader.

—At the regular monthly meeting of the executive meeting of the Foreign Society, December 13, H. R. Weir, of Warren, O., and H. A. Eicher, of Hiram, O., were appointed missionaries on the foreign field.

—The congregation at Ames, Ia., will enlarge their building at a cost of $3.200. H. D. Williams is the minister there and the work moves forward. Seventy-three students in the college are members of our church.

—W. C. Bower writes that the effect upon the church and community of the meeting held by G. W. Hemry, of South Bend, Ind., for the Christian Tabernacle, North Tonawanda, N. Y., will be of lasting benefit.

—W. O. Thomas is at the head of a fine work in Kansas City, Mo. There have been 155 additions to the Twentieth and Pennsylvania Street Church in the last ten months. The church was ripe for the six nights' revival just held by Sumner T. Martin.

—C. M. Chilton has won the admiration and affection of the brethren at Excelsior Springs, Mo., in the meeting he recently held for them. "It was a time of spiritual uplift for the whole church," writes J. W. Gresham, the pastor.

—H. Gordon Bennett has been holding a meeting for the Second Church at Omaha, Nebr. He reports that H. J. Kirchstein, the loyal shepherd there, has taken the mission church to a better location and plans for an enlarged church in the near future.

—Forty of the ninety members recently added to the church at Galesburg, Ill., came during the three weeks' meeting held by J. A. Barnett following the union services. He expresses regret that Brother Nelson G. Brown, who had the field so well prepared, is too ill to continue his ministry.

—We are glad to note that the Iowa state board has selected a man to follow in the footsteps of J. H. Bryan in advancing the Bible school work. This is a very important position, for upon the successful development of our Bible schools depends, in a great measure, the future of our cause. Brother Organ, we believe, has many qualifications for the work to which he has been called, and we bespeak for him the co-operation of the Iowa schools.

—During the coming year we hope to publish from time to time, under a department which might be called "Church Methods," some helps and hints in church work. Men with ideas are invited to exchange suggestions. We hope that this may prove of real service to the working forces of the brotherhood.

—J. E. Wolf has resigned the work at White Hall, Ill., and a minister for that place is wanted at once. There have been 101 additions in the last month there, and Brother Wolfe's leaving is due to the fact that he is going to return to Missouri as one of the state evangelists. White Hall can offer $900 a year.

—One of the most successful meetings ever held in Kewanee, Ill., has just been concluded, says Will A. Green, minister. W. H. Kindred was the evangelist. Brother Green has completed two years in this field, during which time there have been three hundred additions to the congregation.

—C. C. Rowlison, who recently resigned the presidency of Hiram College, paid a pleasant visit to THE CHRISTIAN-EVANGELIST office last week while visiting, with his family, relatives in St. Louis. Brother Rowlison has accepted a call to the church at Iowa City, and will take up the work the beginning of the year.

—Local option was defeated in Jackson county, outside of Kansas City, and at Independence, Mo., at a recent election. The Kansas City "Star" says: "The farmers of the county save for themselves in their road fund, into which a portion of the license money is put, three cents each, and along with this pitiful sum the saloon and the road tax."

—The American Home Missionary for December contains the year book for 1908, with a great deal of other valuable matter, embracing a brief, admirable statement of the Disciples of Christ, by J. W. McGarvey. For copies of this Year Book, address, enclosing 25 cents, the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

—John A. Stevens has held a good meeting at Coffeyville, Kan., where Ellis Purlee ministers. This is a difficult field, but we now have four hundred members on the church directory, and aggressive work is being planned. Among those baptized was Leon V. Stiles, who has had six years' experience as a Methodist minister. Brother Purlee ordained him and a place should be found for him with some of our congregations. He is a young man full of energy.

—"I am selfish enough to feel that I would like to see her spend a year in Illinois among our Bible Schools." Thus writes H. H. Peters of Miss Eva Lemert, who has recently closed an interesting campaign for his church at Dixon. We are glad to announce that Miss Lemert will, for some time at least, confine her work largely to that state. Clarence L. DePew, the newly-elected Bible School Superintendent, has induced her to devote herself to Illinois and appointments may be made for her through him.

—I. J. Spencer, of Lexington, Ky., has found it necessary to resign as one of the vice presidents of the Foreign Society. At the regular meeting of the executive committee on December 13 his resignation was accepted with regret. A multiplicity of duties seem to him to make his resignation necessary. He was a valuable member of the committee. Ralph O. Newcomb, of Evanston, Ohio, was elected to fill the va-

Notice to Our Subscribers.

Again we call our subscribers' attention to the following new ruling from the Post Office Department at Washington, as it effects all who are in arrears one year or more.

Washington, December 9.—Postmaster General Meyer to-day promulgated his new regulations relative to the second-class mailing privilege, which will become effective on January 1.

The section of the regulations which fixes the time a publication may be sent to a person without a renewal of subscription follows:

"A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid, within the following periods—

"Dailies, within three months; triweeklies, within six months; semiweeklies, within nine months; weeklies, within one year; semimonthlies, within three months; monthlies, within four months; bimonthlies, within six months—

"They shall not be counted in the legitimate list of subscribers, and copies mailed on account thereof shall not be accepted for mailing at the second-class postage rate of 1 cent a pound, but may be mailed at the transient second-class postage rate of 1 cent for each four ounces or fraction thereof, prepaid by stamps affixed. The right of a publisher to extend credit for subscriptions to his publication is not denied or questioned, but his compliance or noncompliance with this regulation will be taken into consideration in determining whether the publication is entitled to transmission at the second-class postage rates."

We are especially desirous that none of our many subscribers be without a single copy of THE CHRISTIAN-EVANGELIST the coming year, but the United States Government will compel us to discontinue mailing copies, at the pound rate, to those in arrears one year and over, therefore we again urge our subscribers to look at the little yellow label on front cover page, and if delinquent, pay up before the first of the new year.

CHRISTIAN PUBLISHING CO.

cancy. Mr. Newcomb is a rising young business man, a graduate of Hiram College and an active member of the Evanston church, and will no doubt make a valuable member.

—We are glad to know of a new "team" in the evangelistic work. W. H. Pinkerton, of Paducah, Ky., is to be allied with J. Herman Dodd, of Columbus, Ohio. Both have had much experience and success in the field. It is a departure from the old plan in having two evangelists on the platform at the same time, but with the work of each properly adjusted there will be combined all the elements of a successful gospel service. Dates for future meetings are now being arranged, and we cordially commend to the attention of our readers this combination of high-class evangelists. Communications should be sent to J. H. Dodd, 501 Linwood Ave., Columbus, Ohio.

—A new church at Clarksburg, W. Va., is nearing completion and will cost about $25,000. The congregation was organized in December, 1905, with nineteen members, the meeting being held by W. M. Long, the present minister, assisted by A. Linkletter, state evangelist. During the past year there have been twenty-three baptisms at the regular services. A meeting is to be held by home forces in February or March, when the auditorium is entered. E. E. Violett is scheduled to lead it. The present membership is eighty, and the Bible school, under the efficient leadership of W. P. Martin, has reached an average attendance of fifty-five, with eighty enrolled. The Ladies' Aid has been a great help, having raised about $1,500 in the past two years.

—G. H. Bradford is delighted with the meeting which he is holding at Van Alstyne, Texas, and the helpful assistance of L. D. Sprague, who has charge of the music. The seating capacity of the church is not great enough to accommodate the people who would attend. The local paper says that Brother Bradford has demonstrated his ability to interest the public, and incidentally that the gospel has not lost its power unto salvation. Favorable comment is being made by all the denominations concerning both the sermons and the singing. Brother Bradford says: "The purpose was a church rally, not a revival meeting." Brother Sprague, whom he commends highly, is to remain ten days after the meeting closes to conduct a song revival.

—W. E. Pierce has been at Cameron, W. Va., since his graduation from Bethany five years ago. Orillas G. White, editor of the "West Virginia Christian," who has just been paying a visit to that place, says Brother Pierce's ministry is ideal. He is the leader in keeping the town clean, is president of the federated churches, while at the same time he has made his own church the strongest. The M. E. minister uses him in his revival and has Brother Pierce immerse some of his converts. There are few better churches than that at Cameron. This congregation will soon have their own missionary in the foreign field. In connection with other churches they now support Mrs. W. H. Erskine, of Akita, Japan, and their Bible school is as large as all the other schools in the town combined.

—The sixth anniversary of E. L. Day in the pastorate at Brazil, Ind., has been observed. It is the longest continuous pastorate in the history of this church. A beautiful harmony prevails. There have been nearly five hundred additions during this period, and the present enrollment is more than six hundred and fifty. The Bible school is splendidly organized and equipped, and doing the best work in its history, with an attendance of about 275, while it shows a much greater missionary spirit in the matter of giving than the M. E. school, which is three times as large. Brother Day has over six thousand calls registered on his list, so that he has been shepherding his flock. The congregation is poor and has had to struggle, but for all purposes about thirty thousand dollars have been raised. The debt entailed by the fire and rebuilding is being gradually removed. The congregation will hold a meeting in February with home forces. With much of the past spent in accomplishing material things, the emphasis is now being especially laid upon spiritual victories. Brother Day and his church may be congratulated for what they have done, and for the outlook before them.

—H. H. Peters has surprised the official board of the church at Dixon, Ill., by asking to be released from the pastorate, February 1, 1908. He is going into the field in the interest of Eureka College. As is already known, an effort has been started to secure eighty people who will give $25 a year each for five years toward putting a man in the field for raising a $200,000 endowment. Sixty-seven promises have been made, we believe, and Mr. Peters has been selected to do this special work. He is a graduate of Eureka and an intimate friend of President Hieronymus. He has been in the Christian ministry for more than fourteen years, and had charge of the church at Dixon for the past eighteen months, during which time the church has shown advance, over fifty additions being reported. The regular services are better attended and the Bible school is greatly enlarged. The indebtedness on the building for current expenses has been reduced one-half, and the church put upon a new financial basis. We bespeak for Brother Peters and the cause he is to serve a hearty welcome, and trust that the congregation he is to leave will soon find a worthy successor to him.

To the Brotherhood of Missouri and Elsewhere.

President Carl Johann, of Christian University, Canton, Mo., and Dean W. J. Lhamon, of the Bible College of Missouri, Columbia, Mo., take pleasure in announcing that the institutions which they respectively represent have planned and are planning hereafter to work in harmony and not at all in rivalry. Each institution has its distinctive field, and each field is greatly in need of a strong, vigorous and aggressive work. The Bible college management is frank and earnest in the belief that Christian University has done for the brotherhood and the cause of Christ a great service relatively to the amount the brotherhood has invested in the institution. And it is just as earnest in the belief that greater investments will bring greater returns. It is greatly desirable that that institution be put on a stronger financial basis. This is the announced conviction of the Bible college management, some of whose donors are donors to Christian University.

On the other hand the management of Christian University is just as frank in the recognition of the important field and vigorous and promising work that the Bible College, yet in its youth, is doing. It deserves the full confidence and needs the support of the brotherhood. The faculties of the two institutions, each respectfully, recognizes and gives credit for the work done in the other.

We believe that the rivalries of the past have been more in seeming than in fact, and certainly not greater on the part of the respective managements than on the part of the respective friends of the two institutions. We invite these friends henceforth to be our mutual friends, and to them and to the brotherhood the two institutions henceforth shall appeal and it shall be the object of each to build up with the help of the brotherhood a great and scholarly and conservative and spiritually powerful Bible work. We assure the brotherhood that we have no other aim than to glorify the Redeemer, and to further his kingdom by the proper teaching of God's holy word.

Carl Johann,
President Christian University.
W. J. Lhamon,
Dean Bible College of Missouri.

Plans Formed for the Hot Springs Work.

After considerable delay we are able to announce to the brotherhod the plans for building the new church. The Board of Church Extension has agreed to a loan of $7,500. With this help in sight the work at Hot Springs becomes an easy proposition, for it leaves us but a balance of $7,500 to make the new church building an actual fact. The efforts of our committee have been crowned with success in securing John L. Andrews as field secretary to raise this money. Under the direction of the American Christian Missionary Society, the Christian Woman's Board of Missions and the Texas State Board, he was sent to Mineral Wells, Texas, a few years ago and did what many said could not be done in a health resort. For several years he has been manager of one of the largest window factories in the West, during which time he has made a close study of church building and money-raising. Brother Andrews has the confidence of all the Texas brethren, is a recognized preacher of good ability, and a good business man, and those to whom he comes in the name of the Hot Springs work, may receive him with absolute confidence. We found it to be the last resort to send a man into the field, and we hope the brethren will respond to Brother Andrews' appeal readily and make short work of raising the rest of the money needed to complete the Hot Springs work.

There are thousands whom Brother Andrews can not reach who ought to aid this work, and since it has been put in such a shape that success is absolutely certain, we appeal to brethren to no longer delay withholding sympathy and co-operation. Let every one rally at once and send us what aid he can.

The Arkansas National Bank of Hot Springs will receive and hold the money until the church of Hot Springs has raised the $5,000 allotted to it, and expended it on the building, then the $7,500 which Brother Andrews is to raise will be used; then we will draw upon the Board of Church Extension to complete the work.

T. N. Kincaid.

[We have given much space to the furtherance of this enterprise at Hot Springs, and rejoice that success now seems to be in sight. We hope the work of Brother Andrews will be crowned with success.—EDITOR.]

Woman's Work at Taylorville, Ill.

Mrs. Laura Meredith, president of the local organization, presided at the C. W. B. M. day observance at the Taylorville church. The address was delivered by Miss Anna Barbre, one of our enthusiastic workers, and also the efficient county superintendent of our schools. She has been engaged to deliver this address at a number of other places. The local society is planning for even more aggressive work the coming year.

M. L. Pontius.

Twenty-five Years of Successful Work.

T. W. Grafton, pastor of the Central Christian Church, Anderson, Ind., has celebrated his silver anniversary in the work of the ministry of the gospel. Twenty-five big silver dollars, the brightest that could be obtained, were presented to him by the congregation on this occasion.

Brother Grafton began his ministerial career at Sterling, Ill., in October, 1882. From Iowa farm life he entered college, his final work being at Butler, Indianapolis. After five years at Sterling he ministered to the church at Rock Island for ten years, going thence to Ann Arbor, where he spent three years, and for the last four and one-half years he has been at Anderson. For some time he was in St. Louis and associated with THE CHRISTIAN-EVANGELIST. When he went to Anderson the church had a membership of 900, which has now grown to 1,900. He found a Sunday-school with an enrollment



T. W. Grafton.

of 500; it now exceeds 1,300. A debt of $17,000 hung over the congregation when he took charge, and this has been reduced to $6,000, and will probably be wiped out entirely before another twelve months have passed.

Reviewing his ministry in his anniversary sermon Brother Grafton declared that the gospel scheme of redemption has grown on him during the past twenty-five years. He believes now more than he ever did before that if men are saved it must be through the power of the gospel.

He believes he has a sympathetic congregation in Anderson. The church there has paid him every dollar of his salary, has done everything it ever agreed to do for him and has as a general proposition stood by him in everything he has undertaken to do in the line of his ministerial work. "But if every member of the church would rally to its support," he declared, "Central Christian Church alone, with its 2,000 people, could revolutionize the city of Anderson for good."

Organizing the Men.

On September 30, 1907, Hon Thomas W. Phillips, of New Castle, Pa., sent to all the ministers of the Christian Church, a circular making certain suggestions in regard to "unifying our forces in order to do more methodical and efficient work."

With respect to missions he mentioned two things which are essential: information and organization. He stated the well-known fact that the largest number of our men are practically uninformed upon mission work.

He said, "They need information to inspire more universal giving and support. To accomplish this, I suggest organizing the men of each congregation into missionary societies, with an annual membership fee to be paid quarterly. These societies to meet quarterly, for the purpose of studying and discussing missionary work in its broadest sense, American and foreign. Once during the year these missionary societies to hold a joint meeting with the C. W. B. M. auxiliaries of each congregation, thus promoting harmony and interest in and knowledge of our missionary work along all lines. It would be impracticable now to organize two missionary societies, home and foreign in each congregation."

This suggestion seemed to me to be so wise and practicable and needful that I brought it before our board of officers who gave it unanimous and enthusiastic approval. The following Sunday evening at the close of the services we asked all to remain and massed the men in the middle section of the church, while the ladies occupied the seats on the right and left. The pastor made a brief statement of the object of the meeting. Brother Phillips was made temporary chairman and in a few well-chosen words gave his idea of the importance of the proposed movement if it were adopted by the churches. A constitution was read and fifty-two men became members of the "Men's Missionary Society," and all this was accomplished in considerably less than half an hour. No one was tired and every one was interested and enthusiastic. The next Sunday evening a second meeting was called and other names were added.

The constitution provides for four regular meetings each year, one each quarter. The theme of the first meeting will be our local field and its missionary needs. At the second meeting will be discussed state missions; at the third, American missions, including church extension; and at the fourth, the foreign field.

One special meeting will be held each year in the interest of the work of the National Benevolent Society and Ministerial Relief. A second special meeting has been provided for, at which time the Men's Missionary Society will accept the invitation already given by the C. W. B. M. to meet with them in joint session when refreshments may be served and after-dinner speeches will not be prohibited. It is the duty of the executive committee to arrange programs for all of these meetings and provide papers or addresses to be delivered by members of the society or invited guests.

The membership fee has been fixed at 50 cents per quarter, or $2 a year, which is only 5 cents more per quarter than is paid by the members of the C. W. B. M. We believe that this small fee will not be prohibitive.

Cards of membership are issued to each one. To reach those who do not feel able to give even this small fee, in addition to their other benevolences, a fund has been provided to pay for membership cards which will be presented to such men in the church. It is thought that these fees will not only go into missionary work and produce the same good results as if paid directly, but in addition they will also interest some men in missionary work who may now be indifferent.

By these methods we hope to have every man in our church in the society. The society will recommend that the congregation take a missionary offering at least once each quarter. All the money collected in these different ways will be divided among the various missionary enterprises of the church, as the congregation may decide, but the by-laws provide that this decision is not mandatory but any person dissenting may designate any one or more of the mission fields to which his offering may be given.

We believe that this organization will prove a great blessing to the men and to the entire church. Without doubt it will very largely increase our missionary offerings, aid the minister in his local work and in presenting the cause of missions at home and abroad. It is already a stimulus and an encouragement to the local C. W. B. M. auxiliary. Our constitution is brief. We shall be glad to furnish a copy upon application free to any one who may be interested in this movement. C. S. Brooks.

New Castle, Pa.

Iowa Bible Schools.

Iowa has chosen a new Bible school superintendent, C. L. Organ having agreed to accept the invitation of the State Board. He answers the call in a humble spirit, but feeling sure of the hearty co-operation of the Iowa brotherhood, he is encouraged to take charge of this enterprise. Brother Organ will begin his work January 1, and plans are being formulated and sent forth to the



C. L. Organ, new Bible school superintendent of Iowa.

churches in the state. The committee took six months to find a man suitable for the work, and the board approved their selection. He has for some time been one of the state evangelists and has done good work in this field. Brother Denny, in writing of the matter, says: "We commend him to the brotherhood of Iowa and to our God, praying that he may be the means of bringing our state to the front ranks in Bible school work. We fully recognize the good work that was wrought by J. H. Bryan in his five years of faithful service, and we believe that Brother Organ can take up the work where he laid it down and accomplish results that will gladden our hearts."

The Taylors at Hot Springs, Ark.

J. J. Taylor, our new corresponding secretary, and his wife closed a fine meeting for us. This was their first visit. When you take under consideration our location, and inadequate quarters, the meeting was a great one. Our house at times would not hold the people, even at so poor a location. Brother Taylor ranks with our best evangelists. Mrs. Taylor, who is a fine cornetist and soloist, is a source of great strength to a meeting. The State Board has the service of two able workers in Brother and Sister Taylor. Their meeting for us is an evidence of their ability. There were 49 additions, and the church greatly strengthened.

T. N. Kincaid.

Send for our Catalogue.
CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

The Christian Endeavor International Headquarters Building.

A year or two ago a plan was set afoot to build a memorial building in honor of the silver jubilee of Christian Endeavor, and Endeavorers were asked to contribute the small sum of 25 cents each toward this object. Many thousands responded to this call and in all about $50,000 in cash and pledges came in; but it was found that the difficulty of collecting so many small sums threw the projected building into the indefinite future. Hence at the great convention at Seattle this year a new method of attaining the goal was launched. An organization called the Christian Endeavor Builders' Union was formed with 100,000 shares at $5 each, to be paid at once, or in instalments, to suit the convenience of the giver. This plan won instant and unanimous acceptance. Dr. Clark took 1,000 shares at once, although he had to draw upon the future to do so, and others followed his example. Some took 200 shares, some 100, some 50 or 40, or 20 or 10, according to ability, while some pledged themselves to find 10 or 20 or 50 members for the newly-formed union. This project will interest all Endeavorers past and present, because it is the biggest material task the United Society of Christian Endeavor has ever undertaken, but still more because the society has been, so to speak, forced to take this step to secure a permanent home, by stress of overwhelming circumstances.

THE WHY AND THE WHEREFORE.

The leaders of the movement have from the first aimed at making the United Society self-supporting, and consequently the expenses of the work have always been met by money earned by the publishing department and by Dr. Clark's own pen. Hence the society has not been obliged, like the great missionary societies, to make frequent appeals for money, because its work was different and its expenses were never excessively great. But when Christian Endeavor spread to foreign lands and calls came for assistance there, it was found that every penny earned by the society was fully engaged in the work at home, and hence Dr. Clark and Mr. William Shaw, the secretary, were obliged to take upon themselves the task of raising funds for the extension of the work abroad. This work has grown with every year and the time has come when it has become absolutely necessary for the society to seek back to its original position, that is, to be self-supporting again and free from the need of making annual calls for funds.

This is the great object of the headquarters building. It is not a luxury, but an *endowment*. When it is built it will furnish the United Society with the means of prosecuting its work in the future years without encumbering either societies or friends with requests for money. The present heavy rental paid for inadequate space will be saved to the work, and besides this, there will be a small income from offices that will be rented. These two sources and the profits of the publishing department will furnish the society with the modest sum needful for its present work, and not only so, it will enable the society to double its foreign work or more, besides materially extending its home efforts.

The executive officers of the Builders' Union are the same as of the United Society: Dr. Frances E. Clark, president; William Shaw, secretary, and H. N. Lathrop, treasurer. The finance committee consists of Hon. S. B. Capen, LL. D., president of the American Board of Missions; Hon. John L. Bates, ex-governor of Massachusetts, and Mr. Henry W. Peabody, of Henry W. Peabody & Co., Boston, all men of high Christian character representing three great denominations, the Congregationalists, Methodists and Baptists.

And now a more personal word. As superintendent of the Builders' Union I have taken hold of this work. I believe I am the first member of the Christian Church that has been officially employed in the office of the United Society of Christian Endeavor and I am glad to think that my brethren all over America and in other countries have been and are the staunch friends of this cause. We have stood for Christian unity and brotherhood, and Christian Endeavor has inscribed the same motto upon its banners. Hundreds of our preachers and our people have done noble service in the Christian Endeavor cause in days gone by and are still doing grand work, so that when I am addressing them on this theme I feel in the house of my friends. I feel confident that when our great building is completed it will be found that the societies and the members of the Christian Church will have had an honorable hand in the work.

I know the many calls that press upon the churches, and yet I know that we have learned the lesson of generous giving. For the gifts which we ask are not perennial gifts; they do not need to be repeated indefinitely year by year. *They are a permanent endowment, a help towards permanent self-help.*

All past and present members of our Christian Endeavor Societies will be interested in this great enterprise we have just entered upon. If they will kindly drop me a note I shall be glad to send them full particulars of our plan. I believe this work is God's work. It is a work that makes for unity and brotherhood. It is a work that encircles the earth. The blessings of Christian Endeavor have reached out to every mission field of the world. Who would not aid them in establishing a permanent means for the evangelization of the world by the young people of our churches?

Boston, Mass. R. P. Anderson.

Christian Fellowship in Connecticut.

It is not difficult for all of the churches of Christ in Connecticut to be on intimate terms with each other. For, in this great New England commonwealth there are two churches, at least, which are satisfied to be known simply as churches of Christ. One is the Danbury church, which for ninety years has stood, isolated from the great body of the brotherhood, for the New Testament type of Christianity. It is now a great church, full of faith and good works. The other is a weak, struggling, little orphan in Bridgeport, eleven years old. She is still suffering from some of the infantile disorders, incident to the nursery period in this inhospitable climate.

Not only have these two churches a speaking acquaintance, they visit. We have enjoyed three calls from our sister church in the last two months. And these were not fifteen minute society calls either, they spent the day. These visiting delegations have brought to us much inspiration and courage, and have caused us to see the beauty of Christian fellowship in a new light. Not only have they loved us; they are proving it. E. J. Teagarden, their minister, writes me that the church made the greatest offering toward our building fund it has ever made to any outside work; the pledges aggregating $1,000, with others to hear from. This is a beautiful act of Christian charity, and we want to express, in this public way, our thanks to the Danbury brethren.

The way looks brighter to us now, and if we can raise another thousand dollars in the next few months our proposed building will be assured. Bridgeport is a rapidly growing city of 100,000 souls. The New England Board believes that it offers the best opportunity in New England for planting a church after the New Testament model. But we can have little hope of arresting the attention and gaining the confidence of the community without a church home.

W. B. Blakemore, minister.

Bridgeport, Conn.

Work in Cuba.

The work of the Foreign Board was begun in Matanzas, Cuba, in 1902, by Brother and Sister Menges. They worked along against many obstacles but had success in their efforts. We came in 1904 to take up the school work. At the first of the year we were left in charge of the mission, and because of depletion in the number of workers we have no school this year. The five years of work are represented by an active church of about 90 members, a good, live Sunday-school and a Christian Endeavor that is a year and a half old, and would be a credit to any church in the states. This society recently gave an entertainment in honor of Brother and Sister Menges that was excellent and had a good effect on the people that attended.

We are at present working in an old building utterly unsuited to our work. The society has purchased property well located, but it has old buildings on it that are not suited, either. Our need is some good friends who will provide the money to give us the proper kind of a building so that we can stand respectably before the people and ask them to join us. The Cubans look at appearances a great deal and we must cater to their aesthetic tastes to some extent if we wish to help them spiritually.

Matanzas. Roscoe R. Hill.

A Christmas Greeting to the Home Missionaries.

[We are permitted by Brother Wright to print this copy of a Christmas greeting sent to all the missionaries in the home field with their December salaries.—EDITOR.]

My Dear Fellow-workers: Another year—the best in our history—is all but gone. The general results have been gratifying; our income was much enlarged, and sower and reaper both rejoiced.

And now the sweetest season for the year has come—Christmas! But Christmas would be robbed of much of its joy for us if you could not rejoice in this time

"Of glinting star, of manger low,
Of love that sets the world aglow,
While love-gifts swiftly wing their flight
From homes that gleam with Christmas light."

We are very happy that the Lord makes it possible, even in the time of financial difficulty, to send you herewith, and somewhat in advance, your salary till January 1, 1908.

May the birthday of our divine Lord be bright for you and yours; may his presence and peace pervade your heart and home; may good will abound, and the sweet spirit of the Christ-child make all the sad world glad. May every blessing be yours. Fraternally yours, Wm. J. Wright.

Children's Day for Home Missions.

A gain of something over a half thousand dollars is apparent in the receipts as compared with the corresponding time a year ago. The society is putting forth strenuous efforts to reach the $25,000 mark this year. All checks, drafts and money orders should be made payable to the American Christian Missionary Society, Y. M. C. A. building, Cincinnati, O.

—Other publishers prepare lesson commentaries, but none of them compare at all favorably in scholarship, suggestiveness and adaptation to the modern requirements with the Dowling Lesson Commentary. Price, $1.

NEWS FROM MANY FIELDS

Ohio.

[illegible] among the saints in Ohio [illegible] to keep track of all that is being done. We are able, however, to chronicle a few items that the brethren are interested in.—J. F. Lynn held a short and successful meeting with the Bellaire church early in December. Lynn and Van Voorhis renewed old college days and did much for the kingdom. In Brother Lynn's absence, H. H. Moninger filled the pulpit at Warren on Sunday, December 8, and gave good impetus to the Bible school work. John L. Brandt will be at Warren in January to lead in a meeting.—E. B. Bagby has been at the Huron Street hospital, Cleveland, for two weeks, recovering from a slight operation. He hopes for great improvement from the ordeal.—The good women have been having right of way in many of our Ohio churches this month. It ought to be so in every church. Mary A. Lyons spoke at Franklin Circle, Cleveland, and at Bellefontaine. Roy Brown, of Bellefontaine, spoke for the East Liberty auxiliary. Professor Paul was at Euclid Avenue, Cleveland, and Ashland. Dr. Mary Butler was at Madison Avenue and Dunham Avenue, Cleveland, and Bedford.—Mrs. Gerould presented the cause at Glenville and Painesville, while Mrs. Atwater, of Indianapolis, was at Dayton Central.—The whole state is rejoicing over the great victory in the Scoville meeting at Columbus. This meeting will be a great boom to our six organizations of that city. We have been talking city evangelization for a long time and how to do it effectively. The question seems to be answered. Henceforth Scoville and his helpers ought to go nowhere except where our several churches of a city unite in a great and worthy effort. There are many cities that need such an effort to unify our own churches for effective work.—It is with deep regret that we learn that W. A. Harp has been compelled to give up the work at Springfield. Mrs. Harp's health demanded a rest. She has been as actively in that work as her husband. They will spend the winter in Florida. L. I. Mercer, of Indiana, has been called to succeed Brother Harp. He is an Ohio man and comes back home. We welcome him back and pray for a continuation of the great success of the Springfield work under his leadership.—The opening of the remodeled house at North Eaton has been reported in THE CHRISTIAN-EVANGELIST. N. T. Sims, of Sullivan, will follow with a meeting of days.—F. D. Power has been in Ohio lecturing. Elyria and Painesville were served with "Blockheads."—T. W. Pinkerton lectured to the men at Painesville on December 20, on "Salt Lake and the Mormons." W. H. Pinkerton and the Saxons will be at Painesville in a January meeting.—J. R. Ewers will preach in his own meeting at Youngstown in January and Miss Ida Mae Hanna, of Cincinnati, will be soloist. She sang for this church one year ago in a meeting.—Homer Sala has been called to Wellsville and began December 15. I had not hitherto learned of Brother Prewitt's resignation. In the five years of his pastorate he has done a splendid work and Brother Sala will find a good pace set for future activity.—Coombs and Dawdy will besiege the sinners at Bellefontaine, beginning December 29. Bishop Brown and his hosts are working hard on the foundations, expecting a great meeting.—Violett is stirring the rusty old sinners at Belle Centre this month. Pastor Beckler reports a great meeting in progress.—On December 29 Brother Violett will turn his guns on the "dead in trespasses and sins" at Elyria, where John P. Sala expects a good harvest.—The Ohio scribe has just closed one of the best meetings in the history of the old Bedford church with a goodly number of accessions to the saved. On January 6 he will begin a meeting at Trimble, Ohio.—There will be things doing at Kenton in January, as Herbert Yeuell will be preaching the unsearchable riches to the people.—Secretary Miller rededicated the remodeled church at Stockport, Sunday, December 15.— This letter extends greetings to the Editors, managers and general family of readers of THE CHRISTIAN-EVANGELIST. May you all have a Merry Christmas and a Happy New Year and a great year of usefulness and happiness.—C. A. Freer.

Harlow at Wabash, Ind.

One hundred and sixty-four additions, of which 127 were baptisms is the immediate result of the Harlow and Dakin meeting here. Harlow stands by the Book and unfolds its treasures with perspicacity and force. Wabash is immobile, but Harlow caused an epidemic of Bible study to the good of the community.

Dakin has melody as a soloist and precision as a chorus director. For our community their victory is tremendous, passing all records. But best of all, I have found no Harlowites among the converts. They have united with Christ to work in his church, and we will reap for days what an auditorium too small by half prevented us from reaping immediately.—E. F. Daugherty.



Overcoming Opposition.

Oakesdale, Wash.—Upon reaching here May 1 to take the pastorate A. A. Doak found the town under the bane of a divided religious condition. There are five churches here. He found that good evangelists had been employed and meetings held annually for three years. He began to lay special emphasis on the work of the Bible school which had received so much attention. In a short time, however, the church decided to hold a meeting in November, a season in which a meeting had never been held in the town and have Brother Doak do the preaching and conduct the whole campaign with home forces. Three months previous to the date it was published in the local paper that the meeting would begin November 3. Three weeks before November 3 the Presbyterians started a meeting. Brother Doak called on their preacher, asking if they were going to continue; if so, that we would call off our meeting. The next morning the Presbyterian preacher reported that they had decided to close. But the same day the South Methodist minister said they had arranged to begin a meeting the second Lord's day, but eventually agreed they would not interfere with us. But there were other efforts to stop the work. Through all our pastor nobly led in a Christly spirit, and our people stood solidly by him. At the close of the second Lord's day it was found that the list of accessions was 19 in all. In the next week appeared a strange preacher, who attended a night or two with the folks he was visiting. It was but a few days till he had circulated a bill announcing he would begin a meeting in the Baptist church. At once we announced to close our meeting at that time. On the morning of that day the Baptists re-considered, and notified us they had called off their meeting. We then announced to continue another week and a lecture against saloons. The fighting force and some of the saloon element got the strange preacher to consent to preach, and rented the opera house for him and gave notice he would begin on Tuesday night. On Tuesday morning we posted copies of the following: "The 'official board' of the 'Christian church' desire to announce to the public that we are heartily in sympathy with any person or people wanting to advance the cause of righteousness in our town, or anywhere; and, believing that competition in such work is not the divine plan, therefore our meeting, which has been so well attended and blessed with a large number of accessions, is closed in favor of the meeting which is to be conducted in the opera house. The lecture for Saturday night is also canceled, that the way may be clear for a successful meeting."

We have had a great meeting and won a great victory. The firm stand and self-denying spirit manifested by our people all the way through have given us a spiritual dignity we well deserve. These six months of work have been most wonderfully blessed. The Bible school is practically doubled. The crowds and attention at the meetings are a spendid uplift, and the 30 accessions are in advance of any of the meetings of the three years.

We expect to hold another meeting in the spring, when these meetings are out of the way, and when the town has learned that we are above fighting, other than to contend for the faith. Brother Doak went to St. John to conduct their campaign to try to put out their two saloons at the December election and he is to hold a meeting for Brother Miller at his Sunset Church. On the recommendation of our East Washington Secretary, Brother Doak has been called to hold a meeting at Latah in January.—L. W. M.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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Kansas City.

P. J. Rice held a short meeting recently at Linwood Boulevard Church.—A recent meeting at Jackson Avenue Christian Church, conducted by evangelist Shelburne, resulted in 74 added.—Sumner T. Martin conducted a short meeting at the West Side Church, W. O. Thomas, pastor.—Wednesday evenings at Linwood Boulevard, B. A. Jenkins, pastor, are now given to Bible Study after the Round Table idea and attendance usually exceeds 100.—Union Thanksgiving services of our Kansas City churches were held at Hyde Park Church. The sermon was preached by Brother Burris A. Jenkins.—Independence Boulevard Church held a four week's meeting with the Brooks Brothers as evangelists and the Netz Sisters as singers. About 200 persons were added.—Twenty-three were recently added at Sheffield, S. G. Clay, pastor, was aided by J. I. Orrison, who is now located at 417 Olive st.—Our colored brethren of the city have been so fortunate as to secure a building at 18th and Woodland, a very desirable location for them and Brother Little is their minister.—J. L. Thompson held his own meeting at Sixteenth and Forest. He was assisted by Brother Tapp as singer and Mrs. Percy Kendall as personal worker.—Sunday closing of groceries, barber shops, cigar stands, etc., has been in force here for a month now. Sunday-closing of the theatres is expected to follow. Judge William H. Wallace, of the Criminal Court, is responsible for the matter.—The First Church closed a short meeting with 67 added. L. J. Marshall, of Independence, preached and other work was done by home forces. The church was greatly benefited by the brief evangelistic campaign. A "Win One League" of over 30 members did much personal work.—A heroic effort to increase attendance at the mid-week meeting at Independence Boulevard Church is meeting with success and several hundred people are attending each week. Many of the members signed a pledge to attend.—The Jackson Avenue Church, F. L. Bowen, pastor, which has been worshiping in a tabernacle since the burning of its building last spring, had commenced to rebuild when a bank failure tied up all its available funds. What the congregation will do this winter remains in doubt.—Upon the occasion of a recent visit of President F. E. Clark and General Secretary William Shaw, of the United Society of Christian Endeavor, the Kansas City Endeavorers pledged $1,000 to support an Endeavor field worker in China.—The Christian Endeavor Federation of our churches is trying to introduce and promote Mission Study in all the societies of greater Kansas City. Several societies have a flourishing class. The best book used is Dr. Strong's "Challenge of the City."—The Budd Park Mission has completed and occupied the basement of its new church. This marks an era in the life of this mission. A protracted meeting is in progress with S. W. Ney of Central Church, Kansas City, as evangelist.—Hyde Park Church held a pioneer service on a recent Sunday. Over fifty members of the "Old Men's Association" of Kansas City were present. T. P. Haley talked of Miniscenses. The sermons morning and evening were preached by A. W. Kokendoffer, of Mexico. Enough money was pledged during the day to relieve the church of all indebtedness, some of which has been in existence for a long time.

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BOSTON.

A Tennessee Meeting.

The church at Harriman, Tenn., has enjoyed a splendid meeting. Harriman is a cultured, conservative town with a population unusually hard to interest in a religious way, although from the point of view of morals both public and private, it will take high rank with any community of similar size in the world. From the beginning the meetings were well attended. James T. McKissick, of Nashville, is a forceful, eloquent and ready speaker, with a genuine vein of humor which prevents even the suspicion of a dull phrase in his sermons. He is a K. U. and Harvard man and one of the very best personal workers in the brotherhood. Captain S. O. Murphy, of Springfield, sang his way into the hearts of everyone. Possessing a tenor voice of extraordinary range and quality and a commanding presence, he likewise has all the graces of the polished Christian gentleman. There were thirty additions to the church, fifteen by baptism.—Frederick D. Kershner.

Armington (Ill.) Meeting.

The Christian Church at Armington, Ill., just closed the greatest meeting in its history. This is one of the oldest congregations in the state, having been organized in 1829. It has had some of the ablest men in the brotherhood as its ministers, the present one being John C. Lappin. One year ago a new $14,000 church building was erected, and money is now being raised to erect a parsonage.

In this revival of four weeks, there were 135 accessions, 105 being baptisms. Among the converts, 79 were males (62 being men) and 56 females.

F. A. Sword, pastor of the church at Polo, Ill., was the evangelist. Too much cannot be said in praise of his work. He is a young preacher of exceptional ability. He knows the Word and has a winning personality. One of his strong points as an evangelist is his exhortation. There were ten accessions at the last service. The meeting should have continued longer. Brother Sword is contemplating entering the evangelistic field next year.

The chorus of sixty voices did faithful work throughout the meeting. The night following the close of the meeting a reception was given for the new converts, and five men responded then to the invitation.

I sing next at Weldon, Iowa.

Charles E. McVay, Song Evangelist.

Winning Souls at Cherokee, Ok.

We closed a five weeks' meeting which resulted in 52 more souls added to the church. This is the fourth meeting I have held here in a little more than a year. Prof. C. M. Bliss of El Reno, Okla., assisted us in song the last three weeks. We all love Brother Bliss. If our place of worship had been twice as large we would have easily filled it and the results would have been greater. Our reception to new members was a high-tide mark. The Lord continues to bless our work and we are glad. We shall hold another meeting here in February.—G. J. Chapman, minister.

Pinkerton at Ravenna, O.

Our meeting conducted by evangelists Pinkerton and Saxton closed with 55 additions, all adults but five. Twenty-nine were by confession of faith. There being no Baptist church here a number from that denomination took fellowship with us. There is no one like Brother Pinkerton. His sermons appeal to the thinking element of the community and leave a profound and deeply spiritual impression on the heart. The church has been wonderfully strengthened. It was a revival that revived. Brother Saxton's solos were specially fine, and no one who has heard Mrs. Saxton on the violin can doubt that she has indeed consecrated that instrument to the service of God.—M. E. Chatley, pastor.

Healthful Cereals.

It is a great satisfaction to lovers of cereals to know that there is *one* line of cereal products made, not to meet the competition of worthless so-called breakfast preparations, but rather for people who are determined to have the best and most healthful foods.

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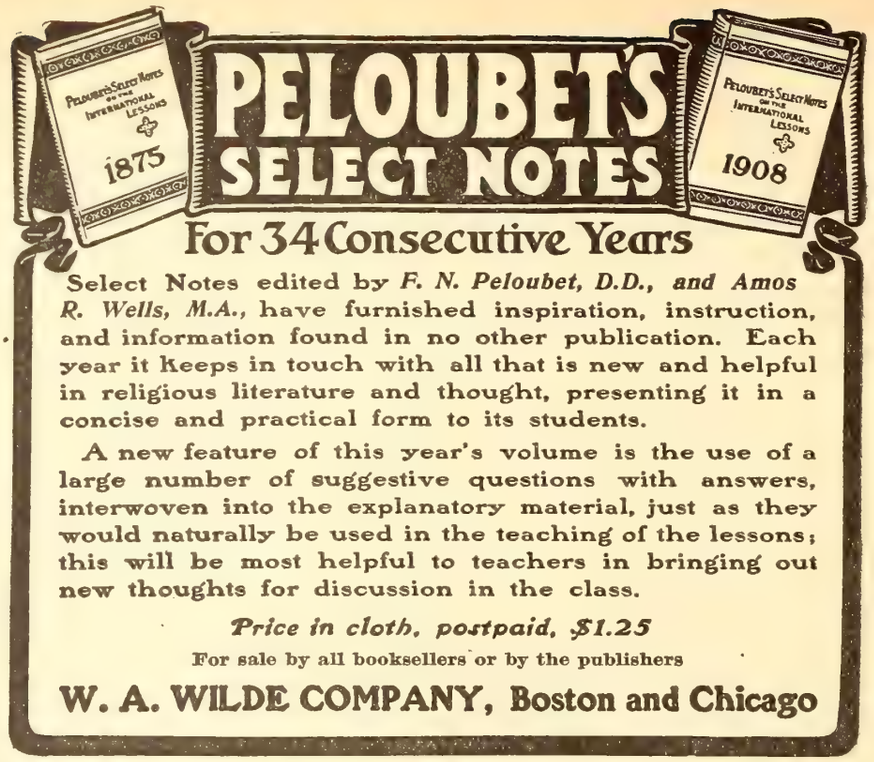
The new church at Yellow Grass, Sask., has organized a Sunday-school with an enrollment of 32 scholars. Charles Bailey, editor of the local newspaper, is their superintendent. A pastor will be located at once and a church building erected in the spring. Brother Freeman, assistant superintendent of Baptist missions, called on the writer recently to discuss plans looking toward the union of Baptists and Disciples in Regina, also to arrange for the writer to hold a series of meetings for the Baptists at Weyburn. Charles Burton, a wealthy young farmer near Yellow Grass, has rented his lands and will devote his life to the evangelistic work in Western Canada. J. A. L. Romig has been holding a series of meetings at Red Deer, Alberta, assisted in song service by the Cane sisters from Milestone. The interior work on the church at Milestone is completed and we now have the best building in town.

A. R. Adams.

A Marvelous York in Los Angeles.

They say that the Pacific coast cities are hard soil for the seed of the kingdom. And there is much truth in the statement. Nevertheless in this "City of the Angels" may be seen the most remarkable, if not the most phenomenally successful work among the Churches of Christ, if one takes into account the element of time, limited original resources and present substantial achievement. At least this is my conviction after preaching to this church for twenty-five days and studying its character and life. I refer to the Magnolia Avenue Christian Church of which Jesse P. McKnigat is pastor. Only three years ago last February this church was organized by its pastor out of a little Sunday-school of thirty-five, with a charter membership of 87, in the heart of one of the most popular and populous sections of this beautiful city. It has already built two churches—the commodious and convenient edifice in which it worships—one of the very best in our brotherhood in Southern California, at a cost of about $27,000, and a chapel for its mission at a cost of about $4,000, and it has provided for all its debt. A statistical report made at its third anniversary service shows that the church has averaged about $14,000 per year. The gifts to missions alone last year aggregated over $3,000. Its present membership is more than 650, heartily united. In the almost four years prior to October 27 this church had never had a revival—or to speak more correctly it had had one continuous revival from its beginning—only four Sundays passing without additions to the church. Its Sunday-school—perhaps the largest among our people in California, averaging 400 for the month of November—is practically all that are of available age in the church. So closely does this pastor glean. So our meeting was truly an experiment. But it was a glorious experiment. It would have been an inspiration and a joy both to evangelist, pastor and people, if there had been no visible results. But there were results. Of the visible we may mention the 123 added to the church, of whom six were children and more than $900 subscribed by new members of the current fund, with forty yet to hear from and every department of the church strengthened by a large acquisition of new force. But perhaps the invisible results are more worthy of notice by the all-seeing eye. The Magnolia Avenue Church is the most glorious illustration known to me of what the Master's man, who is also a masterly minister, can do for the Master in less than four years. Among the men who are making our cause on the coast Jesse P. McKnight must be given a place and the Magnolia church as a vital, spiritual, religious force, is second to no church among the Churches of Christ on the coast.

H. O. Breeden.



A Note from Berkeley.

The last Sunday in November was a day which will be long remembered by the Berkeley Christian church. The day had been set by Brother McCash as a "home coming day." In addition to a general invitation to the congregation to attend, special invitations were sent out to numerous friends of the church to be present. In the morning the usual services of the church were observed. Immediately after the close of the services a large number of the members and their friends repaired to the basement where luncheon had been prepared. At 2:30 o'clock another service was held and Brother McCash delivered an impressive and inspiring sermon in which he laid great stress on the privilege and nobility of Christian service and the spirit which should characterize it. In the evening the usual services of the church were observed. Throughout the entire day Brother McCash seemed to be at his best and his preaching was exceptionally fine. There was a tide of spiritual power of which all present seemed to be conscious. Six persons were added to the church—two by confession.

Brother McCash has held only twenty-one services since coming to Berkeley, and yet fifty-five persons have been added to the membership of the church—more than one-half of them by baptism and statement. The church is taking on new life. Every department is growing. Especially is this true in the case of the Endeavor societies and the Sunday-school. The latter has more than doubled in attendance in the last three months.

Already Dr. McCash has sprung into prominence, not only in Berkeley but throughout the entire bay district. He is a preacher of "the Word." He is "instant in season and out." He knows the doctrine and preaches it with persuasive power. Never before has the Berkeley Church been more hopeful. Never has it been confronted by a brighter outlook. It blesses God that it has been able to secure such a leader.

H. D. McAneney.

Berkley, Cal.

Idaho Notes.

The financial stringency is likely to shut down the university plans for the Boise brethren. In this event we will not have the new church house for five years. The present building is entirely adequate for the present membrship, but it does not come up to the other church houses in the city. Boise is getting to be a city now of large dimensions, and it is already quietly hinted that the second church for the city will be started in the near future, when our people will nourish a bouncing offspring of their own as the Second Christian Church of Boise. This is a secret to date, but is that sort of a secret that can not be kept quiet longer.——Payette is about to have the second church house and organization. This is a town of 3,500 people and here the offspring would not get along as well as its brother in Boise, but yet it might make it win. In the West when membership reaches a little better than the three hundred mark it appears to be swarming time. Whenever they grow a queen cell the swarm is sure to follow. The Payette church building will not accommodate the enitre membership, and something will have to be done before long.——Idaho has a few churches that draw pretty heavily on the mission funds, while newly born or unborn churches get no help.

B. W. Rice.

Caldwell.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 2712 Pine street, St. Louis, Mo., on Tuesday, January 7, 1908, at 10 o'clock A. M. for the election of directors and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, President.
REUBEN BUTCHART, Secy.

St. Louis, Dec. 5, 1907.

AT SEVENTY-FIVE
AND OTHER POEMS

The above-named book, by W. T. Moore, is the most beautiful volume that has ever borne the imprint of the Christian Publishing Company. A surprisingly large quantity of pure gold was consumed in decorating the cover. The poems are printed on heavy linen paper—the pages look like parchment.

In the contents of the book are found the humor and pathos, the learning and philosophy that have made this venerable, yet ever young scholar, the most picturesque figure among our churches to-day.

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For sale by Christian Publishing Com pany, St. Louis, Mo.

Dedication at Hood River, Ore.

The little church of eighty members at Hood River, Ore., has placed itself on the roll of honor for heroism and breadth of vision. Two years ago W. A. Wood was called to the ministry of this mission of the Oregon Christian missionary convention, and they at once began planning for the erection of a church home. A beautiful site opposite the high school was purchased and work soon began on what is now much the best house of worship in this chief center of the Orchard district of Oregon. The property cost a little over $5,000. The extension board grant a loan of $1,500, but to secure it $1,900 had to be raised. Brother Wood and his people had made all possible preparations for the dedication services December 1, and called me to assist. F. L. Cook and members of his church choir had come down from The Dalles to lead the singing. F. E. Billington, state secretary, H. L. Ford, of the Valley church, and several of his members, and members of the church from Mosier and Odell were present and helped. When, after a season of real Christian giving, we were able to announce that the whole amount needed had been secured there was a season of great joy. I enjoyed my privilege. Morton L. Rose.

North Yakima, Wash.

Forward Strides at Roswell.

The Hamlin and Daugherty meeting had a happy closing last Lord's day, when our new building was dedicated free from debt and amid the rejoicing of a united and consecrated membership. The building was enlarged and modernized at a cost of $7,000. To pay for heater, new seating and all outstanding bills, $2,400 was needed. This was soon subscribed under the tender appeal of R. R. Hamlin. The building is of brick, plastered with cement on outside for "old mission" effect, and finished and furnished on the interior in "Old Mission." The auditorium has a seating capacity of 600 besides gallery and pastor's study. It is heated by the furnace from the basement, and has seven large triple art glass windows. It is one of the handsomest and most convenient houses of worship in the Southwest.

I came to Roswell from Richmond, Mo., four years ago for my health. Under the blessings of God I have been enabled to do the best work of my life. Over 400 have been added to the church, the Bible school has been more than doubled and every department of our work greatly enlarged.

In an experience of eighteen years as a pastor I have never associated with a stronger evangelistic team than R. R. Hamlin and Leonard Daugherty. The immediate result of the meeting was 73 additions, mostly by primary obedience. C. C. Hill, minister.

Roswell, New Mexico.

Good Work in Oregon.

Our meeting in Medford with J. N. McConnell as evangelist, and G. A. Butler, the blind man, as soloist and chorus leader, continued four weeks. It was a splendid meeting, 35 becoming members of the local congregation, a goodly number by confession and baptism. The work in Medford is strengthened in members, influence, hopefulness and in finances. The pastor's salary was increased $400. To district work $60 was pledged. Brother McConnell is a successful soul winner, a man of splendid personal appearance, a fluent speaker and fearless, yet kind in his presentation of truth. Large audiences were in attendance, and a new house of worship will be a necessity. G. A. Butler, the blind singer, is a man of splendid ability as soloist and choir leader. His gospel songs added to the power and influence of the meeting.

To those who are conversant with the Medford church and community and the conditions here, this year's work and this meeting will be seen to be a great victory for the cause of Christ. A new condition, and for the better, is rapidly working out here. A new zeal, earnestness and expectation and desire for larger things is being developed. Seventy have been added to the church since January 1, 1907.

Marion F. Horn, minister.

Good Times on Hiram Hill.

There is "something doing" in Hiram nowadays. Early in November President-elect Miner Lee Bates visited the hill for the first time since his election. A meeting was held in the auditorium, which was addressed by President Bates, and by representatives of the faculty and of the student body. In the evening a banquet was held in the church parlors, which was attended by about 150 of the town's people, faculty and students. On the day following Mr. Bates attended a meeting of the board of trustees in Cleveland, and a banquet was tendered to him in the Euclid Avenue Church. The unprecedented enthusiasm awakened by the president's visit is still stirring in Hiram. On Sunday evening, November 24, a rally was held in the interest of the Ohio Education Society. This is an organization which is seeking to promote the interests of Hiram among former students and especially among the churches of Ohio. Short speeches were made by Professor Wakefield, by Miss Folks, secretary of the society; Mrs. Pounds, its president, and by Messrs. Baker and Teachout and Miss Robinette, representing the students. Dr. H. C. Hurd, treasurer of the society, presided. The meeting was full of what the boys call "zip," and if you don't know what that is you will be obliged to come to Hiram and find out. On Tuesday morning, November 26, a most remarkable meeting was held at the college. It had been suggested that an effort be made to enlist the students in the general advance movement, but in this the students themselves had taken the initiative and little remained for the older folk but to look on and admire the skill with which the young people marshalled their forces. After addresses by John E. Pounds, of the board of trustees; J. O. Newcomb, secretary of the college, and Prof. Charles T. Paul, representatives of the various college classes, told of the Each-One-Win-One League proposed by the students, and of plans already in operation for aggressive work. If Hiram does not grow it will not be the fault of the students, judging from present indications.

The trustees are not idle, but are working quietly to secure the additional $100,000 of endowment which is so sorely needed.

The attendance shows an increase of about 6 per cent over that of last year. All things considered this is an excellent gain, and helps to show that times are good on Hiram Hill.

Hiram, O. Jessie Brown Pounds.

SUBSCRIBERS' WANTS.

Advertisements will be inserted under this head at the rate of two cents a word, each insertion, all words, large or small, to be counted and two initials being counted as a word. Advertisements must be accompanied by remittances to save bookkeeping.

CHRISTIAN ENDEAVOR quarterlies; 50 cents per dozen. Address N.Ferd Engle, Humboldt, Kan.

SONG EVANGELIST.—Lucile May Park, song and assistant evangelist, still has some open dates for 1908. Address 710 9th st., Des Moines, Ia.

THE CHRISTIAN COLLEGE, Dexter, Mo., offers a unique and special course to ministerial students. One year's residence, then preaching and home study. Investigate.

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PREACHER NEEDED.—The church at Abingdon, Ill., will need a preacher about the first of the year, and is now ready to correspond with ministers of experience and ability. Address F. W. Reynolds, Clerk.

SEND for catalog of Christian University, Canton, Mo. Departments—Preparatory, Classical, Scientific, Biblical, Commercial and Music. For ladies and gentlemen. Address Pres. Carl Johann, Canton, Mo.

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Poems and Songs

The thousands who have read the exquisite poems sung by the talented THOMAS CURTIS CLARK, and printed in the Christian-Evangelist and other papers during the last four years, will be delighted to know the author has at last yielded to the solicitations of admirers and is having the best of them bound in book form.

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The Christian Publishing Co.,
St. Louis, Mo.

Christian Endeavor

January 5, 1908.

True Blessedness.

DAILY READINGS.

M. Blessed like Abraham.	Isa. 51:1-3.
T. The Marriage Supper.	Rev. 19:5-9.
W. Knowing Christ.	Matt. 16:16, 17.
T. Hearing the Joyful Sound.	Psa. 89:15-18.
F. Blessed in Belief.	Luke 1:39:45.
S. Blessed n Forgiveness.	Psa. 32:1-5.
S. Topic.	

THE CHRISTIAN-EVANGELIST wishes all Christian Endeavorers a happy New Year.

"Blessed is the man who—" Who would not have a blessed life this new year! How can it be realized and kept? Is it possible for us all? It is possible and it may be realized through God's favor. This first psalm gives us a picture, we might say the picture, of the blessed life.

Why not begin the new year by committing this psalm to memory if you do not already know it. Put it in your heart that it may become the first and most beautiful and most loved song of the heart. Why not make it your ideal for 1908? It will assure your own blessedness and will make you a blessing.

Why not commit also the beatitudes which fell sweet from the lips of Jesus? Surely he knew where blessedness was to be found, and certainly he came to teach it and to demonstrate it. The eight beatitudes furnish an octave of blessing for the song of the heart.

In the psalm we first learn where blessedness is not to be found. The three negations should be accepted as the experience of the godly man who wrote the psalm. The experience of the intervening centuries and of our own limited experience and observation confirms the truth. Blessedness is not found in the "counsel of the wicked." Why then should a young Christian accept a non-Christian's definition of a good time, or accept his standard of enjoyment?

Nor is blessedness found in "the way of sinners." If you want a "good time" you will part company with your young friends who are sinners. Their way does not lead to happiness. "The way of the transgressor is hard."

Nor is blessedness found in "the seat of the scornful." Have you friends who scorn the Bible, the church, the Christian life? Do you sit with them in the places they choose for themselves? Do you participate in their pleasure? You will not find blessedness there.

Over against these three negatives is the one positive assertion in strong contrast, "But his delight is in the law of Jehovah; and on his law doth he meditate day and night." Here is the secret of blessedness to the man who wishes to be happy.

Do you delight in your Bible? Do you read it with such appetite that you think of it day and night? You are pledged to daily Bible reading. Is it irksome? Do you neglect it? You are in that case making your happiness impossible.

What is the blessed life like? "Like a tree planted by the rivers of water." How beautiful the trees were last summer. How eagerly we wait the coming of spring time to bring back their beauty. Your life may be as beautiful, as fragrant and as fruitful as a tree. This is blessedness.

And what does Jesus say? "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Surely life will be blessed, yours and mine, when the kingdom of heaven is realized. And the hopeful thing about these beatitudes of Jesus is that the kingdom of heaven is promised for this earth.

This is an invitation for you and me to seek its realization in our own lives. This will make [illegible]. How is it to be done? Jesus said we should pray "Thy will be done, as in heaven, so on earth." Can you not consecrate yourself this new year to two things,—that you will delight yourself in the study of God's word, and that you will do his will as fast as you learn it? This is the way of blessedness which opens before you.

Midweek Prayer-Meeting

By Charles Blanchard.

First Things First.

Topic January 1, 1908.—Gen. 1:1; John 1:1; Matt. 6:33; Luke 9:59, 60.

A new beginning always holds the promise of better things. So let us be glad at the commencement of another year. But what we do will depend on what we put first in the new year as in life. "First things first" is a good motto for the new year and for the new life we are proposing to live. "In the beginning God" is the first revelation of the Bible. And the recognition of God in all our lives is the first thing. "For he that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him." No life can be anchored that is not settled in the conviction that God is and that "God is good," as Whittier sings in his "Eternal Goodness." It is not enough to believe simply that God is. Many a man believes that and goes his own way in sin and selfishness. Many a woman believes that and, like the wife of Job, would have her husband "curse God and die." There is a deal of the sort of faith that Job's wife seemed to have. Perhaps she is not a fair representative of womanhood, for women are supposed to have more faith than most men; but the sad thing about it is that the frivolous and faithless women are not few in the world to-day. To have and to hold fast the faith in God and his unfailing goodness and faithfulness is the only security for the soul in the stress of life's labors and losses. The great epic of Job will forever be true as a picture of the mighty struggle of the mortal with the material and the conflicts which grow out of our material surroundings, with the sufferings incident to earthly losses. To hold fast faith in the Almighty in the midst of it all is the triumphant thing in every age and in every condition. The justification of Job is the justification of God and of all good men and an illustration of the triumphant faith that will not confess to wrong-doing when the heart is innocent. Like Sir Galahad, "His was the strength of ten because his heart was pure."

Great words are few—great words are these:
Let Him do with me as He please—
Let loose the whirlwind, let the world
Grow dark at mid-day; houses be hurled
From their foundations, children dead—
These are the greatest words man ever said:
"The Lord gave and the Lord hath taken away—
Blessed be the name of the Lord!"

These are the words of faith and not of fate;
These are the words of love and not of hate;
These are the simple phrases such
As they have learned who suffer much;
Whose hopes have crumbled into dust,
Whose hearts have tendered into trust!—
"The Lord gave and the Lord hath taken away:
Blessed be the name of the Lord!"

Lord, touch me very gently, only make
Me know in love the way I take.
Try me that I may come forth as gold
From the hot furnace. Let me behold
Thy face in righteousness and peace—
Out of the whirlwind bring release!
"The Lord gave and the Lord hath taken away:
Blessed be the name of the Lord!"

And only as we put first things first and seek first the kingdom of God and his right[illegible], can we say these words. Dear Master, help us this new year to seek the first things, which are also the abiding, because the eternal things. And may we labor for the things that abide unto eternal life, remembering that we are called to receive an inheritance.

NEW METHODS Methods of Sunday-school instruction are undergoing a rapid transformation. **CONSTRUCTIVE BIBLE STUDIES** A set of text books for those who wish to do systematic work in the Sunday school. Write today for circulars and specimen pages.

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Address Christian Publishing Company, St. Louis, Mo.

Sunday-School

January 5, 1908.

The Word Made Flesh.—John 1:1-14.

Memory verses, 1-4.

GOLDEN TEXT.—The word was made flesh and dwelt among us.—John 1:14.

The lessons for 1908 provide for six months in the gospel of John and six months in the historical books of the Old Testament from the establishment of the monarchy by Samuel and Saul until the end of Solomon's reign.

The gospel of John differs from the other three, which are called the Synoptics, partly in its method of treatment and partly in the ground which it covers. If we had only the gospel of John as our source of information about the life of Jesus we should say that his ministry occupied about one year and that most of that time was spent in Judea. We would know of only two brief visits to Galilee. We would suppose that most of his ministry was in or near Jerusalem.

John's gospel was unquestionably the last of the gospels to be written and is among the latest books of the New Testament. Criticism has attacked it vigorously, but the outcome of the critical process is a more certain assurance that the book really was written by the apostle whose name it bears, and not by some anonymous Alexandrine theologian of the second century.

The character of the book is largely determined by the fact that John was essentially a thinker and not a mere reporter. He was a profound thinker who reflected for more than half a century upon the words and deeds of Jesus before he made his record of them. In that time some things which had, at first, seemed important, fell into a secondary place, and others which had seemed less significant when he heard them in his youth became profoundly significant as he reflected upon them in his old age. This may account both for the difference in subject-matter and for the difference in treatment between John and the Synoptics.

The so-called Prologue to John's gospel (1:1-18) is the earliest of all history. Its "in the beginning was the word" antedates that other "beginning" in which God created the heavens and the earth. First of all, before all created things was God, existing as a divine being and also as a divine power capable of expressing himself in terms of material things through the exercise of that power in creative activity.

Hebrew thought, after it had succeeded in identifying the Jehovah of the Jews with the Creator and sustainer of all things, was sometimes troubled to understand and state the relation which a perfect and infinite God could have with an imperfect and sinful world. So "the angel of the Lord" was sometimes introduced to serve as the agent through whom God worked, so that he might remain holy and unapproachable without becoming too remote and ineffective. Sometimes it was the "Word," an undefined and indefinable something which represented the creative and revealing power of God without representing his unapproachable person and presence. As the priesthood was a device for establishing, for purposes of worship, a connecting link between a holy and inaccessible God and a lowly and sinful people, so this conception of the angel or the Word of Jehovah was intended to bridge the gulf between the perfection of absolute divinity and the imperfection of the world which he had created.

This conception of the Word as a link between the divine and the human was already familiar to both Jews and Christians in the latter part of the first century. John puts a new meaning into it. This Word, as conceived heretofore had in reality separated instead of connected God and man, because it had introduced a new being between them which was not obviously or clearly connected with either. John undertakes to say that the Word is not a mere abstraction, an imaginary and vague being that is really neither God nor man, but that the Word was really God, the eternal embodiment of his creative power and wisdom, and also really man, through becoming flesh and dwelling among us.

We can not hope fully to fathom the deep theology of this Prologue, with its Logos doctrine, but we can see the vital truths which are stated in a few of its verses. Among the greatest of them is this: "In him was life, and the life was the light of men." It was not merely as the embodiment of divine power or of divine truth that Christ became the guide and leader of men. It was because he had, in the fullest and richest sense, the life of God in him. Only life begets life. A revelation in mere words would have been as ineffective as a revelation in mere material creation. What was needed was a revelation of the thought and will and character of God in terms of human life. This Jesus gave when the Word became flesh and dwelt among us.

Busy People's Bible Course.

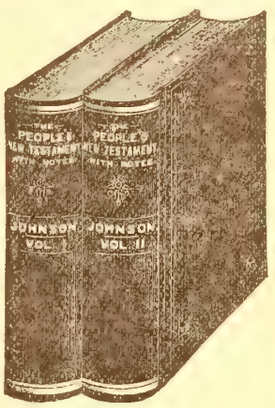
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Cloth—35 cts. per copy, postpaid; $3.50 per doz. not prepaid; $25 per 100, not prepaid.

The space usually accorded a self-laudatory preface, the Editors have modestly given to the "Doxology" and "The Lord Is In His Holy Temple."

The merits of this book predict it will quickly come into widespread usefulness. We wish to accelerate this movement. Samples will be sent on application, on condition they be returned if order does not follow.

CHRISTIAN PUBLISHING COMPANY.
St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the work. It is especially requested that additions be reported at once by confession and baptism or by letter.

Arkansas.

Arkadelphia, Dec. 16.—One added by letter at last appointment and three by statement at Amity.—E. S. Allbands.

Bentonville, Dec. 16.—Three additions recently.—J. W. Ellis.

Canada.

Milestone, Sask., Dec. 16.—Two additions, 1 by confession.—A. R. Adams.

Illinois.

Abingdon, Dec. 16.—Three added since last report—2 by letter, 1 by confession.—H. James Crockett.

Albion, Dec. 19.—One confession at prayer-meeting; six baptized.—D. W. Conner.

Glasgow, Dec. 20.—Meeting eleven days old; interest growing; 6 additions, 3 confessions. Close Sunday night.—J. Richard Campbell, evangelist.

Berlin, Dec. 2.—Meeting led by G. H. Rowe, of Sidell, closed with 8 added—7 by baptism.—J. W. Bolton.

Kinmundy, Dec. 2.—Five added yesterday at Smith's Grove, 4 by baptism, making 20 received here recently; 13 added at Bethel in the last four months, 9 by baptism; 1 confession at Lovell Grove.—W. J. Simer.

La Harpe, Dec. 16.—John R. Golden, of Gibson City, has just closed a meeting with 27 additions, mostly by confession.—L. G. Huff.

Mt. Sterling, Dec. 17.—Meeting closed with 25 additions, 12 by confession. E. G. Tuckerman and wife, of Chicago, assisted us, Brother Tuckerman leading the singing and his wife conducting a Bible drill for the children. W. A. Haynes, the pastor, did the preaching.—C. H. Bell.

Virden, Dec. 18.—Closed our meeting here with W. H. Camron, of Lincoln, Neb., with 10 additions. Am now assisting Sumner T. Martin at Auburn; 11 added.—Mrs. H. J. Hostetler.

Atlanta.—Assisted Ralph V. Callaway, the pastor, in a meeting resulting in several additions, and membership greatly revived. Am now assisting G. W. Ford, the minister at Owensville, Ind., in a meeting.—Elizabeth Baird, singing evangelist.

Denver, Dec. 19.—E. V. Spicer and E. M. Douthitt closed meeting resulting in 41 additions—28 by confession.—B. H. Cleaver, Canton, Mo.

Milford, Dec. 17.—Four added since last report.—L. P. Builta.

Sumner, Dec. 16.—Six added at my regular appointment yesterday—3 by confession. Teacher-training class was organized.—Willis M. Cunningham, Indianapolis, Ind.

Indiana.

Dana, Dec. 16.—Six additions to date. Fine interest and splendid prospects.—H. R. Lookabill, evangelist.

North Salem, Dec. 20.—Meeting with home forces closed with 21 added, mostly adults.—E. S. Conner.

LaFontaine, Dec. 16.—Three added since last report—1 by baptism. Work in fine shape.—A. L. Martin.

Scottsburg, Dec. 14.—Four additions recently—1 by baptism.—D. L. Milligan.

Iowa.

Des Moines, Dec. 16.—Ministers' meeting reports: Central (Idleman), 4 confessions, 4 by letter; Chesterfield (Finkle), 1 confession; Highland Park (Eppard), 2 by letter; University Place (Medbury), 5 confessions, 5 by letter; Capitol Hall (Van Horn), 1 confession. Over 2,700 in the Bible schools of the city.—John McD. Horne.

Keosauqua, Dec. 16.—T. J. Davis, of Tuscola, Ill., is assisting us in a meeting—13 confessions.—Josie Ballou Sherman.

Japan.

Tokyo, Nov. 25.—Five baptisms since last report. Others are seeking the way. Work is prospering.—W. D. Cunningham.

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Kansas.

Atlanta, Dec. 16.—Just closed meeting with 22 additions.—W. H. VanDeusen.

Lyons, Dec. 16.—One addition at prayer-meeting; 292 at Bible school, with $56.37 collection and 51 new scholars; 48 young men in my class.—W. L. Harris.

Manhattan, Dec. 16.—Three added yesterday.—W. T. McLain.

Nortonville, Dec. 19.—Meeting continues; 27 added to date.—O. L. Adams, Living Link evangelist.

Wichita, Dec. 16.—Sixteen added at Central Church yesterday at regular services.—E. W. Allen.

Douglass, Dec. 13.—Am assisting O. L. Sumner, of Missouri, in a meeting here. Just closed

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LITERATURE OF TO-DAY.

(Continued from Page 1650.)

tation which may help to fix it in mind and indicate its application to the life of the day. The get-up is attractive, and the value of the little production great to him who will take it as part of his daily food.

✣ ✣ ✣

"FOLK-MCQUIDDY DISCUSSION ON THE PLAN OF SALVATION," between Edgar E. Folk, D.D., editor of the "Baptist and Reflector," Nashville, Tenn., and Elder J. C. McQuiddy, editor of "The Gospel Advocate."

This is a recent discussion appearing first in the "Gospel Advocate" and the "Baptist and Reflector," conducted by their respective editors, and discussing such questions as were commonly discussed between Baptists and Disciples a quarter of a century ago. This method of extending the knowledge of the truth is largely discounted at the present time and the conditions must be rare and exceptional which would justify any longer a religious debate. Neither the Baptists nor the Disciples of Christ would choose these men as their representatives if they desired to put forth a statement before the world of the positions which they respectively occupy.

✣ ✣ ✣

FOR THE BEST THINGS. By J. R. Miller. Pages, 300. Price, 65 cents net; cloth, 85 cents. T. Y. Crowell & Company, New York.

The author of "Silent Times," "Come Ye Apart," and a dozen other excellent books, has his own place in our literature. His keen insight into and practical, yet poetic, treatment of the heart-life problem is unique. His latest volume is an appeal to the highest impulses. There are twenty chapters on such themes as "Doing Impossible Things." "Crosses," "Reserve," and "Roots and Roses." The book makes you put behind you the thought of briars and thorns.

THE SINNER AND HIS FRIENDS. By Louis Albert Banks. Pages, 359. Price $1.30 net. Funk and Wagnalls Company, New York.

Dr. Banks is known especially for his apt illustrations in sermonic work. This volume is one of evangelistic sermons and they are readable and fresh. There are thirty of them. Our chief objection is that while they magnify Jesus Christ to the sinner and awaken an interest in him, they stop at that vital point where the sinner asks, "What must I do to be saved?" without giving the explicit directions to the inquiring man. They are altogether too general, it seems to us, to be effective at a critical point.

✣ ✣ ✣

THE WORLD TO-DAY.—This magazine is an evolution from the religious weekly, and is edited by a professor in the University of Chicago who has made a special study of certain New Testament problems. It has won for itself a place amidst the multitude of magazines, and we can cordially commend it as a helpful periodical in any home. Beginning in the December number is the first of a series of editorials in color, the theme of this one being "The Christmas Spirit Leavens Industrialism." These are to be a strong feature of the magazine during the coming year. Their purpose is to emphasize pictorially some of the sentiments that are now moving the American people. The pictures are to be non-partisan and generally non-political. They are, as Mr. Widney, the cartoonist, expresses it, "gunning for error—not its agents," and this error they will hit as hard as they can, but they are to have the saving grace of humor. Among other features planned for 1908 are a series of articles on "Our Colonial Empire" which will be illustrated, and the first of these is on "The Unknown Philippines" which proves a very interesting contribution to the December number.

a meeting at Arkansas City with 33 added. O. N. Roth, of Wichita, did the preaching.—V. E. Ridenour, singer.

Kentucky.

Middlesboro, Dec. 16.—During the past few months there have been 15 additions and over $1,599 raised for repairs.—A. Rector.

Millersburg, Dec. 12.—Meeting with home forces closed with 16 added.—J. D. Waters.

Missouri.

Cameron, Dec. 13.—At my regular appointments there have been the following accessions recently: Perrin 2, 1 by confession; Triplett, 1 confession; Garden Prairie 14, 11 confessions and a C. W. B. M. organized with 10 members. Work all prospering. Will continue at same places next year with increased salary.—W. D. McCulley.

Kansas City, Dec. 12.—Meeting at the Forest Avenue Church closed with 86 added—55 by confession. J. L. Thompson, the pastor, conducted the meeting, assisted by J. W. Tapp, of Ladoga, Ind., as singer, and Mrs. P. M. Kendall, of Columbus, Ind., as personal worker.—L. R. Snyder, clerk.

Monticello, Dec. 17.—Two confessions recently; 1 added recently at Lewistown by confession.—C. L. Harbord, Canton, Mo.

Kidder, Dec. 17.—Meeting increasing in interest; 4 additions to date—2 by baptism, 2 by letter.—B. F. Creason.

Louisiana, Dec. 19.—Four additions recently. Organized an Endeavor society at Center this month.—E. J. Lampton.

Shelbyville, Dec. 20.—Just closed meeting resulting in 33 additions. Will give half-time to this church, beginning January 1; also one-fourth time each to Warren and Plevna churches.—R. B. Havener, Windsor, Mo.

Roscoe, Dec. 16.—Six additions yesterday at regular services.—D. B. Warren, Osceola.

Nebraska.

Falls City, Dec. 16.—Two added yesterday. Work moving nicely in all lines.—D. L. Dunkleberger.

Trumbull, Dec. 17.—Meeting closed with 52 added—40 men. Brother Winston was the evangelist.—Ray E. Hunt.

New Mexico.

Alamogordo, Dec. 16.—Closed meeting with 31 added—12 by confession. Held services at the opera house, as we have neither church building nor parsonage. This is an important field. T. Vance has preached for them regularly this year.—N. B. McGhee.

Ohio.

Cleveland, Dec. 16.—Preachers' meeting, 15 present. Franklin Circle (Bagby), 1 by letter; Bedford (Freer), 7 confessions, 2 by statement; Dunham Avenue (Allison), 1 by confession, 11 by letter; Crawford Road (Tisdall), 3 by letter; W. Fiftieth Street (Griffith), 16 confessions, 2 letters; Lakewood (Salkeld), 2 by letter; Glenville (De Miller), 5 confessions, 29 by letter. Total additions reported, 79.—C. H. Freer.

Toledo, Dec. 13.—Thirteen additions recently.—Grant W. Speer.

Oklahoma.

Chandler, Dec. 17.—Meeting closed with 49 additions—40 by confession. Mark Sexson, of Stroud, did the preaching, assisted during the last week of the meeting by Brother Bliss, of El Reno, as singing evangelist.—Oscar Ingold.

Hobart, Dec. 17.—One confession last Lord's day; 128 in the Bible school.—W. A. Merrill.

Pennsylvania.

New Castle, Dec. 14.—Forty-seven added to the First Christian Church since last report.—Crayton S. Brooks.

Utah.

Salt Lake City, Dec. 17.—One added at regular service recently.—Albert Buxton.

Washington.

Washtucna, Dec. 17.—Three added recently—1 by baptism, 2 by letter.—G. M. Read.

Prescott, Dec. 11.—Meeting one week old, 12 added. Outlook bright.—Harris and Houser, evangelists.

West Virginia.

Wheeling, Dec. 19.—Our meeting closed with 44 added. Homer W. Cole, of Rushville, Ind., had charge of the music.—W. H. Field.

Changes.

Bacon, R. H.—Wagoner, I. T., to Clarendon, Texas.
Bennett, H. G.—Cozad, to Omaha, Neb.
Blakeslee, C. G.—Clearwater, to Norwich, Kan.
Burris, O. P.—Iona Falls, to Woodward, Ia.
Coffman, G. W.—Bizbee, Ariz., to Meeker, Colo.
Cole, J. B. Cheneyville, to Rosa, La.
Cooksey, Dr.—Indianapolis, to Greenfield, Ind.
Decker, M. S.—East Palestine, to Shreve, O.
Eldred, W. G.—Princeton, to Earlington, Ky.
Fisher, S. G.—Detroit, Mich., to Walla Walla, Wash.
Frost A, P.—Winona, Mich., to DeLand, Fla.
Gibson, J. N.—Milano, to Batson, Texas.
Goodnight, Cloyd—Frankfort, to Colfax, Ind.
Grimes, Frederick—Astoria, Ill., to Crawfordsville, Ind.
Hull, J. D. Kendallville, to Mishawaka, Ind.
Jackson, S. L.—Tuxedo, to Bonne Terre, Mo.
Johnson, M. S.—Litchfield, Ill., to McAlester, Okla.
Mavity, J. H.—Farmersburg, to Pine Village, Ind.
Messick, R. M.—Salem, to Halfway, Ore.
Milner, H. W.—Indianapolis, to Greenwood, Ind.
Organ, C. L.—New Sharon, to Defiance, Ia.
Outlaw, Cecil F.—Newton Grove, to Wilson, N. C.
Parker, V. L.—Swayzee, to Angola, Ind.
Prewitt, W. C.—Wellsville, O., to Niagara Falls, N. Y.
Ritz, H. F.—Anaconda, Mont., to Maryville, Mo.
Roberts, G. E.—Lake City, to Mason City, Ia.
Wells, C. E.—Griswold, to Chariton, Ia.
Wesley, John—Oregon, Mo., to Iola, Kan.
Wilson, J. L.—Farwell, Texas, to Texico, N. M.

Current Events.

(Continued from Page 1643.)

alarming wave of prohibition which is sweeping over the country has convinced them that the days of the lawless saloon are numbered. While it is, of course, not true that every saloon breaks the laws under which it is licensed, it is true that a very large majority of them do so, and that most of the rest are merely waiting until the local authorities get careless in order that they may do so with impunity. If the liquor dealers are really sincere in their desire to see the laws enforced and obeyed, it will presently occur to them, even if the saloons themselves obey the laws, that their business is responsible for a large per cent of the lawlessness and crime of the country. A really loyal citizen who sincerely "deplores the nonobservance of laws" can not long regard with satisfaction and approval a law-abiding institution which produces law-breakers.

The Tariff On Art.

Whether or not there is to be any general revision of the tariff before the election—and most obviously there is not—there is one item on the schedule which ought to be revised without delay. That one (besides the tariff on paper-pulp) is the duty on imported works of art. Our present tariff is a protective tariff. It is confessedly designed to protect the American producer from the unfair competition of the "pauper labor" of Europe. Almost the only class of American producers which does not ask for such protection is the artists. They are not afraid of competition. The more of it they can get, the better they are pleased. They realize that the more beautiful things people see, the more will people want to buy beautiful things. Free trade in works of art is the best protection for the American artists, and it is all the protection that he asks. The exclusion of the artistic products of foreign countries, so far as it is effective, dooms us to provincialism in respect to art, and that injures the American artist both professionally and financially. We do not believe that the immediate removal of this tariff—which is, in fact, based upon the Democratic theory of tariff for revenue only, and is a strikingly bad example of that sort of tax—would unsettle business conditions, precipitate panic or materially diminish the chances of Republican success in the coming presidential election.

As We Go to Press.

Special to THE CHRISTIAN-EVANGELIST.

Greeley, Colo., Dec. 22.—Closed to-night with 141 additions; membership increased two hundred per cent, Sunday School doubled; great rejoicing. Home for holidays; begin at Brokenbow, Nebraska, January 2.—Fife and Son, evangelists.

Special to THE CHRISTIAN-EVANGELIST.

Jacksonville, Ill., December 23.—Seventy teacher-training classes in Illinois with twenty-two hundred and four enrolled.—Clarence L. Depew.

Special to THE CHRISTIAN-EVANGELIST.

Akron, O., Dec. 22.—Brooks Brothers meeting closed with 222. Added 20 today. Great fellowship service Sunday afternoon, 1000 present; Akron's greatest meeting.—George Darsie.

Special to THE CHRISTIAN-EVANGELIST.

Seymour, Ind., Dec. 23.—Closed eighteen days' meeting here with 101 additions. Campaign throughout pervaded by the active and unselfish spirit of the minister, Harley Jackson. His salary increased one-third and new building enterprise on foot.—James Small.

Special to THE CHRISTIAN-EVANGELIST.

Mt. Carmel, Ill., Dec. 23.—Closed at Columbus with 803. Van Camp led music the last week. Ullom and Van Camp began here Tuesday; Mrs. Scoville and I came Saturday. First invitations yesterday; 55 converts. J. W. Kilbourne, pastor. Meetings being held in rink seating fifteen hundred.—Chas. Reign Scoville.

—If you will order us at once to send THE CHRISTIAN-EVANGELIST to a friend as a New Year's gift, we will get the presentation notice to his address by January 1. This will give him fifty-two delightful reminders of your esteem and thoughtfulness for him.

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Obituaries

Notices of death, not more than four lines, interesting items of early memory, one cent per word. Send the money with the copy.

BERRY.

Mrs. J. F. Berry, aged 59 years, born in Trumbull County, Ohio, Jan. 19, 1848, married March 17, 1868, died in Dexter, Mo., Nov. 12, 1907. This is the short record of a faithful and lovely woman, the wife of a minister of the gospel, whom we laid away only a month before. She was a blessing to many.—G. T. S.

CARR.

Carr-Burdette College, Sherman, Texas, is the monument to the memory of my dear departed wife, Mrs. O. A. Carr. She gave the last thirteen years of her life to the college. I feel that she literally sacrificed her life itself to the accomplishment of her high purpose; for I know that she toiled with mind and body beyond her strength, forgetful of self. She conceived the idea of building the college, a Home and school for Young Women; she conceived how the funds were to be secured, and I am sure that without her they would not have been secured; she planned the building, which was erected under her immediate supervision, and there is not an idea in it that is not hers. She toiled and planned to within a few days of her death, and expended all earnings on improvements for the college, that she might attain to her ideal. Her wishes are well known, and, according to her heart's desire that the college should continue right on with its work, her purposes will be carried out as nearly as possible. The physicians said her sickness was grippe; but convulsions followed; and still the physician replied to me: "Yes, she will get well. Her pulse is good, her temperature right: keep her quiet." I told Mattie this, but she did not seem to think that it was true. She seemed semiconscious, under the influence of medicine, and could not express her thoughts. She rested well until about six o'clock in the evening, and then her poor weak body became cold, hands cold, and finally face cold. Death was without a symptom of suffering; she seemed to be sleeping when she died. I could not think she was dead; but the unspeakably sad fact was before me: nor can I even yet take it into my heart as a reality. It is like a dream to me.

Her funeral was conducted by J. H. Fuller and A. O. Riall, assisted by R. D. Smith and by Dr. Clyce, president of Austin College.

For nearly forty years Mattie and I have toiled together. She took responsibility, financial and domestic, from me and bore it herself. I was as a child happy in its mother's arms, cared for and caressed; and, as a child, I trusted to her wisdom and good judgment, and felt that all was right when she approved.

My brethren who read this will forgive me for trying to say anything now while I am scarcely able to think at all, and they will pray for me, I know.—O. A. Carr.

Sister O. A. Carr, nee Miss Mattie F. Myers, was eminently fitted by nature and by culture for the work of an educator. She was born in Stanford, Ky., Sept. 18, 1846. She became a Christian at the age of 12 and at 19 she had established a school for girls at Lancaster, Ky. In her 23d year, she and Brother O. A. Carr were married. They went at once to Australia where they resided five years. At Melbourne, she established a school for girls. Before returning to America they traveled extensively in the Orient. In 1873 she became associate principal of what is now Hamilton Female College, Lexington, Ky. From here she went to Missouri and at Fulton established Floral Hill School for Girls. Later this and Christian College at Columbia were combined and she was associate principal for three years. While in this position she was tendered the Chair of English Literature in the University of Missouri which she accepted and held ten years. Failing health made it necessary for her to resign. She then spent three years recuperating, during which time she was diligently looking for an ideal place to plant a home and school for girls. She finally decided upon Texas and came to Sherman to immortalize what will be an abiding monument to her sacred genius. She had a definite, clear cut ideal. To the execution of it she brought untiring energy and indomitable perseverance. She was an intense lover of the beautiful and was always at ease in any company. She was quick to read people and hence was strong in the discipline of her school. Her whole life daily was absorbed in the things pertaining to the success of the school and in consequence she denied herself most of the pleasures of the social world. The glow of her life falls, like the dew upon the mown grass, all around about us.—J. H. Fuller, pastor Central Christian Church, Sherman, Texas.

COOPER.

George H. Cooper, who spent most of his life in Iowa, died in Los Angeles, California, on Oct. 16, and was laid to rest in the beautiful Rosedale cemetery of that city on October 18. I first met him as a student in Oskaloosa College in 1876. When our first vacation came I found myself unable to reach my home for lack of money. When no one else felt like helping me in this emergency, he came to my relief. Only those who have gone through such experiences can imagine how warm a place he has held in my heart all these years. Before his departure for California in 1904, his home was in University Place, Des Moines, Iowa, where for several years he held a responsible position in the University State Bank. He was for many years on the Official Board of the University Place Church of Christ. He was universally trusted and highly esteemed by all who knew him. He was born near Cedar Falls, Iowa, on October 10, 1854. On May 6, 1884, he was married to Miss Hattie Otterman, who, with her four children,—Lyle, Lloyd, Marguerite and Harold, are left to mourn this great loss. Brother Cooper leaves also a devoted sister, Mrs. Etta J. Smith, of Mt. Carroll, Ill. A host of friends in many states will join in this tribute to a true child of God.

"You may value the friendships of youth and of age,
And select for your comrades the noble and sage.
But the friends that most cheer me on life's rugged road,
Are the friends of my Master,—the children of God."

Alfred M. Haggard, Drake University.

KISER.

Levi Kiser was born in Green County, O., September 21, 1823. In 1828 he moved with his parents to Tippecanoe Co., Ind., where he grew to manhood and married Elizabeth K. Chester, who bore him nine children, seven of whom survive. She died in 1873. He obeyed the Gospel in early youth under the preaching of John O'Kane, and was tutored by such fathers of the Reformation as Hopkins, Coombs, Jamison, Longley and other pioneers. He was one of the pioneers of Leon, Kansas, and served the church acceptably as elder, as he did in Indiana, Iowa and later at El Dorado, Kansas, serving in this capacity in all nearly sixty years. After a useful life, he passed away at the age of 84 years, 2 months and 7 days, at the dawn of Thanksgiving Day, November 28, 1907. The funeral at the Leon Christian Church was conducted by F. J. Stinson, pastor of the El Dorado Church, of which the deceased was a member.

PARDEE.

Elias F. Pardee died at his home at Volga City, Ia., Oct. 22. He was a member of the Christian Church.

FLOWER.

Alfred Flower, eldest son of George and Eliza Julia Flower was born near Albion, Ill., July 8, 1822. He married Elizabeth Orange Oct. 31, 1846. To them six children were born and five survive them. Brother Flower passed away at the home of his daughter, Mrs. Elizabeth Flower Willis, Oct. 6, 1907. Austin P. Finley, minister of the Highland St. Church, assisted by Harry Minnich, minister of the Main St. Church, conducted the funeral services.

Alfred Flower was one of the pioneer ministers in the Christian Church. For sixty-five years he has labored in his Master's vineyard. Much of this time he was tirelessly engaged in ministerial labors in Illinois, Indiana and Kentucky, and through his ministrations many hundreds of persons were brought into the church. He was a wonderfully interesting expositor of the Bible. His wide reading and broad culture gave him command of an inexhaustible fund of illustrations which he used with fine effect, while at all times, from youth till the great summons came to go up higher, his beautiful consistent life as son, husband, father, neighbor, friend, and minister, exemplifying as it did the high ideal of the true Christian, was an inspiration to all who knew him. Wherever he preached he inspired confidence by consistency in life and transparent sincerity, and wherever he went he was universally loved.

During many of the later years of his life it was his custom to spend much of each winter in voluntary evangelistic work. In this way he journeyed over a great portion of Florida. A notable example of the fruitful result of this work is found in the flourishing congregations of St. Petersburg, Fla., which now, very largely through Mr. Flower's tireless labor, enjoys a comfortable church building. Most of his time not spent in Florida during the later years of his life was lived in New York City and in New England, where he did much acceptable preaching and other ministerial labors in the great metropolis and in Boston, Worchester and elsewhere. His closing years were spent with his daughter, Mrs. Maurice Willis, in Worcester, where he became greatly attached to the congregation of the Highland Street Church, with which he identified himself as a church worker. Throughout his long and useful life, wherever there was sorrow, trouble or hard problems and perplexities confronting others, he was quite the true shepherd, unwearying in his efforts to lessen the load, to [illegible] the path, to lift the cloud, and to [illegible] tangled skein. He was constantly [illegible] marking articles or passages for [illegible] and leaving the reading matter [illegible]s, with notation as to what he felt they would like or find especially helpful; and by many in the tastes and needs of each a study, he was in this as in other ways a true helper. He moved toward the land of eternal dawn serenely, yet ever alert to help the faltering pilgrims and to be a guide and staff to those less acquainted with the way or less able to bear the stress and strain of the pilgrimage. As he neared "The Land of the Heart's Desire" his anticipation of great and exceeding joy at meeting the Master and the entrance into the company of the blessed was enhanced by the knowledge that first to welcome him among those who had preceded him from the walks of home life, would be his devoted wife, one of the noblest women whose saintly life ever blessed a home and who journeyed by his side for half a century.

PAYNE.

Jas. E. Payne, minister of the Glasgow, Ky., church, died Nov. 13. He had been a sufferer for two years from a sarcoma on the right arm. Various specialists treated him from time to time, and though a brave fight was made for recovery, he lost strength and vitality gradually until the end. He was born in Hardin County, Ky., Sept. 21, 1868. He confessed Christ at the age of 13 and was baptized by A. P. Terrell, and married Miss Ida Brown, Collierville, Tenn., 1892. His wife and two daughters, Mary and Louise, ages 12 and 14 years, respectively, survive him. Soon after entering the ministry he went to Tennessee and spent three years in general evangelistic work, after which he was called to the ministry of the church at Milton, Ky.—the Mt. Bird church, made famous as the home of F. G. Allen. He spent six years in that field, and removed to Hodgenville, where he lived with his family five years, preaching for the church two Sundays in each month, also serving the churches at Boston, Larue County, and Litchfield, Grayson County. Since 1904 he devoted all of his time to the Glasgow church. He has been unable to preach a great deal of the time for a year past, but throughout his sickness and suffering he has directed the work so that all departments of church activities have been kept alive and in fine condition by home forces. Brother Payne's labors here have been richly blessed. Over two hundred have been added to the membership during his ministry, and th church otherwise strengthened and built up. He was filled with the missionary and evangelistic spirit, and seldom preached a sermon that was not surcharged with power along these lines. He was well equipped for his work, being splendidly educated, cultured and refined to a high degree. His messages were prepared with the needs of his people in view. Personally he was a most lovable man; gentle, modest and unassuming, he never lost self-control, or forgot the dignity of his position. His big and tender heart always beat in sympathy and love for his fellows.—W. P. Coombs, Glasgow, Ky.

SAUNDERS.

Samuel T. Saunders was born in Nicholas County, Ky., June 20, 1857, and died near Urbana, Ia., October 22, 1907. With his parents he emigrated in 1844 to Boone County, Ind, and located near Lebanon. In early youth he became a member of the Church of Christ there. On September 27, 1866, he married Lucy J. Wilson. To them were born six children. Three died before their father. In 1868 Brother Saunders went to Benton, Iowa, locating near Urbana, where, with the exception of four years in Howell County, Mo., he has since lived. Two sons, a daughter, a faithful wife, two brothers, with many relatives and friends mourn their loss, yet not as those who have no hope. Brother Saunders was one of God's noblemen. The funeral was conducted by Elder A. B. Elliott, of Vinton, on October 24.—Malcolm M. Nie.

SWINNEY.

Irvin Swinney, born June 17, 1849; died November 16, 1907. He was married to Emma Davis in 1876, united with the Christian Church in 1878, and was faithful until death. The funeral was conducted by D. W. and E. A. Hastings at Floris, Iowa, November 17.

TAYLOR.

Mrs. Harmony Ann Taylor, born at Mentor, Ohio, in 1817, the daughter of John and Maria Stevens. In 1850 she married Wm. Taylor, who died four years later. Early in life she was baptized by Lathrop Cooley and was always a devoted Christian, manifesting a sweet and unselfish spirit. Always a great reader, in her eighty-fifth year she perused more than twenty thousand pages of literature. Her death came as the result of an accident, at the age of eighty-nine years.—E. P. Wise, East Liverpool, Ohio.

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People's Forum

Yeuell—Spiegel.

To the Editor of THE CHRISTIAN-EVANGELIST:

I want to add a partial endorsement to Brother Spiegel's comment on Brother Yeuell's article concerning Southern Baptists and Southern Disciples.

Brother Spiegel is correct in his statement that those who practise "close baptism" in the South are so few as to be a negligible quantity. It is also exceedingly rare that a Baptist uniting with us is rebaptized, unless he makes a specific request to be.

But I believe that the Southern Baptists, as an almost universal rule, rebaptize Disciples when they desire to unite with them. In fact, I have never seen a Baptist church in the South that did not do this. I would like for Brother Spiegel to name a few Baptist churches in the South that will receive a Disciple without rebaptism.

I want to enter a vigorous protest against the last sentence of Brotner Spiegel's article. He says: "Lord knows the South is ignorant and sectarian enough, if truly represented, without the necessity of hyperbolic descriptions." I believe that in intelligence, learning and refinement the South will compare favorably with any other section of the Union. I have not had much experience with Northern people in Northern states, but I have met and known intimately many individuals and families that have moved South. I have not seen in any of them any marked evidence of superiority. Their children are no further advanced than ours of the South, nor do the older ones seem to be any stronger mentally or more refined. I have no sectional narrowness that I know of, but it pains me sometimes when I see my people grossly misrepresented, and especially by those who should be the last to do so. Not many months ago a certain gentleman who writes often for THE CHRISTIAN-EVANGELIST, took a little trip through Louisiana and Texas. The lack of knowledge of Texas history displayed by him in some of his articles was pathetic. We of the South ask no favors—we only ask that those who write of us be just and *know* whereof they speak.

W. O. Stephens.

A Blow at the Liquor Traffic.

To the Editor of THE CHRISTIAN-EVANGELIST:

In my judgment no measure enacted in years in the interests of prohibition of the liquor traffic has been so important as the measure that will soon be proposed to Congress directed against the manufacture and sale of intoxicants in the District of Columbia. The whisky forces are wild with fear, for if the measure carries, it will spell ruin in large letters to their business. It is the first move that has been made in a national way. I believe it will carry if all the churches rally to the call.

May I suggest that we all observe the second Sunday in January as District of Columbia day? If you will write an editorial on the subject, urging the preachers to call all the temperance forces together that day and asking them to circulate two petitions, one to their representatives and the other to the senator, I think the movement will spread like wild fire.

They ought to take a vote on the question and then wire their lawmakers the number of votes and a notice that the petition is on the road. My only fear is that the time is too short to do the best work. Yours as ever. W. T. Brooks.

[We hope if such measure is introduced that the preachers and editors of the country papers will call attention to the matter, and that the mails and wires will be freely used to inform the law makers in Washington how we feel about it. The saloon has been banished from the Capitol building; why not from the Capitol City? Stir them up!—Editor.]

As Seen From the Dome.

(Contiued from Page 1649.)

life. She was not less bright and companionable, but when the card clubs and dancing clubs organized she did not join them. She went to missionary meetings and prayer-meetings. She no longer read the Bible in secret. She took up work in the Sunday-school. Her husband went with her. Both awakened to the knowledge and joy of the spiritual life. "Seek ye first the kingdom of God and his righteousness."

It is the life that speaks. One may be taught all right. One may be gathered into the church in the most approved fashion. But what is your life? A preacher went to a hotel and wanted to take advantage of reduced rates. He said to the landlord: "I am a minister." "What, you a minister! I should never have guessed it. You asked no blessing at your meals. I went with you to your room and took away the light, and you did not say your prayers. You ate like a heathen, drank like a heathen, slept like a heathen; and I guess you'd better pay like a heathen." So it is the life that tells. Which way is your life going? Teaching, ingathering, training, but the greatest of these is training.

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—Singular Actions of Consistent Christians. By Wm. Secker. $1.00. This book is supposed to have been written more than one hundred years ago. It is a very remarkable book. Such marvelous combinations of aphorisms have never been seen elsewhere, by this reviewer. Perhaps it is known to many of our readers by its former title, "The Non Such Professor in His Meridian Splendor."

—Listening to God. By Hugh Black. $1.25. All the tributes paid to Professor Black's "Culture and Restraint," "Friendship," and "Christ's Service of Love" are richly merited by this book. This volume is of the same exalted character. He dedicates the sermons to the congregation of St. George's United Free Church in Edinburg, in happy memory of his ten years' ministry. We predict for this a large sale.

—Down in Water Street. By Saml. H. Hadley. $1.00. This is a story of sixteen years' life work in Water Street Mission, a sequel to the life of Jerry McAuley. It is a thrilling and intensely interesting book, mainly autobiographical; but it begins with a short account of Jerry McAuley. It is not only living testimony to the renewing power of the Gospel of John, but it is a valuable study of methods of personal work with those lost in vice and villainy.

We recommend each of these to our patrons.

CHRISTIAN PUBLISHING CO.,
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The Home Department

December and May.

BY EZZA M. SMITH.

'Tis not always bleak December;
'Tis not always smiling May;
There's not always snow a-blowing,
There're not always blossoms gay.

Sometimes one, sometimes the other
As the seasons all appear,
Each in turn to fill its portion
In the cycle of the year.

Were it always bleak December
When the winds their requiem sing,
How our hearts would faint and falter,
Fearing what the future'd bring!

Were it always joyous springtime
With the snow-birds and bright flowers,
Would we not forget the beauty
'Mid the sameness of the hours?

There are glories in December
If Jack Frost does bite and sting,
For without the cold of winter
No arbutus in the spring.

Thus the seasons on their mission
Came to bless both young and old,
And we see as they are passing
More and more God's love unfold.

We're not always pressed by sorrow;
We're not always full of joy;
Life's not all of joy or sorrow;
It's made better by alloy:

Like December sorrow cometh
And our hearts are filled with pain;
But the joy that often follows
Is like sunshine after rain.

We must take what comes as blessing
Though it's often in disguise,
Like the clouds that quickly gather
And obscure the summer skies.

While in love God sends the seasons
On their mission o'er the earth,
So He kindly sends the changes
That await us at our birth.

So we're growing while we're living,
Hour by hour and day by day,
Whether in the bleak December
Or the smiling month of May.

We will grow in strength and beauty
And the character will stand
Every test of joy or sorrow,
If it's trained by God's own hand.

And when life on earth is ended
If we're pure and Christlike grown,
We will be among God's jewels
And He'll claim us as His own.

A Sensation in the Church.

"Some curious stories are told in connection with old Puritan customs," said Mr. Hezekiah Butterworth to a Boston Journal reporter.

"Some of the old customs seem very funny as we see them now. It was little less than a crime not to attend church in those old days, unless detained by sickness. In fact, a person who even came late to Sunday worship, was thought very little of.

"One Sunday morning, in early autumn, a Puritan woman whose reputation for housekeeping, spinning, and church attendance was excellent, was belated in her morning work. She took her long-necked pitcher and went to the pasture, where the cow was waiting to be milked. This duty done, she found—for she could see people in the road—that she hadn't time even to carry her milk to the house and get to church in season; so she took her long-necked pitcher along with her, and sat in the gallery near where the singers and bass viols were displayed. After the singing was over and the long sermon had begun—sermons were an hour or two long in those days—she grew sleepy. Her long-necked pitcher sat on the floor near by, and near the front of the gallery. She was soon oblivious of either milk, sermon, or a dog that came pit-pattering up the gallery stairs. The milk soon attracted the dog. He smelled it and wagged his tail, then smelled and wagged again, then looked inquiringly at the unconscious milkmaid. He made up his mind very soon, and into the long neck went the dog's head, and neck too. He couldn't get much milk, and wanted to pull back and try again; but he couldn't. His head was wedged fast in. He pulled and used his paws, and tried to pull away. Blinded, of course, by the pitcher, his steps were erratic, and suddenly, to the astonished people below, there appeared a parting of the balcony curtain, an almost blood-curdling yell was heard, and there was a flash and downpouring straight in among the four unconscious deacons in the deacons' pew beneath of snow-white milk, long-necked pitcher, and a milk-soaked, frightened dog.

"For once there was a great awakening in that church; but the poor woman was frightened nearly out of her wits, and the superstitious deacons were greatly scandalized."

Tommy—"Pa, what is the Isthmus of Panama?" Pa—"The Isthmus of Panama, Tommy, is a narrow strip of land connecting Central America with the United States Treasury.—*Life.*

The Last of the Year.

So teach us to number our days that we may apply our hearts unto wisdom.—Psalm 90:12.

The last day of a year should make us thoughtful. We can not but ask whether we have been faithful, whether we have done all our duty, and whether we have learned the lessons set for us during the year. There is none who has not come short, and who has left no duty undone. There is none who has left no white page blotted.

One purpose of life is that we may grow, that in all the experiences of our days we may be learning new lessons and becoming better. Growth of the body is not all, nor is growth in knowledge the test of living. One may be physically stronger and yet be no better in character. One may know a great deal more, and yet be no wiser. We are growing only when the peace of our heart is becoming deeper, when we love more and are gentler, sweeter, and more unselfish. We shall want to make this last day of the year very beautiful—beautiful enough to be the last of our life. We should leave no duty undone when its last hour strikes.—*J. R. Miller, D. D., in Morning Thoughts (T. Y. Crowell & Co).*

What is a Man?

"All the constituents of a 150-pound man are contained in 1,200 eggs," said the chemist.

"There is enough gas in a man," he went on, "to fill a gasometer of 3,649 cubic feet. There is enough iron to make four nails. There is enough fat to make seventy-five candles and a large cake of soap. There is enough phosphorus to make 8,064 boxes of matches.

"There is enough hydrogen in him to fill a balloon and carry him up to the clouds. The remaining constituents of a man would yield, if utilized, six cruets of salt, a bowl of sugar, and ten gallons of water."

No wonder the Psalmist said, "I am fearfully and wonderfully made."

A Thankful Spirit.

Teacher: "Johnny, can you tell me anything you have to be thankful for in the past year?"

Johnny (without hesitation): "Yessur."

Teacher: "Well, Johnny, what is it?"

Johnny: "Why, when you broke your arm you couldn't lick us for two months."—*New York Life.*

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THE CURE

BY ORPHA BENNETT HOBLIT.

Mr. Walter Parker was not in the best of humor. A consciousness of bad behavior is not usually conducive to good temper and he was proving no exception to the rule. Neither did his position, as he stood on the broad window sill, clinging with one hand to the top of the casing, while with the other he labored to screw the support of a curtain rod into the wood above his head, help him to the recovery of his good nature, which had been lost some ten minutes before.

His wife sat near by, sewing, with unnecessary energy, a torn curtain. Her lips were firmly closed, but, as she listened to the remarks which her husband uttered in the intervals when he stopped to rest from his painful exertions, the frown that marred her forehead deepened and a look of disgust and weariness gradually replaced the one of patience which she had worn at the beginning of his task.

"I don't see how I'm going to get this thing in," he ejaculated from time to time, still screwing away at it nevertheless. "The wood is hard as iron and it's so far to reach. If you had minded what you were about— But it's all of a piece with your characteristic carelessness."

"If you will let it alone, Walter, I will put it up when I finish this curtain."

"You!" in vast contempt. "I'd like to see you. No, you had better confine your attention entirely to tearing down. You're an adept at that."

"But, Walter, I have told you that I did not notice that the curtain had blown across the chair when I sat down in it."

"No," with great sarcasm. "I suppose not. You never do notice anything. That's a part of your make-up."

Another pause and the bit of metal was at last firm in its place. Then he grumbled:

"I don't see how in the world I'm going to get those rods away up there without a step-ladder."

"Wouldn't it be well to move the table over and stand on it? It is considerably higher than the window sill," suggested his wife coldly.

Mr. Parker did not condescend to reply but he did move the table and mounted it. Then his wife silently handed him the rods, and the curtains were quickly in place before the window.

"There," said Mrs. Parker brightly, and trying to smile at him as at last he stood before her pulling on his coat and arranging his tie. That was not really so hard, after all. Was it?"

"Not for by-standers," he replied cuttingly.

Her face flushed and her resolution to be patient flew to the winds. "You never excuse anything, Walter," she said bitterly. "One would imagine, to listen to you, that I pulled the curtain down purposely, just to make you trouble. Can't you see that it was an accident?"

Mr. Parker became, if possible, even more heated. "Now *that's* a falsehood, Mary," he said emphatically. "I do excuse many things every day. I'm obliged to. There are not many husbands as long-suffering and lenient as I am. But I draw the line at calling a great, blundering piece of carelessness like that an accident," and, apparently too indignant for further speech, he jammed his hat on his head and left the room, noisily banging the door behind him.

Left alone, Mrs. Parker let her work fall in her lap and leaned her head wearily against the back of her chair. A moment later, hearing through the open window her husband's voice and laugh in pleasant greeting to some acquaintance, a contemptuous sneer disfigured her face, which usually was beautful, with a delicate, mobile beauty of form and color that bespoke a sensitive nature.

"Agreeable and gentlemanly to every one but me," she thought. "No one out there in the street could imagine him the man he showed himself to be to me just now. If I had only known the two sides of him five years ago as well as I do now! Oh, well!" drearily, "I am not the same myself. To think that I, a woman with the standards and ideals I held then, should be bickering and quarreling with my *husband*, and over such trifles, such foolish, ridiculous things!"

"But how can I help it? It is unbearable. He is so exacting and so unjust. And I have tried so hard. I have determined so often that I will not quarrel, that I will at least keep my own self-respect. Why should it matter so much what he does and says? Why should I care, if I am not really at fault?"

Tears came to her eyes. Then she smiled. "Well, suppose I should not care any more? If it were any one else it would simply be a tiresome exhibition of temper, sometimes even funny. Why should I let the fact that he is my husband blind me to the true nature of his performances and disturb me so? I think I will take a different attitude toward it all. I might even, perhaps, get some amusement out of it."

A light shone in her eyes. Her smile broadened. She threw aside her sewing and ran to a table where lay a pile of papers and magazines. Hastily turning the leaves of one of the latter, she ran her eyes for a few moments over a few pages at the back of the book.

"Yes, even profit. He is certainly funnier than that sometimes. With a little judicious pruning and embellishment, which I know I could give, an artistic touch to the plot here and there, a skillful working up to a climax of the comic, which he sometimes omits, he will furnish all the material necessary, or at least a foundation to build upon. Why shouldn't I? No one would suspect. Isn't he called 'that courtly Mr. Parker?' He might, but he never reads such things, and suppose he should? He certainly has deserved it. It it would only save me from the necessity of asking him for money now and then.—"

There were no tears for Mrs. Parker that morning. For two hours she worked at her desk, now deep in thought, now writing swiftly, pausing at times to laugh gleefully to herself as the work progressed. Finally, flushed and exultant, she locked her papers away in a drawer and gave her attention to the preparation of the noonday meal.

Her husband came in to it, wearing an air half-ashamed, half-defiant. However, it was not a tearful wife who met him at the table, nor a sullen one. Neither was there any trace of injured dignity or of reproach in the bright face opposite him, although at times she did appear a little absent, as if absorbed in pleasant thought.

Wonder took possession of the soul of Mr. Parker. His defiant attitude vanished and the hang-dog expression deepened in his face. He did not leave at once when the meal was finished, but lingered at the table, although his replies to his wife's remarks grew more and more brief and incoherent. Finally, with a visible effort, he said:

"Then you aren't cross any longer, Mary?"

"Cross? No. Why do you—"

"Oh, nothing," evidently relieved. "I thought you might be. You know you have a very unpleasant habit of harboring resentment a long time, without sufficient cause, over nothing, in fact. I'm glad you are learning to be more sensible. I mean, of course, I—well, I suppose I did speak a little too sharply this morning, but I was—you were—"

"Oh, never mind that now, Walter." Mrs. Parker was plainly amused. I have been thinking it may not have been such a bad thing after all," and, with that enigmatic response, Mr. Parker was perforce content.

A few more mornings spent at her desk and the little sketch was finished. The fair writer smiled and dimpled, as she read it over for the last time before mailing it, and she laughed exultantly, a few weeks later, on receiving a letter from her editor enclosing a check for a generous amount, and a request for a series of papers in the same vein.

She was prepared for it, for meanwhile

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she had been steadily writing, although obliged to draw upon her memory almost entirely for material, since, during this time, Mr. Parker had been unusually amiable and considerate. Bitter and painful memories, which she had long endeavored to forget, she now dragged mercilessly forth, and rejoiced to find in each, as she held it up in the light of her new purpose, the comic element she sought. Then, skillfully manipulated, often almost transformed by the work of her active imagination, they were turned into the clever sketches which brightened the pages of a popular magazine. Analyzed and dissected, viewed in the impersonal light in which she now regarded them, these incidents lost for her their bitterness, for she saw them as trivial, amusing, often wholly unnecessary. Her own part in them frequently took on a different appearance, now that she could look on it as an outsider, and she often found herself wondering at her own behavior, or that the matter could have ever seemed to her a serious one.

However, she had not long to depend upon memories alone. Things went awry one day in Mr. Parker's office. To add to his discomfort his hat blew off as he stood on the steps of his home, waiting for an answer to his ring, his pass-key having been forgotten. Therefore it was with a frown and an inarticulate growl for a greeting that he met his wife.

"Pity you can never be on hand when you are wanted," he said, with an injured air, as he stood in the hall, brushing away the dust from his battered head-gear. "A hat like that is an expensive thing. I can't afford a new one every time I am kept waiting out there in the cold until it suits your convenience to come to the door."

"I supposed you always carried your key, Walter, and thinking it must be some caller. I waited a moment to arrange——"

"Waited to arrange—a moment! I stood there cooling my heels fully ten minutes. Yes, ma'am, certainly long enough to have contracted a severe cold. You know how delicate my chest is since that attack of the grip. But you don't care. Any caller would have taken her departure in half the time. If that is the way you are in the habit of treating your friends who take the trouble to come to see you, I don't wonder that you are so unpopular among the women of this community. It is a hard task for a man to have to continually smooth over his wife's lack of ordinary courtesy."

Mr. Parker heard a strange sound. He looked up from his hat, restored now to its wonted trimness, and stared at his wife, not even the shrinking, apologetic wife he might have expected to see, not even an angry one. She was laughing, audibly, heartily—and at *him*.

Amazement and indignation choked him, but, as he gazed and saw his wife's merriment increase until it became almost hysterical, his anger gradually oozed away, and he stood puzzled and confused, then, as the meaning dawned upon him, self-conscious and sheepish.

"What ails you, Mary?" he managed to say finally. "I don't see anything to laugh at."

"Oh, Walter, you are so comical."

Comical! He was dumb for a moment in his astonishment, but said at last, trying to speak with dignity, though half-smiling himself as a realization of his own behavior came to him, "I'm glad you can enjoy it then," and turning he beat a hasty retreat to his room. However, it was a mild and amiable Mr. Parker who, some minutes later, joined his wife in the dining room.

Great is man's fear of ridicule and great is the power of a smile. The passing months brought a change over the spirit of Mr. Parker in his home. His outbursts of injured eloquence became fewer and fewer and his wife's frank amusement upon hearing these few speedily brought each of them to a lame conclusion. Gradually, though with occasional lapses, he seemed to learn his lesson. Justice and self-control first. Then, these mastered, he even went a step further and began to practice generosity and charity in the face of really annoying incidents. The effect was certainly to make his home a more pleasant place, and it gave him a feeling to which he had long been a stranger, of thorough self-respect. As for his wife, in the atmosphere of such forbearance, appreciation and praise she fairly bloomed. Meanwhile she had tried to continue her writing. As long as her sketches were built upon fact they found a ready acceptance. The time came, however, when she was forced to draw wholly upon her imagination, since Mr. Parker no longer furnished her with the rough material for her work. Then, either because her imagination could not act without this stimulus, or because, in the light of her husband's new character, she had lost heart for the task, the quality of her work suffered. She felt this herself, and it was with no feeling of regret, but rather of relief, that she received one day, in lieu of a check, one of her own manuscripts and a polite note from the editor regretting his inability to make any further use of work of that particular character.

She took out the back numbers of the magazine and re-read the articles. They were amusing, especially the earlier ones, but she no longer enjoyed them as she might have done if another had written them. What had been truth once seemed to her now offensive exaggeration, and her own action in writing them had lost all

A Great Physiologist

Once Said the Way to Keep the Stomach Healthy Is To Exercise It.

But He Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do.

The cause of dyspepsia, indigestion and many affiliated diseases is that the stomach has been exercised too much and it is tired and worn out. Not exercise but rest is what it needs.

To take something into the stomach that will relieve it from its work for a short time—something to digest the food—will give it a rest and allow it time to regain its strength.

The proper aid to the digestive organs is Stuart's Dyspepsia Tablets, which cure dyspepsia, indigestion, gas on the stomach and bowels, heartburn, palpitation of the heart and all stomach diseases.

Rest and invigoration is what the stomach gets when you use Stuart's Dyspepsia Tablets, for one grain of the active principle in them is sufficient to digest 3,000 grains of food.

The Tablets increase the flow of gastric juice, and prevent fermentation, acidity and sour eructions.

Do not attempt to starve out dyspepsia. You need all your strength.

The common sense method is to digest the food for the stomach and give it a rest.

Stuart's Dyspepsia Tablets do not make the cure, but enable the organs to throw off unhealthy conditions.

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justification of motive and appeared tinged with disloyalty and spite. She spent a bad hour over them alone with her conscience, and a very dejected and humble little woman her husband found, as he came upon her afterwards, seated on the floor among them.

"Why, my dear, what are you doing with so many old magaiznes?" he asked in surprise.

"Nothing but—I was only—I thought I would look over these f-funny articles again," she said in a quavering voice.

"Not very funny, I imagine, if they make you look so doleful. Let me see." He stooped for the one in her lap.

But she held it fast. "No, Walter, wait a minute. I want you to read them, I do, truly, but I want—I must—oh, Walter; they are not true now, if they ever were, and I'm so sorry I wrote them. I'm so ashamed."

"You wrote them!" In his amazement Mr. Parker did not notice his wife's tearful and hurried exit from the room. He was staring in wonder at her name on the page open before him. Then down he plumped on the cushion which she had vacated, and there was a long silence as he read the sketches, one after another, recognizing himself as their hero. Mr. Parker was not a saint, and he certainly did grow very angry before he was half through with the first. In fact, his face was purple with rage, but he read on and on, as if fascinated, and little by little his anger gave place to shame and something like a grim sort of amusement.

"Good for you, little woman," he chuckled once. "You certainly evened things up there." And later: "Poor little soul! I was a brute that time."

Finally, with a very grave face, he laid the last one thoughtfully aside, and sat for some time pondering deeply, his chin in his hands. Then he gathered the magazines up carefully and went in search of his wife. He found her lying across the bed in an attitude of deepest woe. She sat up as he entered and stretched out her hands to him.

"Oh, Walter, can you forgive me?"

"My dear," said her husband, smiling tenderly into her tear-stained face, "It is rather a bitter dose, but I certainly deserved it all the time. Honestly, though, I believe I am cured, and I hope you will never have any occasion to do anything of the kind again. However, if I ever do treat you in that fashion again, I give you full permission to write me up for the public in any style you may fancy."

Judging from this, may we not also believe that Mr. Parker was, as he said, really cured?

The heroism of the days to come must grow out of the heroism of the days that have been.—*O. W. Nixon.*

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The Last Ships of the Year.

The ship is sailing out to-day—
Away, away, away.
The cold stars glare from out the sky,
And flaming northern light on high
Falls burning on the bay.

On distant hills the flick'rings go
Beneath the ruddy glow.
An echo's voice is thundering now,
As plunges o'er the mountain's brow
An avalanche of snow.

The winter here is long, my girl,
But bright with snowy pearl
And stately clouds with crowns of fire
Or shifting dome and changing spire,
'Mid stellar calm and whirl.

The Arctic night is long, but morn
Will in the sky be born,
With glowing glory ruddy-bright,
And burst of fulgent solar light,
The pale earth to adorn.

We'll live our little life away
By adding day to day.
And be the living better here,
Or in the lands of summer's cheer,
Nor you nor I can say.

For love is love, where e'er it be,
On mountain or by sea,
And by its softly beaming light
Illumined in the mortal night—
And happy then are we.

What Shall I Let Go With the Old Year?

One of the secrets of right living is letting that go which absorbs our energies and retards our progress. We should let our unfortunate past experience drop into the world of oblivion. We should never recall a disagreeable memory or mistake, unless it be to arm ourselves against falling into further errors. If the past torments and haunts you, cut it off sharply as if with a knife. Do not allow its shadow to darken your present, or rob your future of its possibilities. Profit by the lessons it has taught, but do not morbidly brood over them.

Why should you suffer your mind to be clouded with fear or anxiety? Why let doubt or worry destroy all your happiness? Why allow them, like ghosts, to glide through your mind unbidden, day after day, year after year, when you have the power to expel them, to expunge them as if they had never existed? In fact, they do not exist. They are not realities; they are but the delusions of an unhealthy imagination. Only the good is true; only that which is healthy and helpful exists in ultimate reality.

Those things which mock our success, which fill our lives with terror, pain, and mortification, which chill our blood with fear, and crush our happiness, have no tangible existence. Analyze the causes of your unhappiness for a single day, and you will find that they were anxiety, doubt, fear that something might happen, expectation of disaster that never came. These are not realities, but are merely the ghosts conjured up by a morbid mental condition. If we hold ourselves receptive to the influences of the all-creative mind which guides the universe, if we open our minds to the eternal verity that all things are ordained for good, and that evil has no place in the universal plan, we can learn to rise above our paralyzing fears and doubts, as a child rises into the consciousness of the unreality of ghosts which once seemed so real to him. New-year resolutions have been easily made and easily broken ever since the dawn of civilization. Every new year seems brighter and more hopeful than the last, and we are ever ready to give our lives a new trial and shake off bad habits. The trouble lies in not being able to keep the new, good resolutions which we make. We need to be more persistent in doing right, living right, and working right.—*O. S. Marden, in Success.*



Children are given to us as a mirror, in which we may behold modesty, courteousness, benignity, harmony and other Christian virtues, the Lord himself declaring, "Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—*Johann Amos Comenius.*



Making a Great Speech.

A lawyer whose eloquence was of the "spread-eagle" sort, was addressing the jury at great length, and his legal opponent, growing weary, went outside to rest.

"Mr. B—— is making a great speech," said a countryman to the bored counsel.

"Oh, yes; Mr. B—— always makes a great speech. If you or I had occasion to announce that two and two are four, we'd be just fools enough to blurt it out. Not so Mr. B——. He would say: 'if by that particular arithmetical rule known as addition, we desire to arrive at the sum of two integers, we would find—I say it boldly, sir, and without the fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before-mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of the two given integers added to the other two integers would be four.'"

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A Pied Zoo.

BY ALBERT OSBORN.

'Twixt the stomach and head
Our little boy Ned
Found the link in one night—
Partly fun and much fright.

Being hungry he ate
From his well-filled plate,
For three boys quite enough
Of rich and sweet stuff—
Preserves, nuts and cake
Of the very best make,
Topping off, with a sigh,
On a huge piece of pie
Well known as the mince,
Oft making men wince.

An hour swiftly sped,
When into his bed,
Where he usually slept,
The lad slowly crept,
He thought, to repose;
But the greatest of shows
Soon burst on his sight
In the dead of the night.
'Twas the zoo in a mix,
And the strangest of tricks
Went on at a rate
To muddle one's pate.
The great antlered moose
Was chasing the goose;
The striped hyenas
All decked with verbenas,
And the vast hippopotamus
Raised a great lot o' muss,
Howling and moaning,
Whirling and groaning,
Roaring with rage
Round the tiger's cage.

The sleek anaconda
Plucked off and downed a
Crest bright and red
From the cockatoo's head.

The great horned owl and the paroquet
Joined in a hideous, loud duet;
The turkey pulled from the ostrich a plume
And put all the swans in an envious fume;
The kangaroo sprang to the elephant's trunk
Then fell in the beavers' dam kerplunk;
The zebra traded stripes with the 'coon,
And the eagle shrieked with the crazy loon.
The babboon danced with the polar bear,
And the sea lion flopped to the black wolf's lair.
Snakes wriggled and fought till one was victor—
By coils and hugs—the boa constrictor.
The panther and wildcat rode on the ox,
While the lynx and badger raced with the fox.
The rabbit stood still and trembled with fear
While he watched the condor eating a deer.
On the long, smooth neck of the meek giraffe
The monkeys climbed to chatter and laugh.
Then flew the stork at the rhinoceros
And circled his head like an albatross.

The peacock spread his gorgeous tail
And threw his shadow on snipe and quail.
With his ivory tusk of bright enamel
The elephant bored the ugly camel.
The lion pawed and made his bow
To the clam-eyed, spotted, sacred cow,
The prairie dog a moment later
Tickled the nose of the alligator;
And then the face of the crocodile
Broke in a broad and ugly smile.
The woodchuck peeped from his earthly cloister
And saw the clam propose to the oyster.
Trout and goldfish told it to salmon,
Who scouted the tale and pronounced it gammon.

The gossip grew by gill and fin
Until amid the clatter and din
The sides broke out of the grand aquarium
Which ran as dry as an old herbarium.
To escape the flood which rushed toward Ned,
He sprang for his life from his tumbled bed,
Struck and sprawled on the hard wood floor,
Then groaned and said, "Mince pie? No more."

—*Epworth Herald.*

Driving Bad Dreams Away.

Helen woke up crying. She had had a bad dream and was frightened.

Her father came to comfort her, but she could not forget the dream.

Then her father said: "How many robins were there on the tree last night?"

"Six, father, and I gave them some bread."

"And will the robins come back to-morrow?"

"Yes, and I will give them some more bread."

Before she knew, she forgot all about the bad dream and went to sleep again.

Dean Hanley spoke of "the magnetic force of genuine goodness."

Advance Society Letters.

BY J. BRECKENRIDGE ELLIS.

Last year, I worked pretty hard at getting up for our missionary a Christmas tree,—which was just another way of saying that we were trying to raise money to keep her supported in far-away China. By continually harping on that one string, I finally succeeded in producing some music to the tune of $105,60.

This year I didn't plead for special gifts, hoping that the different friends of the Advance Society would send a dime, or nickel, or something like that, of their own free will,—because they might want to help, if ever so little, in this missionary work. But bless your hearts! you have spent those nickels and dimes buying presents for your kinfolk and friends; so, as this is the 25th, I sincerely hope all of you are enjoying yourselves; and hurrah for Christmas, anyway!

Here comes a picture of a beautiful building in Nevada, Mo. It is where our faithful member, Mrs. W. A. Mason, goes to church. "We have a church to be proud of," she writes. "We observed C. W. B. M. Day with a good program. The C. W. B. M. numbers 62. I enjoy the letters of our missionary Drusie very much. She is certainly a beautiful character."

In Blepek, Pa., the Av. S. is hard at work, as witness this from John Devall: "I am now making out the report of my third quarter. History is dry to me, but since I began the Advance Society, I no longer moisten it with my tears. After what you said, I would be afraid to try to send you a picture of Felix. I suppose Felix will think it just as well for John Lloyd to keep his Newfoundland pup in Kansas. We are going to have a box supper in our schoolhouse the night before Christmas Eve; and Christmas Eve we will have a big tree. Most of us have thrown in to buy our teacher a present, but she doesn't know anything about it. At least, she wasn't to know, but I think she has been looking a little queer lately. It is hard to keep a secret among so many boys and girls. She drives four miles from her father's farm to teach us every morning, and we have bought her a beautiful silver-tipped buggy-whip. Don't you think it shows a good deal of confidence in her, for her pupils to present her with a whip?"

In Danville, Ill. there is a very flourishing band of Av. S. members, all in the same family. Dorothy Brown writes: "It has been a good while since I wrote to the Av. S.; since then, I have changed my address. I am sending with this letter my 9th, 10th, 11th and 12th quarterly reports. That looks as if I had been careless in sending them, doesn't it? I have been so busy, it seems like I don't have time to write after I get the reports ready. My brother Earl sends his 5th and 6th reports with mine, and Myrtle sends her 3rd and 4th quarterly reports."

All these reports are at hand, which puts Dorothy, Myrtle and Earl on the Honor List again and yet again. One of Dorothy's quotations is a long stanza from Whittier, containing this striking thought:

"In months of sun, so live that months of rain
May still be happy."

From Ivanhoe, Minn., where Rebecca should be living, to say nothing of Rowena (for whom Scott has already said more than enough), comes this inquiry; from a proprietor of the Sunnyside Stock Farms (and, by the way, what a pleasant name for a farm!): "I am requested by two young ladies to obtain the exact condition upon which an Av. S. pin may be bought and worn. I think the wearer is expected to have kept the rules for three months. Is this correct?"

I have answered Mr. Olsen personally, but repeat it here for the information of others. One does not take a pledge in joining the Av. S., hence we do not have that breaking of serious promises which is the disadvantage, I think, of the Christian Endeavor Society. One becomes a member simply by determining to keep the rules; if the resolution is broken, no promise is unkept, and so far from any harm resulting, the little that may have been done was a positive benefit. Therefore, whoever honestly resolves to keep the rules, and begins to keep them, may wear the Av. S. pin (gold, 90 cents); and should the 3 months never be kept fully, the pin will show that its wearer once had a very praiseworthy desire for self-improvement, and a will to put that desire to practical account.

But don't suppose I am opposed to Christian Endeavor. It has a hundred blessings for its one drawback. I have just been looking at the annual report on Church Extension—the work, you understand, of lending money to people too poor to build meeting houses, making the payment of the loans easy, and at comfortable intervals. The Endeavor Society of Bentonville was the only one in the state of Arkansas that contributed to this noble missionary enterprise; and the societies of but 5 towns in Missouri gave a penny. Figures are very interesting if you know how to dress them. Let us look at some figures a minute, and I will officiate as the Paris milliner or dressmaker.

We admit at the start that in the number of churches in Arkansas contributing this year to Church Extension, compared to last year, there's a loss of one. I don't know what miserable church that was, but it wasn't in Bentonville. Now, having con-



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fessed our own state's faults, just glance at Missouri, will you? Missouri has lost 14 churches this year from the noble rank of those contributing for their needy brethren. Do you ask, What has Church Extension ever done for Missouri? Oh, it's done a little; it has loaned to 90 different struggling congregations a sum total of $71,233.-69! Never mind the 69 cents, however. Call it just $71,233, if you want to. Queer way Missouri has of showing its gratitude, don't you think? 14 churches lost from the paying roll! There's not another state in the Union that has lost so many churches from the front of battle for Church Extension. I wouldn't say so much about it, if I didn't love Missouri so well. I was born there; but it has lost 14 churches from those helping the heroic poor, who are resolved, in the face of poverty, opposition and indifference, to make a visible stand for God. 14 churches in Missouri that helped last year, refused to give a penny this year!

Brother Muckley, is that a misprint? Is there any mistake about that? The most contemptible falling-off I can find that at all approximates Missouri, is the loss of 11 churches in Pennsylvania. On the other hand, new-born Oklahoma shows a gain of 15. And Kansas (of which Missouri has always had its own opinion) shows a gain of 8. The greatest gain of all is Indiana with its 25 new-paying churches; Indiana, the home-center of the C. W. B. M.; the homebase, so to speak, where the *Tidings* makes its strongest hits for missions; which shows that the more you do for one mission makes you want to do all the more for another.

But I was speaking of the Christian Endeavor Societies of North America,—what they did this year for Church Extension. We at Bentonville, few in numbers and with more apples than dollars, gave $10. The Forest Avenue Church, Kansas City, gave $2 more than we did. Columbia gave $4 less. The two churches in Buffalo seem to have clubbed together to scrape up $5.20. Lincoln (where Bryan lives when he's at home) gave just what Bentonville gave. So did Seattle. So did Omaha, Portland and Topeka. So did Independence, Mo., and that brings out a curious point.

You know, people who favor saloons in a town argue that the revenue helps the sidewalks, macadamizes streets and makes the town in all ways more prosperous. Yet here is Independence which has just voted for saloons giving $10, though far richer and stronger than we; and here we are giving $10, though this town is so dry that you can't buy a drop of liquor in any drugstore. I mean actually; not that it's supposed you can't do it, or that people pretend to believe you can't do it, but you *can't*. Poor old Independence! I used to live there once. Anyway, Liberty, Mo., has gone against whisky. And for Church Extension, the Sheffield Avenue Church of Chicago, Ill., gave 50 cents. Pretty good for Chicago, eh! Old Cook County isn't going to be left behind in the procession!

Mrs. F. N. Potts sends her 27th Av. S. quarterly report from Chattanooga. During the quarter she read from Luke to Romans. For history, 122 pp. "Glimpses of Fifty Years," and 17 pp. "World's Great Events." Poetry, 1503 lines from Whittier and 72 from Luella Clark.

George W. Dawson, Kansas City, Mo.: "It's about time for me to contribute my mite to the good work of the Av. S. I forward a dollar for orphan Charlie, and a dollar for Missionary Drusie. I am glad you like it so well down at Bentonville; I have no doubt it is a healthy climate. We, too, had pleasant weather last fall and so far this winter."

The following letters will explain a little of the practical good accomplished by our Advance Society. This is from Orphan Charlie, date, December 6: "I have not started to school yet, as my eyes have given me considerable trouble. The doctor says I can't go until after Christmas. I have a place to stay in the office next door, and I will attend to the furnace of one of the board ladies for my meals. This work will not interfere with school. The bill is as follows: Shoes, $3; crutches, $1.55; suit, $8.78. I will let you know as soon as I hear from Bessie" [his sister] "whether her guardian's dying will affect her staying on the farm. I hope not."

The next letter is from Mrs. B. R. Brown, matron of the Orphan's Home: "Sometimes a little fellow wanders into the office, the tears welled up in his eyes, —then one losing its balance and trickling down his cheek,—saying: "They blame everything onto me, and I didn't do it, neither!' I promised Charlie to write you, sending bills when he purchased his suit, but this slipped my memory, and won't you blame it 'all onto me,' and excuse Charlie? Charlie's eyes have been giving him much trouble, and at the time you wrote concerning his suit, he could not bear the light without much suffering. He is anxious to be in school, and arrangements are made for his doing so, as soon as the doctor permits. The bill is $13.33. I will suggest to Mrs. Harrison that she send you these bills receipted." (No, she needn't. Since Charlie has the clothes on his back, that's all the receipt I need. I wondered [and expressed my wonder] if Charlie would wear out those clothes before writing to the Av. S.—not knowing, of course, that his eyes were out of repairs. No little child ever came to me in the afflicted condition portrayed by the experienced pen of Mrs. Brown, without at once getting all the candy on my person; and I am this day sending Mrs. Brown a little box of candy, hoping it will dry those repentant tears, and that she will be good next time. I sent $13.35, giving Charlie *carte blanc* as to the investment of the extra five cents. My next letter from him is dated December 11:

"I am glad to say that my eyes are getting much better; but the doctor says it will be some time after Christmas before I can go to school. It was on account of my eyes that I did not write sooner. Mrs. Brown said she would write a letter to you, but she has been so busy that I suppose it left her mind." (No, she explains that she was simply naughty; but she is sorry, and I hope the candy that goes out in to-day's mail will comfort her conscience). "The two cents surplus which you sent is now sticking up in the right hand corner of the envelope which incloses the letter. I thought that a safe investment. The orphans at the Home are learning their Christmas songs, and all are eager for the 25th to roll around. They enjoyed an evening down town this week, looking at the excellent displays that the large stores are producing." [Pity that some of those large St. Louis churches couldn't show a donation to Church Extension from their Endeavor Societies! However, I'm glad the store windows are pretty.] I have not heard from Bessie yet. I hope you have a very pleasant Christmas."

This holiday greeting from the Av. S. orphan is not meant exclusively for me, of course, but to every member of the Av. S., and to those friends of the society who have helped a little to make his life brighter. I, too, wish to extend greetings from my own heart, and to assure all those who ever contributed to Charlie or Drusie, that it pleased me more than if you had sent me a personal gift; and to urge those keeping the 5 rules to persevere, and make 1908 the best year the society has ever known.

Bentonville, Ark.

Alcohol not needed

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Lakewood, O., E. D. Salkeld, pastor.....50

—It is gratifying to know that our readers are so pleased with THE CHRISTIAN-EVANGELIST for themselves that many are sending it as a Christmas gift to their friends. We profoundly appreciate the privilege of ministering to multitudes of new homes.

—We believe that the most popular book we have to offer this winter will be "Where The Book Speaks." Its author is one of the most justly renowned and popular of our living Disciples—Archibald McLean, president of the Foreign Christian Missionary Society. We have just received 500 from the bindery. They ought to be taken before Jan. 1. Postpaid for $1.00.

—The typographical appearance of our Bible school literature for the first quarter of 1908 is not all that could be desired. Cruel strikes in our composing and press rooms prevented the artistic work we desired to present to our patrons, but the wealth of solid learning our editors have dedicated to this ministry is all there. Great mechanical improvements will be made in our Helps for the quarter beginning April 1.

—Our book store affords our brethren unsurpassed facilities for procuring all publications promptly and at the lowest rates. There is no longer any justification on the grounds of price or service for patronizing the denominational publishing houses. Brethren, let us be mutually helpful. Will you not favor us with your book account as far, at least, as we meet all competitors' prices?

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I am home again trying to work out some of your good suggestions. We have been "going some" in stirring up the men of the church and as soon as we get our breath will be "goin' some more." I want to thank you for the great help you were to me. I only wish I could have had you at the parsonage and used you some more. I would like to have gone to school to you the whole time. But then I hope we can have you with us again and that by that time you can see the good you have done us this time.

In my rush of work since returning from Norfolk I have neglected to speak of Brother Stevenson's lectures here. I want to thank you for making it possible to have this man of God with us and for calling attention to the matter when you did. Every lecture was a masterpiece. The course was thoroughly enjoyed by our home members, and many others expressed their gratitude for the privilege of hearing the expositions of the Word. We hope to have Brother Stevenson with us again.—W. E. Pierce (Minister), Cameron, W. Va.

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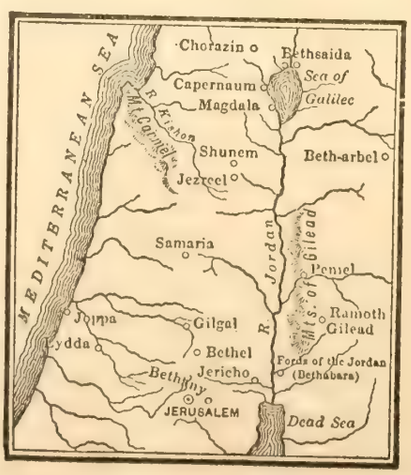
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